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K Guittin (2)

Oct. 15



62c

A  
D I S P L A Y  
O F  
H E R A L D R I E :

*MANIFESTING*

A more easie accessse to the knowledge thereof  
*than hath beene hitherto published by any, through*  
the benefit of M E T H O D ;

Whereinto it is now reduced by the study and industry

O F  
I O H N G V I L L I M ,

*late Pursuivant at A R M E S .*

---

*The Second Edition ;*

---

Corrected and much enlarged by the Author  
himselſe in his life time :

Together with his owne Addition of explaining the  
Termes of *Hawking and Hunting* , for the use and  
delight of G E N T L E M E N .

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*Quod quisque privatim accipit, tenetur in communem usum depromere.  
Vnius labor multorum laborem allevat.*

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L O N D O N ,  
Printed by Richard Badger for Ralph Mab. 1632.

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11  
*L. J.*



TO  
THE RIGHT  
HONORABLE THOMAS,  
EARLE OF ARVNDELL  
AND SVRREY, PRIMIER EARLE  
OF ENGLAND, EARLE MAR-

shall of the same Kingdome, Baron, Howard, Mow-  
bray, Segraue, Brus of Gower, Fitz-Alan, Clun, Oswalstre,  
and Mauntrauers, Knight of the most Noble Order of the Gar-  
ter and one of the Lords of his Maiesties most honora-  
ble PRIVY COUNCELL.

Right Honorable;



*NOT knowing any other way of building  
a lasting Monument to the Author of  
this learned Treatise, since Bookes ha-  
ving an immortality beyond their Au-  
thors, can propagate to posteritie as  
well the Memorie and Name, as Learning of their In-  
uentors, I thought good to publish this Second Editi-  
on of the Display of Heraldrie by that skilfull Artist  
Master GVILLIM, Pursuiuant at Armes, (whose  
Paines and Industry, if not in exact digesting this Art  
into prescript Rules of Method, yet in rarity of In-  
vention, the offspring of his owne most curious Fancy,  
deserue*



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## The Epistle Dedicatory.

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*deserue the Bayes) thereby not onely to procure young  
Students in this Profelsion Ease and Furtherance, but  
also such sublimer Ingenies as Nature hath framed of a  
a Purer Earth, Profit and Delight: which two were the  
ends our Author did intend and aime at chiefly, who  
himselfe with incessant cost and paines, hauing vsed the  
File in polishing and correcting the abrupt and ruder noti-  
ons of his first Edition, added also thereto such Rules  
and Axioms, as might be necessary both to illustrate the  
former, and demonstrate the Varieties and Changes of  
seuerall Bearings incident to this noble Science. These,  
and these only (most Honored Lord) doe I now present  
to your Honours most iudicious Eye, crauing your gra-  
cious Patronage vnto this tender and selfe-helpleffe Or-  
phan, which next to his SACRED MAIESTY, Ho-  
nours Grand General, must necessarily be dependant on  
your Lordships selfe, Honours Earle Marshal. To whose  
protection together with it doe I also dedicate the ready  
Seruices and obseruant Performances of*

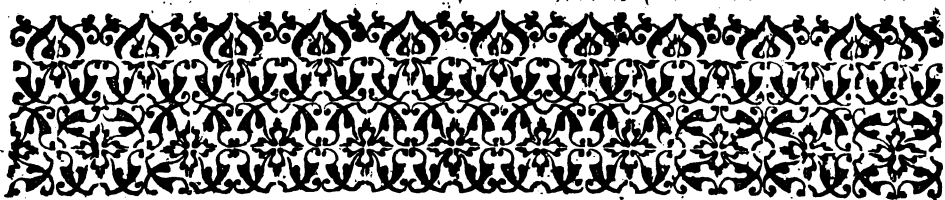
*Your Honours  
most humbly deu-  
oted Seruant,*

*RALPH MAB.*

---

primitiue purenesse, but also endeououred to purge and preuent the *mercenary Insertions* of vnworthy *Armes*, which by the first man imploied herein were *sordidely* scraped together, contrary to mine owne intent and knowledge. Thus (*Courteous Reader*) you shall againe enioy your *Author* in his owne *naturall perfections* without fraud or alteration, except only in such inserted *Additions* as haue varied since his death, and the *Supplement* of some few examples, which were necessarily wanting to demonstrate certaine *Rules* in *Blazon* in some *Bearings*; all for the Ease and Furtherance of your particular *Study* in the Honorable *Art of Heraldrie*: which if you please to crowne with acceptance, enioy you the *Profit*, my selfe the *Paines*, and renounced *Guillim the Glory*.

R. M.



## The *Publisher* to the Iudicious

READER.



*Good* is *diffusive*, neither prescrib'd to Channels, nor immur'd within the Precincts of a priuate brest; which mou'd the *Author* at first to *publish*, mee to *re-publish* this learned *Treatise*, by him at first so *industriously collected*, by me at last so *carefully corrected*; if I might indeed assume that property which to him alone in truth deserueth the appropriating: for (beleue it) our worthy *Author*, well knowing *Second thoughts excell their forerunners*, and *Nothing equally borne and perfect*, had amended such slips as alwaies to the immaturity of first Inuentions are necessary attendants, adding withall such select obseruations as might bring a lustre to the *rarity*, rather than a foile to the *beauty* of the *Worke*. These, through the neare and deare acquaintance with him my Noble Friend, thus intrusted (*Guardian-like*) into my hands, for their safer *Education* shall I say or *Eduetion* and bringing out into the world, were by me (*wholy* vnskilful in that *Art*) committed to one professing himselfe an *Artist*, for reducing them to the order of our *Authors Method*, till discovering his defects therein almost equall to mine owne, I remain'd in as great a maze as at first beginning. In which perplexity, by vnexpected happinesse (such was the Fate of my good *Genius*) I became acquainted with an *Officer of Armes*, whom intreated to peruse what the other had confusedly peec'd together, and finding at first glimpse of his *Iudicious* eye the present distractions, with much sollicitation and many friendly endearments at last procur'd to venter vpon it, though the shortnesse of *Time* and *Printers* haste did (not vniustly) much deterre him: who with incessant paines hath not only reduc'd the said *Collections* to their

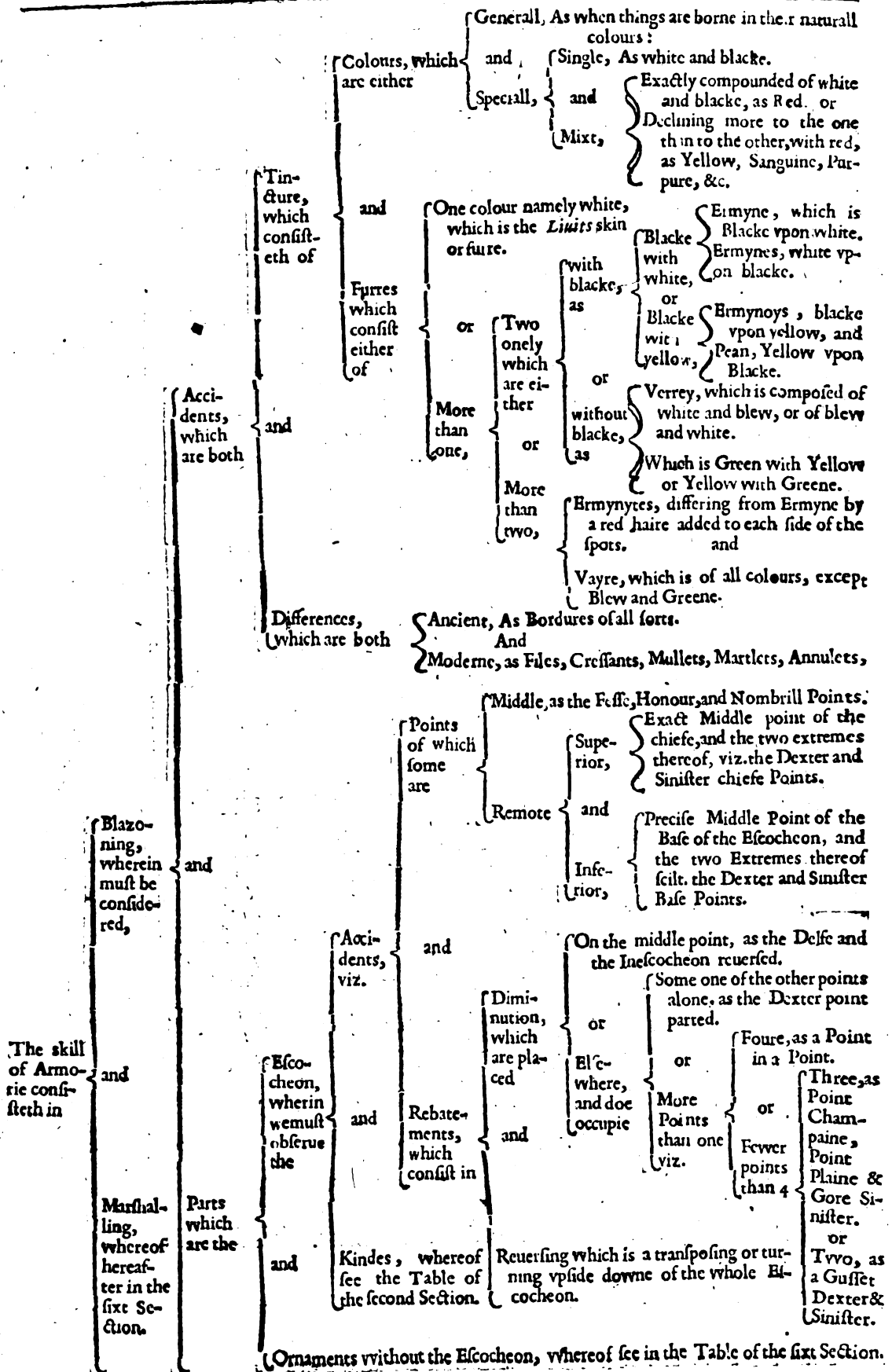
(A3) *primitive*



*Nihil est inuentum & perfectum simul.*

**T**His first Section sheweth the Originall beginning and vniuersality diuerse denominations, composition and voluntary assumption of *Armes* and *Ensignes*; the originall discipline of them, the *Equiuocation* of the Latine word *Arma* and in what sense the same is to be vnderstood and taken the necessity and vse of *Armes* and *Ensignes*; when and by whom they were first giuen for remunerations: their *sympathie* with their Bearers, and their conformities with names: their *definition*, *distribution*, *Blazon*, *Accidents*, and *Parts*; their *Diminutions* or *Abatements*; together with many *Precepts*, *Rules* and *Obseruations*, aswell generall as particular, pertaining to blazon.

# The Table of the First Section.





LENVOY to the Author by William Segar  
Gartar, Principall King of Armes.

**K**Inde friend, and fellow, since it is your will,  
I should my verdict giue of this your skill;  
I say, our Art was neuer so displai'd;  
Better compos'd, nor Ground-worke truer laid,  
to raise a Fabrike to your lasting name.

Your painefull study, curious search, and care,  
In turning ouer Books, both knowne, and rare;  
Your great Expences, and your little Gaines,  
To counteruaile a Guerdon for your paines,  
doth make your Merit, to exceed your Fame.

But let me tell you, this will be the harme,  
In Arming others, you Your selfe disarm;  
Our Art is now Anatomized so,  
As who knowes not, what we our selues doe know?  
Our Corne in others Mill is ill apaid.

Bees sucke the Flowers, others eat their Honey,  
Poore digge the Mines, Rich men haue the Mony;  
Sheepe beare the fleece, others weare the Wooll,  
And some plant Vines, and some the Grapes doe pull;  
Sic vos non vobis, may to vs be said.

We blazon Armes, and some esteeme them not,  
We write of Honour, others doe it blot;  
We uphold Honour, others plucke vs downe,  
Burying themselves in base Obliuion:  
such are the effects of our defectiue Age.

Peeuish Precisenesse, loues no Heraldry,  
Crosses in Armes, they hold Idolarry:  
All Funeral's pompe, and Honour but a vaunt,  
Made Honour onely by the Honorant;  
shortly no difference twixt the Lord and Page.

Honours, Recusants doe so multiply,  
As Armes, the Ensignes of Nobility,  
Must be laid downe; they are too glorious,  
Vaine, idle shewes, and superstitious:  
Plebeian basenesse doth them so esteeme.

Degrees in bloud, the steps of pride and scorne,  
All Adams children, none are Gentle borne :  
Degrees of state, titles of Ceremony ;  
Brethren in Christ, greatnesse is Tyranny :  
O impure Purity, that so doth deeme!

Well gentle Guillims, you haue done your part,  
I would Reward might follow your desert,  
As Shadowes follow bodies in the Sunne:  
Shadowes (alas) are not substantiall,  
Shadowes, and rewards, proue nothing at all,  
For being both pursu'd, away they runne.

John St. George to the Author.

THOUGH *Indian Ants*, that scrape in *Mines of Gold*,  
Dare not for *Treasure* make exchange with death,  
Yet brauer mindes for honour dare be bold,  
Couragiously to sacrifice their breath ;  
A precious Gem is Honour, Guillims then,  
Whose badge is *Armes*, the subiect of thy pen:  
Which as a *Diamond* when thou didst finde,  
Rude, and vncut, to bring the same to shape,  
And Lustre fit, thy *Purse*, thy *Pen*, thy *Minde*  
Did all conspire this worke to undertake:  
Which now perform'd, let *Goldsmiths* iudge the price,  
Till *Aesops Cocke* and *Indian Ants* be wise:  
And though thy *Guerdon* seeme not worth a mite,  
To such base Prisers, deeme it not the lesse,  
For higher spirits will iudge thereof aright:  
And they at last too late will all confesse,  
That *Gold* and *earthly pleasures* doe bewitch,  
But *Grace* and *Honour* onely makes men Rich.

JOHN ST. GEORGE.

To his neereſt and deareſt kinfeman, JOHN  
GVILLIM, Purſeuant of Armes, THO. GVIL-  
LIM wiſheth his owne beſt wiſhes.

THIS large Display of thy Myſterious Art  
Each where diſplayes ſuch Luſtre, Labour, Learning,  
To euery one that can with due diſcerning  
Suruey thy Volume ouer euery part ;

As there is none, Noble or Gentle heart,  
(And onely ſuch this ſubiect is concerning)  
That can deny thee (thine owne vertues earning)  
The praiſe and priſe of thy diuine deſert.

If



If any Criticks curiously repining,  
 Barke at thy Light, their fury is thy foile,  
 For, more we praise such Lamps so publike shining,  
 And euer pray they neuer faile of Oile,  
 So fare thou (Cosen) for this marke of thine,  
 Which with thy name shall now eternize mine.

To my worthy Friend Master GVILLIM  
 on his present worke.

AS in a curious Lant-shape, oft we see  
 Nature, so follow'd as we thinke it's she,  
 Trees, Riuers, Hills, towers, Valleys, Country-farmes  
 Higher or lower plac'd; so here are Armes.  
 Of which the seuerall Blazons, Ranks, and Rites,  
 Now first explain'd by their due shades and lights,  
 In perfect Method wrought with Precepts, Lawes,  
 Examples, and distinctions, for each case,  
 Guillims elaborate hand hath with such spright  
 Inform'd, as euery part hath life and light.  
 But when the whole together I behold,  
 So Faire, so Rich, so Euen, so Manifest,  
 Of all the Bookes, we say, ere borne with vs,  
 Not one can boast a nobler Genus.

ANTHONY GIBSON

To my deseruedly beloued and worthy Friend  
 and Countryman, Mr. John Guillim touching  
 his Display of the Honorable Art  
 OF ARMORY.

THY Name, thy Country, and thy matchlesse Art,  
 Incites my Mule to raise her Armes of power,  
 With praises to lay open thy desert,  
 To make it all-denouring Time deuoure.  
 But (oh) a small Reward it is to get  
 But Fame, too Cheape for that which cost so deere,  
 As Time, and Paines, and Cost; and all three, great:  
 Yet that's the most, the most doe looke for heere.  
 Thou hast reduc'd an Art (much like our Law)  
 Vnmethodiz'd, to such a Method now;  
 That the whole Art, that was before but raw,  
 Is made most ripe in Rules the same to know:  
 Heere, all the Termes by which the Art is knowne;  
 And the least Particel of each least Part,  
 Are so Antonomized, and strictly shewne,

(2) 2

Thine

That All may see the Soule of all this Art.  
 Heere, all the Bearings, both of Beasts and Birds,  
 Of Fish, Flies, Flowers, Stone, and each minerall,  
 Of Planets, Starres, and all, that All affords,  
 Are made by Art, appeare most naturall.  
 So that this Worke, did ransacke Heauen and Earth,  
 Tea Natures bulke it selfe, or all that is  
 In Nature hid, before this Booke had birth,  
 To shew this Art by them, and them by this :  
 Then, Natures Secretary we may stile  
 Thy Searching Spirit, or else we iustly may,  
 Plinius Secundus call thee; sith (the while,  
 Rare Herald) thou dost Natures Armes display;  
 So that we cannot hold him Generous,  
 (If squar'd by Rules of Generosity,)  
 That will not haue this Booke (composed thus)  
 To understand Himselfe, and It thereby.  
 For, heere by Armes (as sometimes Ships at Sea)  
 Is seene how Houses grapple, but for Peace;  
 Yet (being ioined) distinguish'd so they be,  
 That we may see them (seuerall) peece by peece.  
 For the whole Body to these Armes thou hast,  
 So cleerely purg'd from sad Obscurity,  
 That now this Art in FRONT may well be plac'd  
 Of Arts that shine in Perspicuity.  
 And if before, the same seem'd most abstruse;  
 Now, hast thou (for WALES glory, and thine owne  
 Rare BRITAIN) made it facile for our use,  
 Sith vnconfusedly the same is shewn:  
 Then, all that honour Armes must honour Thee,  
 That hast made Armes from all confusion Free.

JOHN DAVIES  
 of Hereford.

To his worthy and well-deseruing Friend,  
 Mr. I. Guillim.

FAINE would I praise thee as thy worth requires;  
 But (ah) I cannot sith my power decays:  
 I want the *Muses* aid, and sacred *Fires*  
 To offer vp my loue vnto thy praise:  
 For, thou by *Armes*, as heere doth well appeare,  
 Deseru'st more praise than *Papers Armes* can beare.

John Speed.

In



In Authorem, *Guillemi Belcheri*  
Eulogium.

**A**rmorum *primus* Winkynthewordeus artem  
Protulit, & ternis linguis lustravit eandem :  
Accedit Leighus : concordat perbenè Boswell,  
Armorioq; suo veri dignatur Honoris,  
Clarorum Clypeis & Cristis ornat : eamq;  
Pulchrè Nobilitat, Generis Blazonia, Ferni :  
Armorum proprium docuit Wirleius & vsum.  
At tua prae reliquis, Guillime, hinc gloria crescit,  
Quod tu cuncta simul, reliqui quae singula, praestas,  
Et quae confusè reliqui, facis ordine primas,  
Hinc tibi laus, inter laudatos, prima manebit,  
Nobiliumq; choro; (reliques contemne) placebis.

G. B.

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(a) 3

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TO

3 (a)





# TO THE COVRTEOVS

R E A D E R.

**H**ow difficult a thing it is to produce forme, out of things shapelesse and deformed, and to prescribe limits to things confused, there is none but may easily perceiue, if he shall take but a sleight view of the Chaof-like contemperation of things not onely diuerse but repugnant in nature, hitherto concorporated in the generous profession of Heraldry: as the formes of the pure Cœlestiall bodies, mixt with grosse Terrestrials; Earthly Animals, with Watery; Sauage beasts, with Tame; Whole-footed beasts, with Diuided; Reptiles, with things Gressible; Fowles of prey, with Home-bred; these againe, with Riuer fowles; Aery Insecta, with Earthly; also things Naturall, with Artificiall; Arts Liberall, with Mechanicall, Military, with Rusticall; and Rusticke with Ciuil. Which confused mixture hath not a little discouraged many persons, (otherwise well affected to the study of Armory) and impaired the estimation of the profession. For redresse whereof, my selfe, (though unablest of many) haue done my best, in this my Display of Heraldry, to dissolue this deformed lumpe, distributing and digesting each particular thereof into his peculiar ranke; wherein, albeit the issue of my enterprize bee not answerable to the height of my desires, yet doe I assure my selfe my labour herein will not bee altogether fruitlesse, forasmuch as hereby I haue broken the Ice, and made way to some after-comers of greater gifts and riper iudgement, that may giue a fairer body to this my delineated rough draught or shadow of a new framed method. For if men of greatest skill haue failed to giue absolute forme to their works, notwithstanding their best endeaours, with little reason may such perfection be expected from me, whose Talent is so small, as that I am forced to build wholly upon other mens foundations: and therefore may be thought to haue undertaken an idle taske, in writing of things formerly handled, and published by persons of more sufficiency and greater iudgement. Notwithstanding, who knoweth not, that as euery man hath his proper conceit and inuention, so hath he his generall drift and purpose, so as diuers men writing of one selfe Argument, do handle the same diuersly? Which being so, what letteth that euery of vs, writing in a diuerse kind, may not without offence to other, vse our uttermost endeaours to giue vnto, this erst vnshapely and disproportionable, profession of Heraldry, a true Symmetria and proportionable correspondence of each part to other? In as much (if I be not deceiued) both they and my selfe doe all ayme at one marke, which is, so to adorne and beautifie this science, as that it being purged from her wonted deformities may become more plausible to many, and be fauourably entertained of all, which could not be otherwise better effected, than by dissoluing of this Chaof-like or confused Lumpe, and dissevering of each particular thereof from other, and disposing them vnder their peculiar heads, which is the full scope of these my Trauels. Now to the end I might the better accomplish this Taske, after I had carefully collected the chiefe Grounds, Principles, Rules and Obseruations, that

Ger.

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## TO THE READER.

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Ger. Leigh, Boswell, Ferne, Bara, Cassaneus, and other best approved Authors in their severall Works haue written touching the rudiments and first principles of Armory; then did I seriously bethinke my selfe for the orderly distribution of those their dispersed Notes and Obseruations so by me collected, and digesting of them into some forme of Method, or at the least into some Methodicall resemblance, wherein I hope I haue in some sort accomplished my desire, and haue for thy better understanding and apprehension (gentle Reader) first distributed this Worke into Sections, and those into Chapters, briefly shewing their severall substances and orderly connexions; and throughout the whole I haue begunne with the Genus of each kind, and severed them into their Species, which also are subdivided into Indiuiduaes, annexing particular rules to each severall sort. Moreover I haue added Definitions, Diuisions, and Erymologies of the Artificiall termes, peculiarly pertaining to this Art, bestowed the chiefe grounds, Principles, Rules and Obseruations vnder their proper heads, and manifested their use by examples of speciall choice, whereby they receiue not onely warrant, but also liuely sense and vigor, in default whereof they would become destitute of al force according to that saying of Aretius: *Præcepta quantumuis bona & concinna, mortua sunt, nisi ipse auditor variis exemplis ea repræsentat.* Finally, to the end that nothing should be wanting that might giue thee full contentment, I haue prefixed before euery Section an Analogicall Table, briefly comprehending the substance of each subsequent Section, and that with such coherence that each of the said Tables answereth in a Relatiue respect of the one of them to the other; so as all of them doe lump together in an vniuersall coherence, as by their particular references doth manifestly appeare, whereby I haue brought to passe (though with long and difficult labour) that in this my Display of Heraldry, thou maiest easily finde (bestowed according to order) whatsoeuer thou desirest concerning the Principles of this Profession: So that thou in short time and with much ease maiest reape not onely a profitable gleanings, but a plentiful Haruest of this my long and painefull Lucubrations. **FAREWELL.**



A  
 DISPLAY  
 OF  
 HERALDRIE.

SECT. I. CHAP. I.



Whoever shall addresse himselfe to write of matters of Instruction, or of any other Argument of importance, it behooveth, that before he enter thereinto, he should resolutely determine with himselfe, in what order he will handle the same: So shall he best accomplish that hee hath vndertaken, and informe the vnderstanding, and helpe the memory of the Reader. For so doth *Cassianus* admonish vs saying: *Prusquam ad scientiam perueniatur, bonum est, modum prescribere docendi & ordinem, quia per or*

*dinem res intellecta magis delectant animos, mentes nutriunt, sensus magis illuminant, & memoriam reddunt clariorem.* Such order and course of writing doth also procure in the Reader a facility of apprehension, as *Erasmus* noteth, saying; *Facilius discimus quæ congruo dicuntur ordine, quàm quæ sparsim & confusim.*

What Order is, *S. Augustine* doth informe vs, saying, *Ordo est parium dispariumque rerum distributio.* This order is twofold; the one of *Nature*, the other of *Discipline*: The order of *Nature* (as Doctour *Cassius* noteth) is a progression from simples to things compound: contrariwise, the order of *Discipline* is a proceeding from things compound to simples. As touching the order that I haue prefixed to my selfe in this Display of *Heraldrie*, you shall vnderstand, that forasmuch as the handling of one of these alone, sufficeth not to the effecting of my intended *Method*, I must of force inake vse of them

B

both

Order in this  
V Worke ob-  
serued.

both in some sort, according to their distinct kindes. Wherein albeit the order of *Nature* in right should haue the precedence, as the more worthy, *quia Natura regitur ab intelligentia non errante*: neuerthelesse, in regard my principall purpose tendeth to the prescribing of a forme of *Discipline*, whereunto these tokens which wee call *Armes* must be reduced, and therein to manifest rather their location than their generation, their vse than their essence, their shadow than their substance; I am constrained to prefer the latter (which serueth directly for my purpose) before the former, which tendeth thereto but collaterally: whose dignity notwithstanding I purpose regardfully to obserue, when I shall come to the distribution of things *Naturall* in their proper places.

Digression.

Equiuocation  
of the word  
*Arma*.

But before I enter my *Method*, I hold it expedient, (though I doe somewhat digresse) by way of introduction to the better conceiuing and vnderstanding of that which shall be herein handled, briefly to offer to the consideration of the iudicious Reader, some few things of necessary note, touching the Subiect of this Worke: Such are those ensignes or markes which we call *Armes* in English, and in Latine, *Arma*; which being a word of equiuocation or ambiguity, needeth some explication; *Digredi enim quandoq; licet ex causa, non autem diuagari*: for so it is very requisite, to the end it may be certainly knowen in what sense this word is to be here taken, *quia discenti ponenda sunt vera & certa*.

Instruments  
naturall.

It is therefore to bee obserued that this word *Arma* in Latine is sometimes taken for very naturall instruments, and in this sense doth Doctour *Casus* vse the same, where he saith, *Arma bellis natura dedit, ut Leoni dentes, Serpenti aculeum, &c.* Sometimes it is taken for all manner of instruments pertaining to *Mechanicall Trades*, as *Arma Rusticorum, Rastra, Lignes, & huiusmodi*. Also *Arma Coquinaria, lebes, patella, tripus, olla, &c.* And *Virg. Eneid. 5.* speaking of the necessaries pertaining to shipping, saith,

*Colligere arma iubet, validisque incumbere remis.*

Instruments  
Military.

Sometimes it is taken for all sorts of warlike instruments; and in this sense doth Doctour *Casus* take it, saying, *At hominibus arma industria finxit, eoque finxit, ut pro imperio rationis eis uteretur*. But this word *Arma* here meant is not vnderstood in any of these significations, but must be taken in a metaphoricall sense, for that they doe assume a borrowed name (by way of figure called *Metonymia subiecti*) from the Shields, Targets, Banners, Military Cassockes, and other Martiall Instruments, whereupon they were ingrauen, embossed, embroidered or depicted: which kinds of furnitures and habiliments are peculiar vnto martiall men and professed souldiers, to whom onely it pertaineth to beare Armour; which euen at this day we doe vsually call by the name of *Armes*. And of them in processe of time did these ensignes or markes receiue their denomination, and were called *Arma*, in English *Armes*, as *Abra. Fra.* noteth, saying, *Arma appellantur, quod olim solis militibus data fuerunt, qui arma gerere solent. Nam cum ista sit gloria armis, ut instrumentis comparata placuit ipsam, quoque mercedem arma appellare.*

Metaphoricall  
sense.

*Claudius Fauchet* saith, that *Armes* haue their appellation or denomination because *military men* beare their deuices, or Inuentions depicted vpon their Coate-Armours, and in and vpon their shields: *Claudius Fauchet*.

*Armes* were called *Symbola* which signifieth *signes, tokens, or markes*, giuen

giuen in time of hostility, or of *Ciuill Tumults*, by Captaines to their Soldiers, or by the authors of Rebellion to their pernicious associates and confederates, for distinguishing of particular persons, as well among themselves, as from their Enemies; for the better auoiding of such inconueniencies (as I shall presently shew when I come to speake of them, and vse of *Armes*.)

These Armoriall notes (so much in vse with vs at this day) are oftentimes called *Insignia*, which name, as *Aldronandus* supposeth, proceeded of the barenesse of the Latine tongue, his words are these, *Insignium nomen ex lingua Latina videtur fluxisse inopia; & certè vix alium vocabulum huc magis quadrat quod hac præcipue virtutis & gentilitatis siue nota siue signum sit.*

How far the extent of this word *Insignia*, or *Ensignes*, doth dilate it selfe, wee may perceiue by this, that it comprizeth generally all Signes, Markes, and Tokens of honour, due to well deseruing persons, either in respect of their Gouvernement, Learning, Wisedome, Magnanimity, &c. These albeit they haue no gouvernement annexed to them, yet haue they in them much honour, and estimation, as were those Pontificall Ornaments, and Ensignes, wherewith *Simon the high Priest* was adorned and furnished at such time as hee went to meet *Alexander*, by weanes whereof his fury was appeased. In the like sort did *Pope Leo* attire himselfe when he went to meete *Attyla the Scythian Prince*; who hauing subdued the Country of *Hungary*, and destroyed *Aquileia* in *Italy*, came forwards to *Rome* with like intent. So also did *Pope Benedict* mitigate the fury of *Totila*, as if there lurked some secret force and maiesty in the very Ornaments and Ensignes.

Of the number of these Ensignes are those notes, markes, and shapes of *Animals*, that martiall men vsed to adorne the *Crests* of their *Helmets*, withall to make themselves more eminent in the field: and to the end there might bee better notice taken of their valorous actions when they encountred their Enemies in *Battell*: or should draw on their forces to fight. Whereof we shall haue cause to speake hereafter in place more conuenient when we shall come to treat of them particularly.

The vse of these was yet extended farther than the adorning of *Shields* and *Helmets* onely: For *Ships* also, and other Nauigable vessels, were also garnished and beautified in their fore-decks, yea, and that in very ancient time, for the distinguishing of one Ship from another. As we may see, *Acts* 28. 11. Where *Paul* saith, hee went in a Ship whose badge was *Cassio and Pallux*. Also the fore-decke of *Europa* that was carried away, had a forme of a *Bull* painted thereon, which gaue occasion to the Fable: That a *Bull* had rollen away *Europa*. Neither did the Ancients onely vse this, but it hath bene a receiued custome in all Ages sithence, and yet continued with vs vnto this Day. Hereof it cometh that wee giue the Ships the names of the things that are depicted vpon them, as the *Bull*, *Beare*, *Lion*, *Tyger*, &c.

*Armes* then as they are here meant, according to their originall and first vse, may bee thus defined; *Armes* are tokens or resemblances signifying some act or quality of the Bearer. Or thus; These *Signes* called *Armes* are nothing else but *Demonstrations* and *Testimonies* of Nobility and of warthy prowesfull exploits performed in Marshall seruices, especially if they bee ancient, and bestowed by a Noble and renowned Prince: And this is according to their vse in the time of *Alexander the Great*; and since vntill of later

3 Definition  
of them.

times: But according to their moderne (I meane since the time of *Charles* the fourth) and present vse, *Armes* may be said to be *Hieroglyphicall*, or *Enigmaticall Symboles* or *Signes*, testifying and demonstrating the Nobility or Gentry, acquired by the vertue and good seruice performed by their Bearer or some of his Ancestors, either in martiall exploits abroad, or by their learning and wisdom which they attained to, by spending their bodies and spirits in continuall study, to make themselves fit for the patronage and defence of the weale-publike at home.

How great the dignity and estimation of *Armes* euer hath beene, and yet is, we may easily conceiue by this, that they doe delight the beholders, and greatly grace and beautifie the places wherein they are erected; so also they doe occasion their spectators to make serious inquisition, whose they are, who is the owner of the house wherein they are set vp, of what family their Bearer is descended; and who were his next, and who his remote parents or ancestors.

Armes, external demonstrations of the minde.

It is very probable that these *Signes*, which we call *Armes*, at this Day, howsoeuer in former *Ages* they haue beene named (whether *Emblemes* or *Pictures*, grauen, painted or embossed, or notes representing some secret or hidden Mystery; as *Hieroglyphicks*, or *Enigmaticall*, or hidden conceits) they were external notes of the inward disposition of the minde, manifesting in some sort the naturall qualities of their Bearers, yet so as they were hidden from the vulgar sort, and knowne to the iudicious, onely experimented in the knowledge of the naturall vertues and dispositions of *bodies Celestiall, of Animals and of Vegetables, &c.*

Armes abstracts of Nature.

These in their beginning and first institution, were not bestowed vpon vulgar persons, neither were their intendments fitted for common capacity, but such as were extracted out of the bowels, and very intrals of nature, and were neither obscure to the Learned, nor ouer-familiar to the common sort.

Their conformity with names.

Betweene *Armes* and *Names* there is a certaine conformity, so that as it is a thing vnlawfull for a man (but vpon great occasion) to change his name: *Sic neque arma* (saith *Cassan*) *mutare licet, nisi magna & honorifica causa accesserit*; and another saith, *A nominibus ad arma bonum deducitur Argumentum.*

There are sometimes *Armes* borne that may seeme to haue beene deuised (in their first institution) according to the Surnames of the Bearers; as a Beare for *Versone*, three Castles for *Castleton*, three Conies for *Conesby*, &c. Whether these be either better or more ancient than other *Armes*, it is a question of more difficulty to be resolved, than commodious if it were knowne.

If there be two distinct families of one Surname, yet bearing severall Coate-Armours, it is no consequence that they are originally issued from the same Ancestors; for their agreement of their Surnames may be said to be a probability, but yet it is no prooffe that they are both extracted from the same Ancestors; vnlesse there be withall a resemblance of their Coate-Armours, which are the expresse notes of distinction.

In case where there are two families, diuerse in name, and issued from severall parents; and both of them doe beare one and the selfesame Coate-Armour, and the name of one of them is agreeable to the Coate-Armour, and

and the other dissonant from the same; The same being in question to whether of them this Coate doth properly appertaine: it may be probably conjectured, that he is interestted in the Coate-Armour whose appellation is agreeable therewith; rather than his, whose name hath no conformity with it. For names were instituted for differencing of each person from other severally, according to the saying, *Sicut nomina inuenta sunt ad cognoscendos homines: Ita Arma & insignia ad cognoscendum homines sunt inuenta.*

If two men of severall families shall beare one Coate-Armour, and have their abode in one Country or Territorie; and one of them can produce no more prooffe, why hee doth arrogate the propriety thereof, than the other can: In such case the cause shall be questioned before the Soueraigne, or before such as doe from him deriue their authority, for the hearing, examining and determining cases of this nature: Otherwise, if either of them can proue that his Ancestors receiued the same of the Kings gift, as a remuneration for seruice done, the *Armes* shall be adiudged to be his.

Also there is between these *Armes* and their Bearers, a kind of *Sympathy* or natural participation of qualities, in so much as who so dishonourably or vn-reuerently vseth the *Armes* of any man, seemeth to haue offered indignity to the person of their *Berer*, (so as according to some authors) their owner shall right himselfe against such an offender, or wrongdoer, *Actione iniuriarum*.

The sympathy of Armes with their Bearers.

As touching the antiquity of these signes which we call *Armes*, *Diodorus Siculus* maketh mention, that *Osiris* surnamed *Impitor* the iust, some to *Cham* the cursed sonne of *Noah*, called of the *Gentiles* *Iamus*, being banished from the blessed Tents of *Shem* and *Japhet*; by reason of the curse fallen vpon his father, was constrained to seeke some remote place wherein he might settle himselfe, his children, and people: for which purpose he assembled a great army, and appointed *Hercules* his eldest sonne Captaine. And in this so ancient an expedition of warres, as well *Osiris* himselfe as *Hercules*, *Macedon* and *Anubis* his sons, and others, did paint certaine *Signes* vpon their *Shields*, *bucklers*, and other weapons; which signes were after called *Armes*: As for example, *Osiris* bare a scepter royall, insigned on the top with an *Eye*: *Hercules*, a Lion rampant holding a Battle-axe: *Macedon*, a Wolfe, and *Anubis*, a Dogge. And we finde in *Homer* and in *Virgil*, that the *Heroes* had their signes, or markes, whereby their persons were distinctly knowne, and discerned in *Battaile*, as well as their *Kings* and *Commons* had their publike *Ensignes*: For the *Athenians* bare the *Owle*; The *Persians*, an *Archer* or *Sagitary* stamped in their coynes: The *Romans* bare an *Eagle*, *Minotaure* and sundry other shapes, which (according to *Pliny*) they bare in Battell vnto the time of *Marinus*, who bare in his Ensigne an *Eagle*, *Argent*, figured and embossed, *Sus une haute langue*, as may bee seene in Ancient Medals, and chiefly in which is found this word, *Allocatio*.

The Antiquity of Armes and ensignes Armoriall.

*Paulus Emitius* saith, that anciently the French *Kings* did beare, *Argent*, there *Diadems*, *Gules*. Others say, they beare three *Toades*, *Sable*, in a field, *Vert*, alias *Sinople*, which cannot be good *Armory*, as the Masters of that mystery doe hold, because of *Colours* vpon *Colours*.

The ancient Armes of the French Kings

Whence they receiued those *Armes* it is not certainly knowne, vnlesse they had them from the *Romanes*.

But their opinion is more probable who by the *Blazon* of the *Shield* of *France*,



France, would shew that the first *Frankes* consist of *Sicem'bri* (a people of Germany, inhabiting the Marches of *Frizeland*, towards *Holland*, *Zeland* and *Gelderland*) gave vnto them, *Azure*, which resembleth the water (which being calme representeth the colour of the *Heavens*) and therein three *flower de Lis*, Or, which doe grow plentifully in those Marches, and doe flourish in *May*, and *June*.

Others affirme, that the same was sent by an *Angell* from *Heaven* to *Clovis*, the first Christian King of France.

But *Gregory of Towers* in his *History* mentioned no such thing, neither doth it appeare that they bare those *Armes* before the time of *King Pippine*, but after the time of *Lewes Le Grosse*: at which time it seemeth that *Armories* beganne to become hereditarie, and were transferred from *Father* to *Sonne* in each familie.

In the first assumption of these *Signes*, euery man did take to himselfe some such beast, bird, fish, serpent, or other creature as he thought best fitting, his estate, or whose nature and quality did in some sort quadrate with his owne, or where unto himselfe was in some respect in quality like or wished to bee resembled vnto. *Ex iis quibus quisq; maxime delectatur qualis etiam sit ipse cognoscitur*. The reason is, for that no man, is delighted but with things that are like himselfe. Therefore wherein any man is specially delighted himselfe also is found to bee in quality much like vnto them.

*Zanchinus de mortalitate Animarum* 133. Whereof it commeth that our soules albeit they are naturally delighted with things that please, and delight the Externall senses, yet shall we finde that by how much the minde is more generous and Noble, by so much the more doth it apprehend a more solide delight in things pertaining to the inward faculties, than in such as pertaine to the exterior senses, As we may see in those *Arts* wherein the *Phantasie* is chiefly exercized: wherby they receiue a greater contentment of things pertaining to the minde, that is to say, as well *Morall*, as *Naturall*, and *Supernaturall Philosophy*. For like as our exterior senses are delighted with corporall, and corruptible things; so in like manner are our minde affected to things *Spirituall* and eternall, and are wonderfully delighted in them by reason of the *Sympathy* of their naturall qualities. *Similitudo non currit quatuor pedibus (ut aiunt in Scholis)* Many things may be like, yet nothing like in all points or respects.

Vse of Armes  
vniuersall

As their institution is not new, but very ancient, derived almost from the beginning of the world; so their vse was not limited, or restrayned to some few particular Nations, Kingdomes and Countries, but most largely spread all the World ouer, in so much, as their is no Nation, Country or people, so savage or barbarous, but that they haue their particular *Signes*, whereby they may particularly and distinctly bee knowne and discerned from others. As in Example.

The Nation of the	<i>Israelites</i>	bare for their Ensigns	{	The Hebrew letter <i>Tan</i> ,	{
	<i>Scythians</i>			A <i>Thunderbolte</i> .	
	<i>Egyptians</i>			An <i>Oxe</i>	
	<i>Pbrygians</i>			A <i>Swine</i> .	
	<i>Thracians</i>			<i>Mars</i> .	
	<i>Romanes</i>			An <i>Eagle</i> .	
	<i>Persians</i>			<i>Bowe</i> , and <i>Arrowes</i> .	<i>Coralis</i>

*Corali*, a Sauage People of *Pontus*, bare two *Wheels*.

And *Plutarch* in the life of *Marius* saith, that the *Cymbrians*, a people inhabiting the parts of *Demmarke*, *Norway*, and the *Almaynes*, which in those Dayes were cruell, and barbarous, neuerthelesse had their *Sheilds* adorned with the formes and shapes of sauage and cruell beasts, as also their *Targets*, and other *Military instruments* fured accordingly, and that in such multitudes, and in such glorious and glistering manner, that they dazeled the Eies of the beholders.

Aunciently  
Armes borne  
in Shields and  
Targets.

Neither were these Signes peculiarly restrained vnto *Nations*, *Countries*, and *Prouinces*, but they were so vniuersall, as that there were no *Tribe*, particular person or family, but had their *Armoriall Signes*, or *Notes*, whereby they were not onely distinctly knowne, and discerned from other forraine *Tribes* and families, but also apparantly discerned (amongst themselves) one from another, by meanes of interposition of some minute or small differences, which after-commers were forced to deuise for the preseruacion of Common peace and vnity, when the multitude of Bearers (through long tract of time) encreased excessively.

Armes generally  
vied  
for particular  
distinction.

*Achilles* had his *Shield* beautifully adorned with great variety of things *Celestiall*, as the motion of the *Sunne*, *Moone*, *Starres*, *Planets*, and other the *Celestiall Spheres*, the Situation of the *Earth*, and the adiacent *Ilands*, the *Seas*, with the ebbing and flowing thereof, &c. whereof I shall haue better occasion offered to speake more at large hereafter. Also *Amphiaraus* (as *Pindarus* the *Theban Poet* affirmeth) in his expedition to *Thebes*, bare in his *Shield*, a *Painted Dragon*. *Capaneus* one of the seven *Captaines* that besieged *Thebes*, bare the manifold headed *Hydra*, that *Hercules* fought withall, as *Statius* the *Neapolitan Poet* reporteth. *Polynices* a *Sphynx*. *Agamemnon* in the *Troian Warres* bare in his *Shield* a *Lion*, with this *Epigram*, *Terror hic est hominum, & qui hunc gerit est Agamemnon*.

Shields diversely  
adorned.

*Vlysses* bare a *Dolphine*, and a *Typhon* breathing out flames of fire: *Persus* *Medusae*s head: *Antiochus* a *Lion*, with a white wand: *Theſeus* an *Oxe*: *Selencus* a *Bull*: *Augustus* a *Sphynx*, with infinite others which I purposely ouerpasse.

First production  
of Armes  
rough and  
rude.

These signes or tokens were in their first production rough-hewen, (as I may tearme them) and rude, as also those other notes or signes that we now call *Badges*, or *Cognizances*: so as they may be sayd to haue been rather painted *Emblemes*, than exquisite tokens of honour, or absolute signes or badges: in the time of their first Institution they receiued diuers denominations, As *Signes*, *Ensignes*, *Tokens*, *Markes*, *Cognizances*, &c. But when in after-Ages, they had beene polished and refined, then were these *Tokens* or *Signes*, that had beene formerly (after a rude fashion) handled together, more carefully distinguished, so as those which we now call *Crests* or *Cognizances*, worne vpon the helmets of *Military persons* in the field, were distinctly knowne from those that were borne in the *Shields* and *Targets*, which wee now call *Armes* in English, and in Latine *Arma*. Men of ancient times deuised, and invented many things ingeniously, and with great care and consideration, but finished them not, but recommended them to posteritie, to be by them brought to perfection According to that saying: *Inuenit antiquitas posteri perfecerunt*, neither doth this derogate ought from the studious,

Diuerſe Denominations  
of Armes.

and

Industry of the Ancient, neither is this any indignity vnto them; *Non erubescat antiquitas* (saith *Cassaneus*) *si quid melius horum qua ipsa tradidit, Novitas adinvenit*: for nothing is deuised and perfected, at an instant, but it is continuance of time, and much labour and industry that brings it to perfection.

These *Signes, Markes, Notes, Ensignes*, or whatsoeuer else you please to name them, are not all of one sort, for some of them may be applied to peace, and others to military vse; and of each of these there are diuerse kinds or sorts: For some of them are expresse notes of gouernement and authority or iurisdiction, others haue no authority at all annexed to them.

Like as there is an absolute authority or iurisdiction royall, free from all limitation, and an other said to be a mixt gouernement; yea, and that as well in ciuill policy, as in *Ecclesiasticall iurisdiction*: so are also the ensignes seuerall, as well those that pertaine to the Citie, or Common-Wealth, as also those that belong to *Ecclesiasticall* gouernement.

Those *Ensignes* that are remote or exempted from gouernement and authority are diuerse, according to the diuersity of conceits of the first institutors or deuisers of them. For some of them are in manner Vulgar, and Common, and such as may fall to the lot of a person of meane condition: others againe of more subtile, and deepe inuention; exquisite, beautifull and honorable, and are remunerations or rewards of some noble exploits, of meere Diuine wits, or of some rare or excellent vertue, as a recompence of *memorable and worthy deserts*.

Opinion of  
some concern-  
ing the Anti-  
quity of  
Armes.

I know some are of opinion that these tokens or signes, which we doe call *Armes*, were vtterly vnknowne to the ancient *Greeks* and *Romans*; and their memorie not to be found with their nations: They doe confesse that the *Romans* did make the same vse of their *Images* that wee doe at this day by our *Armes*, viz. to produce them for testimonies of their generous race.

Another opi-  
nion.

Some other are of opinion, that they were excogitated and brought in vse by *Charles the Great* and the *Lombards*, and some againe doe suppose, they began in the time of *Fredericke Barbarossa*, but the contrary appeareth by Authentickall prooffe, as I haue euen now shewed: well may their opinion stand with reason, that doe hold, that the *discipline* of *Armes* in the raigne, (or rather) during the Imperiall gouernement of *Theodosius*, and in the time of *Charles the Great*, was brought to some kinde of perfection, and withall more generally propagated and dispersed, according to that saying of *Abra. Franc. Carolo potentissimo Imperante hac & distinctius explicata fuisse, & frequentius usurpata elucescit*.

The principall end for which these signes were first taken vp, and put in vse, was, that they might serue for notes and marks to distinguish tribes, families and particular persons, each from other; but this was not their only vse, for that they serued also to notifie, to the ingenuous beholder of them, (after some sort) the naturall quality, and disposition of their Bearers; and so behoouefull was this inuention thought to be, and their vse so reasonable, as that they haue been entertained of all succeeding posterities, among all nations; and continued (euen to this day) without any immutation or alteration of their primary institution. These *Armoriall* Ensignes thus ingeniously deuised

devised had a further vse; for they serued also for the more commodious distribution of Nations, Tribes, and Families, into Regiments and Bands; as also for assembling, conducting, and gouerning of them in martiall expedition, and distinguishing (as I haue shewed) of particular persons in wars, as well amongst themselves as from their enemies; because it often falleth out by reason of the likenesse of Armour and Weapons, of Discipline of Warre, and of Language and Voice (in default of such signes) that much treachery is wrought, and many men after battell or skirmish doe make their retreat to the troopes of the Enemy, to the danger of their surprize, or losse of life: So then it is cleere that this is one vse of these *Notes*, or *Markes* of distinction called *Armes*, that if a man shall meet or encounter vs, we doe forthwith discover by the *note* or *marke* that he beareth, whether he be friend or enemy; and for some of those vses and ends which I haue formerly shewed, these Armoriall Ensignes haue receiued approbation in the highest degree, euen from the mouth of God himselfe (who, when he prescribed vnto *Moses* and *Aaron* a forme of ordering and conducting the *Israelites* in their passage towards the Land of the promise) did expressly command the vse of Armoriall signes, saying, *Filij Israelis quisquis iuxta vexillum suum cum signis secundum domum Maiorum suorum castra habento*: which order he required to bee obserued, not onely in the conduction of them in their iourney, but also in the pitching and raising of their Campe.

In which precept we may obserue, that God maketh mention of two sorts of Ensignes; the one generall, the other particular; and that these latter were no lesse needfull than the former, for the orderly gouerning and conducting of so huge and populous a multitude as the *Israelites* were, in a iourney so long, and withall subiect to infinite dangers. The first sort of these Ensignes, God calleth *Vexilla*, that is to say, *Standards* or *Banners*, which serued for the conduction of their seuerall Regiments. For the *Israelites* consisted of twelue Tribes which were diuided into foure Regiments; that is to wit, three Tribes to each Regiment, of which euery one had a particular *Standard*, which as they differed in colour one from another, so did they doubtlesse comprehend in them seuerall and distinct formes.

Here may arise a twofold question concerning these *Standards* before mentioned; the one, what colour each of them were; the other, what formes and shapes were depicted in them. As to the colour, *Lyra* vpon the second of *Numbers*, saith, *Qualia sunt ista vexilla in Textu non habetur, sed dicunt aliqui Hebraei quod vexillum cuiuslibet Tribus, erat similis colori lapidis positi in rationali, in quo inscriptum erat nomen ipsius Reuben, & sic de aliis.* question.

And as to their seuerall formes, *Martinus Borhaus* in his *Commentarie* vpon the same place, hath this saying, *Tradunt veteres in Reubenis vexillo Mandragoram depictam fuisse, quam ille in agro collectam matri Lia attulerat: In Iehudæ Leonem, cui illum benedicendo pater Iacobus contulerat. In Ephraim vexillo, Bouis species. In Danis vexillo, serpentis Imago, qui serpenti & colubro a Iacobo comparatus erat, fiat Dan coluber in via.* And in conclusion he saith, *Sit fides penes Authores.*

Resolution.  
*Lyra* vpon  
Num. 2.

*Martinus Borhaus, Num. 2.*  
Formes borne  
in Standards.

This sort of *Ensigne* according to *Calepine*, is called, *Vexillum quasi paruum velum*. & accipitur (saith he) *pro signo quo in exercitu vel classe Imperatores utuntur*. The vse of these *Standards* doe consist herein, that they being borne aloft

Lyra. Num. 2.

aloft upon a long pole or staffe apparant to every mans view the Souldiers may be thereby directed (vpon all occasions of seruice) and by the sight of them may bee disseuered and vnited at all times, as the necessity of the seruice shall require. Of this vse, *Lyra* vpon the second of *Numbers* saith, *Vexilla in perticis eleuantur, ut ad eorum aspectum bellatores diuidantur & vniantur* : For like as a ship is guided in the surging seas by the Sterne or Ruther, euen so are the Souldiers ordered in their Martial exploits by their *Standard* or *Ensigne*.

2 Sort.

Lyra.

The other sorts of *Ensignes*, God calleth *Signa secundum domum Maiorum suorum* : whereby is meant (if I be not deceiued) the particular *Ensignes*, or *Tokens* of each particular Family, and of the particular persons of each Familie. For so doe I vnderstand that exposition of *Lyra* vpon the same place, *Signa propria sunt in vestibus & scutis, quibus bellatores mutuo se cognoscunt, & suos ab Aduersariis distinguunt*.

But here we must put a difference betweene these words *Arma & Insignia*, and we must separate those things that are proper to *Armes* from such as pertaine to *Ensignes*.

*Armes* therefore being taken in the largest sence (as I haue hitherto in this Discourse vsed the word) may bee said to bee cyther Publike or Priuate :

Such are said to bee *publike Armes*, as haue some Soueraigne Authority or Iurisdiction annexed to them.

Of the first sort are such *Armes* as are borne by *Emperours*, *Kings*, and absolute *Princes*, and free Estates, hauing Soueraigne authority and power within their severall *Empires*, and *Kingdomes*, and *Territories*. These in proprietic of speech cannot be aptly sayd to be the *Armes* of their Stocke or family, whereof they are descended, but do rather represent the nature of *Ensignes*, than of *Armes*, in regard of the publike authority to them annexed ; As also in respect that whosoever shall succeed them in those supreme governments shall beare the same *Armes* as the expresse notes and testimonies of such their seuerall iurisdctions, though they be extracted from Aliens, or forraine families. For so neither is the *Eagle* the peculiar *Armes* of the house of *Austria*, nor the *Lions* of the family of *Plantagenet*, nor the *flowers de Lis* of the house of *Valoys*. And these *Armes* or *Ensignes* may no man else beare or yet marke his goods withall, vnlesse it be that in token of loialty he will set vp the *Kings Armes* in his house, and place his owne *armes* vnderneath. And there are certaine *Ensignes* of *dignity* and *office* which every man hauing the same *dignity* or *office* may lawfully beare as the *Ensignes* of a *Proconsull*, the *Ensignes* of a *Bishop*. And these are peculiar to those onely that haue the exercising of such *dignity* or *office*, if any other shall vsurpe the bearing or vse of them, he incurreth the crime of forgery. Priuate *Armes* are such as are proper to Priuate persons, whether they bee numbred in ranke of the greater *Nobility*, as *Dukes*, *Marquises*, *Earles*, *Viscounts* and *Barons*, hauing no Soueraigne or absolute power : or of the lesser *Nobility* or *Gentry*, *Knights*, *Esquires* and *Gentlemen* ; neither yet are they *Ensignes* of any ordinary dignity, but peculiar to their family, and may be infinitely transferred to their posterity.

For *Armes* or *Armoriall tokens* pertaining to some particular family, doe

doe descend to every peculiar person extracted from the same *Agnation*, whether they be heires to their *Father* or *Grandfather*; or not. Sometimes the Bearers of these doe so greatly multiplie, as that they are constrained for distinction sake, to annex some apposition over, and above their pater-nall Coate to them descended for differencing the persons. *Quod licitum est, sicut nomini addere prænomen*, which they may no lesse lawfully doe, than to adde a Christian name to a Surname, to distinguish two Children issued from one parent.

These *Armes* are sometimes composed of naturall things; as of some kinde of *Celestiall bodies*, viz. of the *Sunne*, *Moone*, *Stars*, &c. Sometimes of foure footed *Beasts*, or of *Birds*, or of *Serpents*, or of *Fishes*, or some other *Reptiles*, or else of some kinde of *Vegetables*, as *Trees*, *Shrubs*, *Flowers*, *Fruits*, *Leaves*, &c. Or else of some solide things, as *Castles*, *Towers*, *Mountaines*, &c. Or of things pertaining to Arts Liberall, or trades *Mechanicall*, &c. Sometimes againe they are compact of none of these, but doe consist onely of the variations of simple Colours, counterchanged by occasion of transverse, perpendicular, or whatsoeuer other Line vsed in Coate-Armour, whether the same be *streight*, *Crooked*, *Bunched*, &c. Whereby passing through the *Escocheon*, either traaverse, oblique or direct, the colours become transmuted, or counterchanged; of all which I shall haue occasion to speake hereafter in their particular places.

If question happen to arise touching the right of some desolate place, or ruinated building, if in digging vp the ruines, or taking vp of the foundation thereof, there be found any knowne Coate-Armour; the questioned place shall be adiudged to appertaine to that family, to whom that Coate-Armour belongeth.

Armes a token  
of propriety.

If any man be attainted or conuicted of *Treason* for betraying his Country, or of *Heresie*, to the end he should be branded with a greater note of infamy, his *Armes* are rased; broken downe and vtterly defaced.

Armes defaced

Sometimes it falleth out that if a noble family be extinguished by the death of the last of the same (deceasing without issue) whereby the bearing of the *Armes* proper to that Lineage is from thence forth abolished: The *Armes* are interred in the graue together with the corpes of the defunct.

Armes interred  
with the  
Corpes.

After long tract of time; these tokens which we call *Armes*, became remunerations for seruice, and were bestowed by Emperors, Kings, and Princes, and their Generals and chiefe commanders in the field vpon martiall men, whose valorous merits (euen in iustice) requited due recompence of honour answerable vnto their worthy acts, the remembrance whereof could not better be preferued and deriued vnto posterity, than by these kinds of honorable rewards. The first we reade of, that made this vse of them was *Alexander* the great, being moued thereunto by the perswasion of *Aristotle* his Schoolemaster: who hauing obserued his magnificent minde in rewarding his souldiers to the full of their deserts, did at length preuaile with him so much, as that he caused him to turne the *Current* of his bounty another way, and to recompence his souldiers with these marks, or tokens of honour; which he bestowed on them as hereditary testimonies of their glorious merits. In later Ages *Charles* the fourth the Emperour, gaue *Armes* also vnto learned men; and such as had performed any memorable

Opinion of  
some concerning the  
Antiquity of Armes

seruice, or excellent worke; therefore *Bartholus*, being a most expert man in the lawes, and one of the Councill of the said *Charles* the fourth, receiued in reward for his *Armes* from the said Emperour, this Coate-Armour, viz. Or, a *Lion rampant his taile forked*, Gules, which afterward descended successiue to his children and posterity. But *Bartholus* (though he were a most singular and perfect Ciuillian) because he was vnexperienced in Martiall discipline, durst not at first assume the bearing of those *Armes*: But afterwards vpon better aduise hee bare them, knowing how vnfit it was to refuse a reward giuen by so potent an Emperour. And this was a noble institution of *Charles* the fourth, that not onely the skilfull professors of the Ciuill lawes, but the learned proficients, and the iudicious students, in other Arts and professions, might receiue remuneration for their vertues, *Honos enim alit Artes, omnesque incenduntur ad studia gloria. Abr. Fra. pa. 76.* And without all doubt there is great reason that *Armes* should be distributed vnto men, renowned for their learning and wisdom, who with expence, euen of their liues and spirits in continuall study, to enable themselves fit for to serue the Weale publike at home, by magistracy, and ciuill gouernement, wherein they may no lesse merit reward of their Prince at home, by their politike manning of ciuill affaires; than the Martiall man abroad, with his brandished slaughtering sword; sithence they oftentimes in their ciuill gouernement, doe prescribe limits to Martiall affaires also, how farre they shall extend their power, according to that saying of *Cicero*, *Offici. 1. Parua sunt foris Arma, nisi est consilium domi.* And this is the cause that *Armes* are giuen for remuneration in later times, as well to Learned and Religious men, as to Martiall men; yet not so much for their valour, as for their wisdom, and to honour them withall; according to the saying of a certaine Author, *Arma dantur viris religiosis, non propter strenuitatem, sed propter honorem, quia honorabile est Arma portare; ut Doctor in legibus viginti annis per legem Armorum fiet miles, non tamen propter eius strenuitatem, sed propter eius dignitatem.*

The examples of these two Great Potentates before mentioned in remunerating their well meriting Souldiers, faithfull seruants and vertuous and learned subiects, with these *Signes*, or *Symbols* called *Armes*, the one, viz. *Alexander* the Great, for seruice done in warres; The other, namely *Charles* the fourth, for politike manning of Ciuill affaires by learning and wisdom at home, haue beene imitated by diuers Emperours, Kings and Princes, of succeeding ages, vsing therein the ministry of the Office of Heralds; as subordinate officers thereunto appointed and authorized, reseruing alwaies to themselves the supreme Iurisdiction of iudging and remunerating persons according to their deserts; but vsing the ministry of the Heralds, as for sundry other vses of great importance in a State, so also for the inuventing and deuising of congruent tokens of honour, answerable to the merits of those that shall receiue the same: to doe which, although there is a power seeming absolute, committed to them by the Soueraigne; yet the same is restrained into a power ordinary, which is to deuise with discretion *Armes* correspondent to the desert of the person, that shall be thought worthy to haue these honorable badges or tokens of honour bestowed vpon him.

Now sithence we haue had cause here in this Chapter to make mention  
of

of a *Herald*, it shall not be amisse to shew what this word is, and his naturall signification.

*Here-heaulte*, by abbreviation (as *Verstegan* noteth) *Herault*, as also *He-rauld*, doth rightly signifie the Champion of the Army; And growing to bee a Name of Office, he that in the Army hath the speciall charge to denounce Warres, or to challenge to *Battell*, or *Combat*: In which sense our name of *Heraulte* approacheth neereſt to *Fecialis* in *Latine*.

### SECT. I. CHAP. II.



O much of such notes as are necessary to bee obserued, for the better vnderstanding of these things that shall be hereafter deliuered, touching the subiect of this worke. Now we proceed to the practike exercise of these *Armoriall tokens*, which pertaine to the function of *Heralds*, and is termed *Armory*, and may be thus defined: *Armory is an Art rightly prescribing the true knowledge and vse of Armes.*

Definition of  
Armory.

Now like as in things naturall the effects doe euer more immediatly ensue their causes, euen so *diuision* which is a *demonstration* of the extent and power of things, must by immediate consequence follow definition, which doth expresse the nature of the thing defined. *Diuision is a distribution of things common, into things particular or lesse common.* The vse thereof consisteth herein, that by the assistance of this diuision, words of large intendment and signification, are reduced to their definite and determinate sense and meaning, that so the minde of the learner be not missed through the ambiguity of words, either of manifold or vncertaine interpretations. Moreover it serueth to illuminate the vnderstanding of the learner, and to make him more capable of such things as are deliuered, *Ea enim quæ diuisim traduntur facilius intelliguntur.*

Of Diuision of  
Vie.

The practise hereof shall be manifested in the distribution of the skill of *Armory*, with all the parts and complements thereof throughout this whole worke.

This skill of *Armory* consisteth of  $\left\{ \begin{array}{l} \text{Blazoning,} \\ \text{and} \\ \text{Marshalling.} \end{array} \right.$

Distribution.

Albeit I doe here make mention of the *marshalling*, or conioyning of diuerse *Armes* in one *Shield*, or *Escutcheon*; neuerthelesse, sithence it is farre besides my purpose, (for the present) to haue further to doe with them, (in this place) than only to nominate them, for distributions sake, I will referue this kinde, of *Marshalling*, or conioyning of the *Armes* of distinct families in one *Escutcheon*, vnto a more conuenient time and place, peculiarly destinated to that purpose, and I will proceede to the explication of those things which doe concerne the first member of this distribution, *viz. Blazoning.*

*Blazon* is taken, either strictly for an explication of *Armes* in apt and significant termes: or else, it is taken largely for a display of the vertues of the *Bearers of Armes*: in which sense *Cassaneus* defineth the same in this man-

Definition.  
Blazon.



ner, *Blazonia est quasi alicuius vera laudatio sub quibusdam signis, secundum prudentiam, iustitiam, fortitudinem & temperantiam.* A certaine French *Armourist* saith, that to Blazon is to expresse what the shapes, kinds, and colour of things borne in *Armes* are, together with their apt significations.

Of rule.

Like as definitions are forerunners of diuisions, euen so diuisions also haue precedence of rules. To speake properly of a rule: It may be said to be any straight or leuell thing, whereby lines are drawne in a direct and euen forme. In resemblance whereof, we here vnderstand it, to be a brieft precept or instruction for knowing or doing of things aright, as witnesseth *Calepine*, saying, *Regula per translationem dicitur, brevis rerum praeceptio*, that is to say, a compendious or ready instruction of matters.

Rules are taken for brieft documents prescribed for the deliuey, or apprehension of some Art or Science; by these the wits and inuentions of men are much comforted and quickned, according to that saying of *Seneca*, *Ingenij vis praeceptis alitur & crescit, non aliter quam scintilla flatu leui adiuta, nouasque persuasiones adicit innatas, & deprauatas corrigit.* The force of wit is nourished and augmented by Rules or Precepts; like as a sparke is kindled with a soft and gentle fire, and doe adde new inducements and persuasions, to those that are already apprehended, and correcteth such as are depraued and vicious.

Rules of Blazon in genere.

It followeth therefore, by due order of consequence, that I should annex such rules as are peculiar to blazon in genere. For other particular rules must be reserued to more proper places.

Rule 1.

The aptest rules for this place, are these immediately following: In *Blazoning* you must vse an aduised deliberation before you enter thereunto, for hauing once begun, to recall the same, doth argue an vnconsiderate forwardnesse meriting iust reprehension.

Rule 2.

The more compendious your *Blazon* is, by so much is it holden the more commendable, *Quia quod breuius est semper delectabilius habetur.* Therefore you must shun multiplicity of impertinent words in your *Blazon*, *Frustra enim fit per plura quod fieri potest per pauciora.* But herein you must obserue this Caution, that whilst you labour to be compendious, you omit nothing materiall or necessary to be expressed: for as the one doth eclipse the vnderstanding, so the other is offensive to memory, as *Aristotle* noteth, saying, *Omnis sermo, si sit breuior quam oportet, obscurat intellectum, si autem longior, difficile erit retentioni.*

Rule 3.

You must take speciall heede to words in *Blazon*, for a different forme of *Blazoning* maketh the *Armes* cease to bee the same; *Diuersitas enim nominis inducet diuersitatem rei, in tantum quod nomina sunt significatiua rerum.*

Rule 4.  
Rule 5.

You must not bee too full of conceits in *Blazon*, nor ouerforward in speech.

You must vse no iteration or repetition of words, in *Blazoning* of one Coate:

Especially of any of these four words, viz.	{ of. { Or. { And. { With.	{ For the doubling of any of these, is { counted a great fault, insomuch as { the offender herein is deemed vn- { worthy to <i>Blazon</i> a Coate-Armour.
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In *Blazoning* you must haue regard of the things that are borne in *Armes*:  
as

as also whereunto they may be resembled, whether they be naturall or artificiall, and so to commend them accordingly. Rule 6.

In the *Blazoning* of any Coate, you must euermore obserue this speciall rule. First, to beginne with the Field, and then proceed to the blazon of the Charge, if any be. Moreover if the *Field* bee occupied with sundry things, whether the same be of one or diuerse kinds: you must first nominate that which lieth next and immediately vpon the Field, and then blazon that which is more remote from the same. What Field and Charge are, shall be shewed in their proper places; *Interem oportet discentem credere.* Rule 7.

*Cassaneus* holdeth, that where the Chiefe of an *Escutcheon* is of one colour or metall, or more, you should blazon the chiefe first, but I hold it more consonant to reason, to beginne with the Field (because of the priority thereof in nature, as also in respect that it is the *consinent*) rather than with the Charge, which is the thing *contained*, and so consequently last in nature. Neuerthelesse the French *Armourists* for the most part do blazon the Charge first, and the Field after, which is a course meerely repugnant to nature: by whose prescript order, the place must haue precedence of the thing placed, and the continent of the thing contained: wherefore our Heralds manner of blazon is more agreeable to reason than theirs. There be diuerse formes of blazon: A certaine Dutchman who liued in the time of King *Henry* the fifth, vsed to blaze Armes by the principall parts of mans body, as *Aber. Fra.* writeth, pag. 63. *Malarques* a French man made vse of flowers for this purpose: *Fauchen* an Englishman, who liued in the time of King *Edward* the third, performed it by the daies of the weeke; but in former times their predecessors vsed only thesethree kinds following: first, or Metals and Colours; secondly, by precious Stones, and thirdly, by the celestiaall Planets. Out of which sundry formes, I haue made choice of these three last which are most ancient and necessary, in respect that these aboue all other doe best fit my purpose; which is, to apply to each particular state of Gentry, a blazon correspondent. As for example, two Gentlemen hauing no title of dignity, blazon by Metals and Colours; two persons ennoblised by the Soueraigne, by precious Stones: and to Emperors, Monarchs, Kings and Princes, blazon by Planes. Preposterous Blazons.

The two last of these three selected formes, are not to bee vsed in the blazoning of the Coate-Armours of Gentlemen that are not aduanced to some degree of Nobility, vnlesse they be rarely qualified, or of speciall desert. Rule 8.

These selected formes of blazon, doe seeme to imply a necessity of their inuention; to the end that as well by *Blazon*; as by degree, Noble men might be distinguished, from Gentlemen; and persons of maiesty, from those of noble lineage, that so a due *Decorum* may be obserued in each degree, according to the dignity of their persons: for that it is a thing vnfitting, either to handle a meane argument in a loftie stile, or a stately argument in a meane.

## SECT. I. CHAP. III.

Distribution.



SO much of the definition and generall rules of blazon. Now will I proceed to the distribution thereof.

The principall meanes of teaching, and the chiefe part of Method consisteth distinction; therefore in the explanation or unfolding of this fabrike of *Armes* or *Armoriall signes*, I will vse some manifest kinde of distribution.

The blazon of *Armes* consisteth in their { *Accidents*,  
and  
{ *Parts*.

Accidents of  
Armes what?

I call those notes or markes, *Accidents* of *Armes*, that have no inherent quality or participation of the substance or *Essence* of them, but may be annexed vnto them, or taken from them, their substance still remaining; for so doth *Porphyrius* define the same, saying, *Accidens potest adesse & abesse sine subiecti interitu*. *Accidents* may be said to be cōsen germans to nothing: For so after a sort doth *Aristotle* reckon of them saying, *Accidens videtur esse propinquum non enti*, *Metaph. 6.* For they have no being of themselves, but as they are in things of being, or annexed to them. As the same Author further noteth, *Metaph. 7. Accidentia non sunt entia, nisi quia sunt entis.*

*Accidents* and *formes* do agree in this point, that both the one and the other of them being separated from the substance, yet is not the substance thereby altered from that it was, but remaineth still the same; which occasioned many men to thinke that *formes* were accidents. These cannot alter the matter or substance because they are not of the maine, but come vpon the by, as it were. *Nihil enim transmutat materiam, nisi sit in materia.*

*Accidents* are in the subiect, as *passio in patiente*; according to that saying, *Accidens ut est in subiecto, non idem est in subiecto, sed ut est passio eius, est sibi idem.*

Such accidents as are here { *Tincture*,  
meant are these, viz. { and  
{ *Differences*.

Tincturs.

*Tincture* is a variable hew of *Armes* and is common as well to *Differences* of *Armes*, as to the *Armes* themselves.

And the same is distributed into { *Colours*,  
and  
{ *Furres*.

Colours.

*Colour*, may bee said to be an externall die, wherewith any thing is coloured or stained, or else it may be said to be the glosse of a body beautified with light.

And this colour here mentioned is both { *Generall*,  
and  
{ *Speciall*.

Colour gene-  
rall.

By generall *Colour*, I vnderstand the proper and naturall colour of each particular thing, whether the same be *Naturall* or *Artificiall*, of what kinde  
focuer

foeuer that are depicted and set forth in their externall and proper beauty. In this respect all colours whatsoeuer (without exception) may seeme to pertaine to this *Art*, forsomuch as there is nothing in this world subiect to the sight of man, but either is, or aptly may be borne in *Armes*; so spacious and generall is the scope of *Armory*. In blazoning of things borne in their naturall or proper colour, you shall onely tearme them to bee borne proper, which is a blazon sufficient for things of that kinde, and well fitting their property or nature, for there are no termes of blazon allowed to things borne after that sort.

Blazon of  
things pro-  
per.

By speciall colours, I meane such colours, as by a certaine peculiar propriety (as it were) doe belong to this Art of *Armory*.

Speciall co-  
lour.

These are both { *Simple,*  
and  
*Mixt.*

*Simple colours* are those, whose existence is of such absolute perfection (in their kinde) as that they need not the participation of any other colour to make them absolute, but doe communicate their naturall qualities to all other colours, to make them perfect, in which respect they are called *elementa coloris*, as shall be shewed hereafter.

Simple co-  
lours what.

And those are { *White,*  
and  
*Blacke.*

To these in right belongeth the first place amongst colours, because in the order of nature they were before all other colours: *Priora enim sunt compositis composita*: and are of *Aristotle* called, *Elementa colorum*, saying, *Albus & niger sunt elementa colorum mediorum*. Onely *White* and *Blacke* are accounted simple colours, because all other colours whatsoeuer are raised either of an equall or vnequall mixture or composition of these two, which are (as I may terme them) their common parents. These are said to be the common parents of all other colours, in respect they haue their original being from these, either in an equal or disproportionable mixture. Therefore I wil begin with them, and so proceed to the rest that we call *colores Medij*, in respect of their participation of both. Now for as much as practise is the scope of *Doctrines*, (to the end those things that are, or shall be deliuered, may bee the better conceiued or borne in memory) I haue thought good to manifest them by particular examples of ocular demonstration, in the plainest manner that I can deuise, *Quia qualis est rerum demonstratio, talis futura est hominum scientia*.

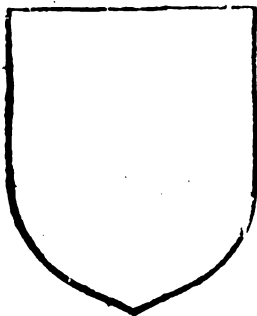
Elements of  
colours.

Examples and demonstrations are of great power and efficacy, to illustrate and bring things to light, wherein breuity, the prop and aide of memory and sweet companion of facility, is highly commended, as *Farnesius* noteth, saying, *Nihil est ad res illuminandas illustris exemplis, in quibus breuitas adiutrix, memoria, facilitatis facia semper est commendata*.

VVhite defined.

Note.

Resemblance of white.



Dignity.

*White* is a colour that consisteth of very much light; as it is of *Scribonius* defined, *Albedo est color simplex in corpore tenuiore multa luminositate constans*: to which blacke is contrary. Note, as colours may be resembled to things of greatest Nobility or reputation, so is their worthynesse accounted of accordingly.

The colour *White* is resembled to the light, and the dignity thereof reckoned more worthy than the *blacke*, by how much the light and the day is of more esteeme than darkenesse and the night, where-

unto *blacke* is likened. Furthermore *white* is accounted more worthy than *blacke*, in respect of the more worthy vse thereof. For men in ancient time were accustomed to note things well and laudably performed (and esteemed worthy to bee kept in memorie) with *white*, and contrarywise whatsoever was holden reprochfull or dishonorable, was noted with *blacke*, as the *Poet* noteth, saying,

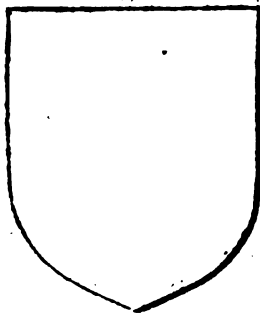
*Quæ laudanda forent, & quæ culpanda vicissim,  
Illa prius cretâ, mox hæc carbone notasti.*

Precedency.

Moreover *white* challengeth the precedency of *blacke* (according to *Vpton*) in respect of the priority of time, for that it was in nature before *blacke*, which is a deprivation thereof. Like as darkenesse, whereunto *blacke* is resembled, is an exemption of light, *Omnis enim priuatio præsupponit habitum*. Finally *Vpton* preferreth *white* before *blacke*, in regard that *white* is more easily discerned and furthest seene in the Field.

This colour is most commonly taken in *Blazon* for the metall *Siluer*, and is termed *Argent*, wherefoeuer the same is found, either in Field or Charge. This Metall representeth *Water*, which (next to the *Aire*) is the noblest of all the Elements, and in Armory it is termed *Argent*, for that it approacheth neere to the *Luminary Bodies*. To this Metall is giuen the second place next to *Gold*; in regard that the Armory cannot be good, that hath not in it either *Gold* or *Siluer*: It also for another cause bare the resemblance of *Water*, which scowreth, cleanseth, and putteth away all filth and vncleanenesse: For in *Blazon* it betokeneth innocency, cleanenesse of life and chastity; amongst complexions it is likened to fleame, as for the esteeme of this Metall *Siluer*, we may obserue in all Ages that *Emperors*, *Kings*, and *Princes* had, and yet haue their vessels of chiefe vse of *Siluer*; As for the abundance of this Metall, you may reade 2 *Chron.* 9. How euery man brought vnto *Salomon* presents, *being vessels of Siluer and vessels of Gold, and Raiment and Armour and sweet Odors, Horses and Mules from yeare to yeare. And the King gaue Siluer in Ierusalem as stones, &c.* Such was the plentifull abundance of this Metall in the Daies of *Salomon*. In composition of *Armes*, it is accounted a fault worthy blame to blazon this otherwise than *Argent*; but in doubling of *Mantles* it is not so taken: for therein it is not vnderstood to be a Metall, but the skinned or furred of a little beast called a *Litwite*, so named (as I conceiue) *Lithuania*, now called *Luten*, a part of *Sarmatia* confining vpon *Polonia*. This *Furre* hath beene heretofore much vsed by the

the ancient *Matrons* of the honorable Citie of *London*, euen by those that were of the chiefeſt account, who ware the ſame in a kinde of *Bonnet*, called corruptly a *Lettice Cappe*.



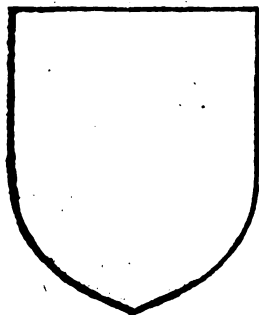
*Blacke* is a colour contrary to *White*, hauing little participation of light, and is of *Scribonius* thus defined, *Nigredo est color in corpore craſſiore. exigua luminofitatis particeps*. Whereby it is apparant that *blacke* is of leſſe perfection than *white*. For what thing ſo euer there is that hath in it either light or heate, or elſe a life, either Animall or vegetable, the ſame being once extinct, the thing it ſelfe becommeth forthwith *blacke*, which is ſaid to be the colour of horror and deſtruction; for which reſpect mourning garments

are made of that colour, that doth moſt ſignificantly repreſent the horror of death and corruption, *Farnes. 3. 104*. This colour is called in bla-  
zon *Sable*, of the latine word *Sabulum*, which ſignifieth, groſſe, ſand or gra-  
uell, in reſpect of the Heauy and earthy ſubſtance, wherein it aboundeth a-  
boue all others. And this colour is reputed farre inferior in digniry to *white*,  
and is likened to darkeneſſe, called in Latine *Tenebra*, *èd quod remanet*, id eſt,  
*impediant oculos, & viſum prohibeant*. Note that the reſt of thoſe ſpeciall  
colours before mentioned, beſides *white* and *blacke*, are called *Colores medij*,  
for that they haue their primary *Eſſence* from theſe, either by an equall or  
vneuen concorporation or mixture of theſe two together: and in regard  
of theſe two extremes from which they haue their being, cannot properly  
be called *Colores*, *niſi per participationem*.

Now as touching *Colores medij*, or *mixed Colours*; it is to be vnderſtood *Colores medij*.  
that they are raiſed by the contemperation or mixture of the two *Simples*  
formerly handled, as may appeare by the *Definition of Scribonius*, who ſaith,  
*Mixtus color eſt, qui ex Simplicium contemperatiōe produciſur*.

All mixt, or midling Colours, that we call *Colores medij*, are reckoned  
more *Noble*, or *Ignoble*, by *participation*; that is to ſay; as they doe partake  
more or leſſe of the nobility of *white*, which is reſembled to light, or of  
*blacke*, which hath a reſemblance of darkeneſſe, or deprivation of light.

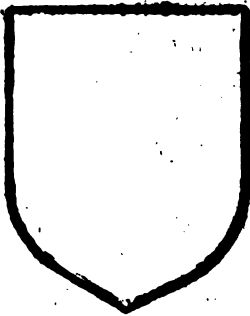
Of theſe according to } Exactly compounded of both *Simples*.  
Scribonius, ſome are } Declining more to the one than to the other, in an  
vnequall proportion.



That Colour which is ſaid to be *exactly compoun- Red exactly*  
*ded*, doth participate of the two *Simples* indifferently *compounded*.  
in a juſt proportion, as *Red*; which *Scribonius* thus  
defineth: *Rubedo eſt color aequali ſimul Albedinis & Ni-*  
*gredinis combinatione conſtans*. Amongſt Colours  
(next after Metals) this Colour, *Vermilion*, or *Red* hath  
the prime place: forasmuch as it repreſenteth the Fire  
which of all other elements is the moſt lightſome, and  
approacheth neereſt to the quality and vertue of the  
Sunne. In regard whereof it was ordained, that none  
D 2 ſhould

should beare this *Colour*, (which betokeneth noblenesse of courage, and valorous magnanimity) but persons of honorable birth and ranke, and Men of speciall desert. This colour inciteth courage and magnanimity in persons, that doe grapple together in single, or publique fight. We read that when those that strengthened their Battels with *Elephants*, when they would proooke them to fight they produced before them resemblances of this martiall *Colour*, as the bloud of *Grapes* and of *Atulberies*. This *Colour* is likened to the precious *Rubie*, amongst vertues it is compared to magnanimity, or boldnesse of courage. And amongst the complexions, it is resembled to *Choler*. In *Armory* it is called, *Gules*.

Yellow.

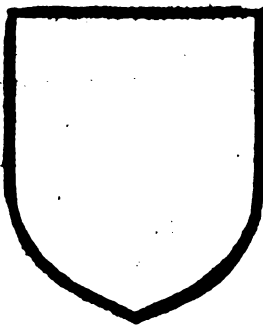


This *Colour* is bright *Yellow*, which is compounded of much *White*, and a little *Red*, as if you should take two parts of *White*, and but one of *Red*. This *Colour* in *Armes* is blazed by the name of *Or*, which is as much to say as *Aurum*, which is *Gold*: and it is commonly called *Gold Yellow*, because it doth liuely represent that most excellent Metall, the possession whereof inchanteth the hearts of fooles, and the *Colour* whereof blindeth the eies of the wise. Of the excellency of this Metall, *Hesiodus* hath this saying: *Aurum est in corporibus sicut Sol inter stellas*.

Dignity of Gold.

And therefore such is the worthinesse of this *Colour* which doth resemble it, that (as *Christine de Pise* holdeth) none ought to beare the same in *Armes*, but *Emperours* and *Kings*, and such as be of the *Blond Royall*, though indeed it be in vse more common. And as this Metall excelleth all other in value, purity and finenesse; so ought the *Bearer* (as much as in him lieth) endeavour to surpasse all other in *Prowesse* and *Vertue*.

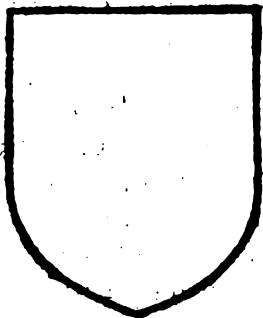
Greene.



This *Colour* is *Greene*, which consisteth of more *Blacke*, and of lesse *Red*, as appeareth by the *Definition*; *Viridis est color Nigredine copioso, & Rubedine minore temperatus*. This color is blazoned *Vert*, and is called in Latine *Viridis*, à *vigore*, in regard of the strength, freshnesse and liuelynesse thereof; and therefore best resemblenth youth, in that most *vegetables*, so long as they flourish, are beautified with this verdue: and is a colour most wholesome and pleasant to the eie, except it be in a young Gentlewomans face.

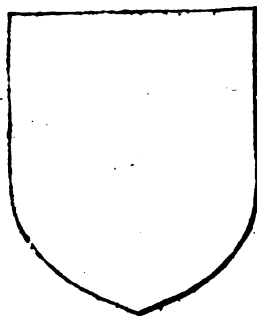
Blew.

Definition.



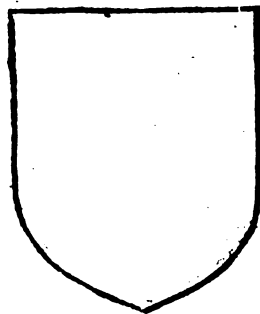
*Blew* is a *Colour* which consisteth of much *Red*, and of little *White*, and doth represent the colour of the *Skie* in a cleere Sunne-shining day. This in *Blazon* is termed *Azure*. *Ceruleus color, a Cælo dictus est, quod tanquam solers & diligens nescit otari*. *Farnes*. 2. 18.

Purple



*Purple* is a Colour that consisteth of much Red, and of a small quantitie of Blacke, and is thus defined: *Purpureus color est, qui à multa Rubedine, & pauciore Nigredine commiscetur.* *Cassaneus* hauing formerly handled those former six Colours, viz. *White, Blacke, Red, Yellow, Greene and Blew*, saith, that of them all (being compounded and mixed together according to proportion) this *Purple Colour* is raised. This Colour vsually hath no other name in *Blazon*.

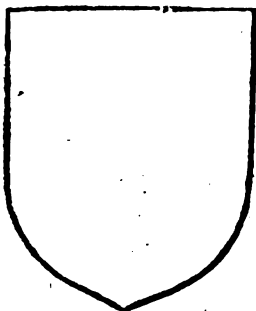
*Purple Colour* hath some resemblance of a withered *Red-Rose*, which after long gathering, the glorious lustre thereof fading, it becommeth somewhat blackish, as if it were a proportionable commixture of *Red* and *Blacke* together. This Colour hath his Denomination, of a certaine Fish called in Latine *Purpura*, a kinde of shell-fish, whereof in times past, great store haue beene found neere to that famous Citie of *Tyrrus*, situated next to the Sea-coast in the Countrey of *Phenicia*: this kinde of fish hath in the mouth of it an excellent and precious liquor, or iuyce of singular vse in dying of cloathes, the inuention and vse whereof was first found out by the *Tyrians*, for which cause this Colour is called *Tyrrine Color*. They must bee taken aliue, and that chiefly in the Spring season, at which time this iuyce is most plentiful in them, at other seasons it is more scarce: They are gathered aliue, and cast together on a heape, that so by their continuall motion, they may vent out this rich liquor together with their spirit, which done in some neate place or other provided for the cleane keeping thereof; it is taken vp and spared for necessary purposes. This Colour in ancient time was of that precious esteeme, as that none but *Kings*, and *Princes*, and their fauourites might weare the same, as we may see, *Dan. 5. 16.* Now if thou canst read the writing and shew me the interpretation thereof, thou shalt be cloathed with Purple, and shalt haue a chaine of gold about thy necke. Also, *1 Macchab. 10. 20.* And Alexander sent *Jonathan* a Purple Roabe, and a crowne of gold; And againe; When his accusers saw his honour as it was proclaimed, and that he was cloathed in Purple they fled all away. Herof (perhaps) it commeth that this Colour is found of so rare vse in armoriall signes. Moreover it is said; And the King commanded that they should take off the garment of *Jonathan*, and cloath him in Purple, and so they did, *1 Macchab. 10. 62.*



*Tawny* (saith *Leigh*) is a Colour of worship, and of some *Heralds* it is called *Bruske*, and is most commonly borne of *French Gentlemen*, but very few doe beare it in *England*. In *Blazon* it is knowne by the name of *Tenne*. It is (saith he) the surest colour that is (of so bright a hew being compounded) for it is made of two bright Colours, which are *Red* and *Yellow*: neither shall you haue any Colour so made among all that may be deuised; and not to be stainand.



Murrey.



The last of the seven *mixed Colours*, we doe commonly call *Murrey*, but in *Blazon*, *Sanguine*, and is (as most truly saith *Leigh*) a *Princely Colour*, being indeed one of the *Colours* appertaining of ancient time to the *Prince of Wales*. It is a *Colour* of great estimation, and very stately, and is of vse in certaine robes of the *Knights* of the *Bath*. Some *Heralds* of approued iudgement, doe hardly admit these two last mentioned for *Colours* of *Fields*, in regard they are reckoned *Stained Colours*. Yet some *Coats of Armes* there are,

and those of reuerend antiquitie, whose *Fields* are of those *colours*, for which respect they haue beene allowed for *colours* of *Fields*, as Sir *Iohn Ferne* in his *Glorie of Generositie* noteth. This kinde of bearing, *Leigh* doth instance in two *English Gentlemen* of ancient Houses, that haue of long time borne *Tawney* in their *Armes*: the one of them he nameth *Hounzaker*, and the other *Finers*.

I haue purposely, for the auoiding of prolixity omitted here, to speake of the Elements, vertues and complexions which euery one of these Metals and colours are respectiueley resembled vnto, because *Ferne* in his *Blazon* of *Gentry* hath a large discourse of the same subiect, to which I referre the Reader.

## SECT. I. CHAP. IV.

Furres.



hitherto of *Colours* and *Metals*: Now of *Furres*, according to the *series* and course of our distribution before deliuered, pag. 16.

VVhy called Pellicei.

Vse.

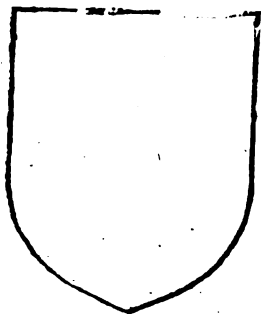
*Furres* (vsed in *Armes*) are taken for the *skinner* of certaine beasts stripped from the bodies, and artificially trimmed, for the furring, doubling, or lining of *Roabes* and *Garments*, seruing as well for state and magnificence, as for wholesome and necessarie vse. And these thus trimmed and imploied, are called in Latine, *pellicei*, à *pellendo*, of driuing away, (quite contrary in sense, though like in sound, to *pellices*, à *pellicendo*, for drawing all to them) because they doe repell and resist the extremities of cold, and preferue the bodies that are couered with them, in good temperature.

These are vsed as well in *doublings* of the *Mantels* pertaining to *Coat-Armours*, as in the *Coat-Armours* themselves.

*Furres* doe consist either of

{ One colour alone,  
or  
More colours than one.

That



That *Furre* that consisteth of *one colour* alone, is *White Furre*. *White*, which in *doubling* is taken for the *Lituits* skin, before spoken of, *pag. 18*. An example whereof we haue in this *Escoccheon*. Same perhaps will expect, that in the handling of these *Furres*, I should pursue the order of *Gerard Leigh*, who giueth the preheminence of place vnto *Ermyne*, for the *dignitie* and *riches* thereof: but that forme sureth neither with the *Method* that I haue prefixed to my selfe; nor yet with the *Order of Nature*, which euer preferreth *Sim-*

*ples* before *Compounds*, because of their prioritie in time: for as *Aristotle* saith, *Priora sunt compositis incomposita*: which order, as it is of all other the most reasonable, certaine, and infallible; so doe I endeavour by all meanes to conforme my selfe in these my poore labours thereunto: *Natura enim regitur ab intelligentia non errante*. Note that this, and all other the examples following thorowout this *Chapter* (as they are here placed) must be vnderstood to be *doublings* or *linings* of *Roabes*, or *Mantels of State*, or other *Garments*, wherein (according to *Leigh*) they all haue one generall name, and are called *Doublings*: but in *Escoccheons* they are called by nine proper and seuerall names. What those *Mantles* are, shall bee shewed hereafter when I shall come to the handling of the second *Member* of *Diuisiō* before made. In the blazoning of *Armes*, this *Colour* is euer more tearmed *Argent*, vnlesse it be in the description of the *Armes* of one that is *Reus Lasa Maiestatis*: but being a *doubling*, it is no offence (saith *Christine de Pise*) to call it *White*, because therein it is to be vnderstood only as a *Furre* or *Skinne*.

Order of discipline.

Doublings what.

White furre blazoned in doublings.

Rule for doublings.

*Furres* consisting of more than one *Colour*, are either of

Two *Colours*,  
or  
More than two.

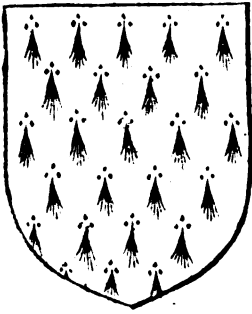
Such *Furres* as are compounded of two *Colours* only, are formed either

with <i>Blacke</i> , and are either	{	<i>Blacke</i> mixt with <i>White</i> , as	{	<i>Ermyne</i> , and <i>Ermynes</i> .
		or		
without <i>Blacke</i> : such are, according to <i>Leigh</i> ,	{	<i>Blacke</i> mixt with <i>Yellow</i> , as	{	<i>Ermynois</i> and <i>Pean</i> .
or	{	<i>Verrey</i> , scz. <i>A.</i> and <i>B.</i>	{	
		and		
		<i>Verry</i> , <i>Or</i> , and <i>Vert</i> .		

Knowledge is no way better or more readily attained than by *demonstration*.

tion : *Scire enim est per demonstrationem intelligere*, saith *Aristotle*. I will therefore giue you particular example of their feuerall *Bearings*.

Ermyne  
Rule.



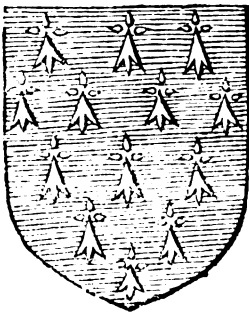
*Ermyne* is a *Furre* consisting of *White* distinguished with *Blacke spots*. You must blazon this by the name of *Ermyne*, and not *Argent* powdered with *Sable*. This is the skin of a little beast, lesse than a *Squirrel* (saith *Leigh*) that hath his being in the woods of the Land of *Armenia*, whereof hee taketh his name. The *saile* thereof is of a thumbs length, which is of colour *Browne*, as appeareth, *Fol. 75*. The *Egyptians* did propose this little Beast for an *Hieroglyphick* of *Chastitie*, *Farnes. Lib. 2. fol. 15*. So greatly is this little Beast af-

fectured vnto cleanness, as that she had rather expose her selfe to the hazard of being killed or taken by the Hunters, than she would pollute her Coat with the filth of the bird-lime laid before the entrance of the caue to take her at her going in. In the former part of his *Accidence*, *Fol. 132*. he seemeth therein to contradict himselfe, in that he affirmeth *Ermyne* to be no *Colour*, but a *Compound* with a *Metall*, and serueth as *Metall* onely. For mine owne part, I doe not see how in *doubling* of *Mantles* it should bee reckoned a *Metall*, for that all *doublings* or *linings* of *Roabes* and *Garments*, though perhaps not altogether, yet chiefly are ordained for the repelling of cold and weathers drift: to which vse *Metals* are most vnfit, as King *Dionysius* declared, when comming into a Church where the Images were attired in most rich golden *Roabes*, hee tooke them away, saying, Such garments were too cold for Winter, and too heauie for Summer. A faire pretence to cloake his *Sacrilegious Auarice*. The same Author in his said *Accidence*, *Fol. 75*. making mention of this *Furre*, taketh occasion to commend a late prescribed order for the distribution of this rich and rare *Furre*, according to the dignitie of the persons to whom the wearing thereof is allowed, which is this; that an *Emperour*, a *King* or a *Prince* may haue the *pouldering* in their apparell as thicke set together as they please: a *Duke* may haue in his *Mantles cape*, onely, foure *Raungs* or *Ranches* of them: a *Marquis* three *Raungs* and a halfe: an *Earle* a cape of three *Raungs* onely. In some Coates these are numbred, but then they extend not to the number of tenne. These *rowes* or *ranckes* before named are of some Authors called *Timbers of Ermyne*: for no man vnder the degree of a *Baron* or a *Knight* of the most honourable order of the *Garter* may haue his *mantle* doubled with *Ermyne*.

Order for the  
wearing of  
Ermynes.

Doublings  
Ermyne.

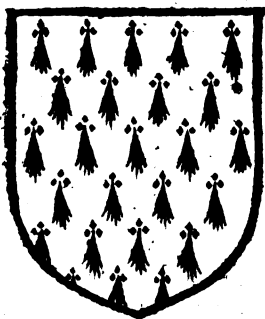
Rule.



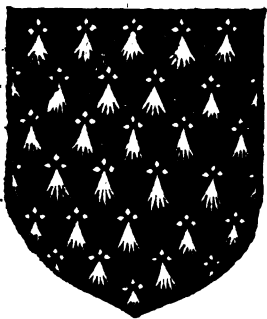
This that is other *Furre*, before mentioned, to consist of a mixture of *white* and *blacke*, and hath some resemblance of the former: but differeth in this; that where, that is composed of *white* powdered with *blacke*; contrariwise this is *blacke* powdered with *white*. But neither in that, nor in this shall you make any mention in *blazon* of any such *mixtures*, but onely vse the name appropriated to either of them, which doth sufficiently expresse the manner of their composition to the vnderstanding of those that

that are but meanelly skilled in *blazon*, the names peculiarly allotted to this *Ermyne*. *Furres* is *Ermyne*s.

Mr. *Boswell* is of this opinion, that *Ermyne* and *Ermynes* ought neuer to be sorted in *Armes* with the metall of their colour, because (saith he) they are but *Furres*, and haue no proper *blazon* with any metall. Yet doth hee particularly *blazon* the Coat of *Walcot*, Fol. 106. in the *Atchieuement* of the Right Honorable Lord, Sir William Cecil, Knight, late Lord Treasurer of England, where he might fitly haue taken exception against such bearing if he could haue produced any good ground for warranting such his opinion; in default whereof he there passeth the same ouer with silence, knowing that Antiquitie and Custome (which hath the vigour of a law, where there is no law written) are powerfull in things of this nature: he secretly relinquisheth his opinion, forasmuch as it is manifest, that not onely *Walcot* but *Kingsmell*, and many others, both ancient and moderne hath vsed such bearing without contradiction.



Of those *Furres* before mentioned, that are compounded of *Tellow* and *Blacke*, this is the first, and is termed in *blazon*, *Ermynois*, whose ground or field is *Ermynois*, *yellow*, and the *Pouldrings* *blacke*, though this bee rich in *Armes* (saith *Leigh*) yet in doubling it is not so rich. Of the vse of this *Fur*, *Bara* maketh mention in his booke entituled, *Le Blazon des Armoiries*, pag. 14. and *Edel. Hiryssen* in his booke entituled *le Tardyn d'armories*, in the *Arme* of *Leefswels*.



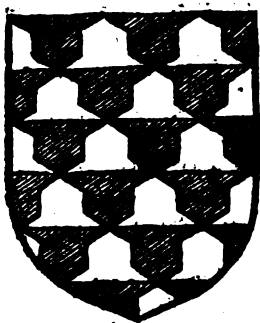
This is that other *Fur* composed of the same colours, but disposed in a contrary manner to the former; for whereas that consisteth of *yellow* powdered with *blacke*, this is *blacke* powdered with *yellow*; and in *blazon* is termed *Pean*.

There are other sorts of *Furres* or *Doublings*, consisting also of two onely colours, which as they are much different in forme, so doe they also receive a diuerse *blazon*, from these before specified which are these that follow, and their like. Other Furres.

E

Hee

Rule.



Robes of estate  
furred after  
this manner.

Alex. Gen.  
Dier.

Hee beareth *Verrey*, Or and *Azure*, by the name of *Claude de Rochford*, sometime *Constable of France*. In *Coates* of this sort of bearing, in case where it may bee holden doubtfull whether should have the precedence, the *Colour* or the *Metall*, the *Metall* must have the preeminence as the more worthy. The *Frenchmen*, from whom we doe borrow our termes of *blazon*, doe call all sorts of *Doublings* or *Furres* of this forme, by the name of *Vaire*; perhaps, *Quia ex diversis coloribus alternatim variantur*. To this

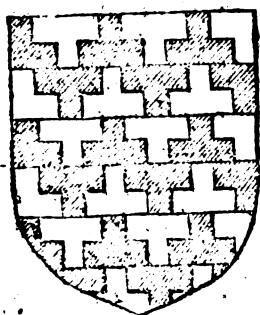
sort of bearing, there are no other termes of *blazon* allowed. If your *vaire* doth consist of *Argent* and *Azure*, you must in *blazon* thereof, say onely, hee beareth *vaire*, and it sufficeth: but if it be composed of any other colours, then you must say, he beareth *vaire* of these or those colours. The *Latine Blazoners* making mention of this sort of bearing, doe thus describe them, *Portat arma variata ex pellibus albis & caruleis*, accounting them for *skinnes of little beasts*. For that in ancient times they were vsed for *linings of Robes*, and *mantles of Senators, Consuls, Emperours and Kings*, and therefore are skilfully rearm'd *doublings*. Of this vse of them, *Alex. ab Alex. Gen. dierum*, lib. 5. Fol. 285. saith, *Legimus Caligulam depictas penulas induisse*.

Sometimes it was permitted to men growne to yeares, to vse a kinde of short cloake called *Penula*, in time of warres, though it were in substance but sleight and thinne: For *Alexander Severus* the *Emperour*, in fauour of aged men, did grant them a priuiledge for wearing of this kinde of garments: *Wolf. Laxius*, lib. 8. The garments of the *Tribune of the people*, and of the *Plebeian sect*, was most commonly this *Penula* before mentioned, like as also was *Sagum*, which was a souldiers *Cloake*, or *Cassocke*, and *Endormis*, which was an hairy garment much like an Irish mantell, and hoo'd. These were apt garments for repelling of cold; These were not habits becoming an *Emperour* or *Chiefe Commander* to wear; neuertheless wee read that *Caligula* wore oftentimes, *Depictas penulas*, *Alex. lib. 5*. Amongst the rest this is to be obserued, that *Consuls* were habited sometimes in Coat-Armours called *Paludamenta*, and sometimes in *Kirtles* called *Trabea*, which was a kinde of garment worne by *Kings* vnder their *Mantles of State*. So that they were sometimes said to be *Trabeati*, and sometimes to be *Paludati*, according to these seuerall habits. Also the *Lictors* were Officers that usually attended these *Consuls*, and were like vnto *Sergeants*, or *Ministers* appointed to inflict corporall punishment vpon offenders, and were most commonly in number twelue. These also attended the *Consull* to the wars, invested also with Coat-Armour.

Concerning those *Depicta penula* formerly mentioned, they are said to haue bene in vse with *Emperours* of later ages, that were addicted to wantonnesse and delicacie, whereof *Tranquillus in Caligula*, writeth in this manner, *Vestitu, calceatuque & cetero habitu, neque patrio, neque anili, ac ne virili quidem, ac denique non humana semper usus est: saepe depictas gemmatasque Penulas indutus*. *Wolf. Laxius in Comment. Reip. lib. 8. 857*. If you obserue the proportion of this *vaire*, you shall easily discern the very shape of the case

Or

or skinned of little beasts, in them; for so did ancient Governors and Princes of the world (saith Sir John Ferne in *Lac. Nob. pag. 86.*) line their poyntous *Roabes*, with *furres* of diuers colours, sowing one skinned to another after the plainest fashion. There is yet another kinde of *furres*, much differing from all other the *furres* before expressed, notionely in shape, but in name also, as in example.



This sort of *furre* or *doubling*, was (as Leigh noteth) of some old *Heralds* called *varry cuppy*, and *varry tassa*, which (saith he) is asmuch to say, as a *Furre of cups*, but himselfe calleth it *Meire*, for so he reckoneth it well blazoned, and very ancient, and a *Spanish coate*. But I hold it better blazoned, *Potent counterpotent*, for the resemblance it hath of the heads of *crowches*, which *Chaucer* calleth *Potens*, *Quia potentiam tribuunt infirmis*, as appeareth in his description of old age, in the *Romcant of the Rose*.

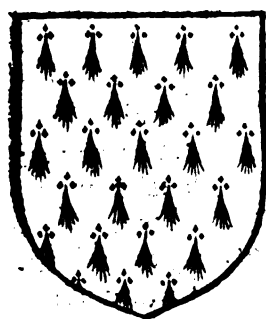
Potent counterpotent.

So eld she was that she ne went  
A foute, but it were by potent.

Potent what.

So much of *furres* consisting of two colours onely: now of such as are composed of more than two colours, according to the diuision before deliuered.

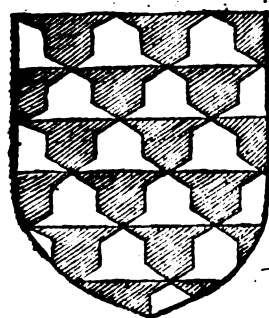
Such are these and their like, viz.  $\left\{ \begin{array}{l} \text{Ermynites;} \\ \text{Vaire of many colours.} \end{array} \right.$



This at the first sight may seeme to be all one with the second *Furre*, before in this *Chapter* expressed, but differeth in this, that herein is added one haire of *Red* on each side of euery of these *Pouderings*. And as this differeth little in shape and shew from that second *Furre* named *Ermynne*; so doth it not much differ from the same in name, that being called *Ermynne*, and this *Ermynites*.

Ermynites.

The other *Furre* that is composed of more than two colours, is formed of foure seuerall colours at the least, as in example.



This differeth much from all the other *furres*, and (according to Leigh) must be blazoned *vaire*; this is composed of foure distinct colours, viz. Argent, Gule, Or, and Sable. Here I will note vnto you, a generall rule that you must carefully obserue, not onely in the blazoning of these *furres*, but generally of all *Coate-Armours*, viz. that you describe them so particularly and plainly, as whoso heareth your *blazon*, may bee able to *tricke* or expresse the forme and true portrature thereof, together with the manner of

Vaire.

Rule generall.

bearing, no lesse perfectly, than if he had done it by some patterne thereof laid before him.

Although I haue here in the *Blazon* of this kinde of *Furre*, as also in the Table of this first *Section* put a difference betweene these three words, *vaire verrey*, and *varry*, in ascribing to euery one of these a particular property in the *Blazon* of *Furres* differing in *Metals and Colours*; in which I must confesse, I haue followed *Leigh*; yet I doe for my owne part rather agree with *Sir Iohn Ferne*, who in the 86. page of his booke intituled *Lacyes Nobility*, writeth, *That there is no other blazon allowed to a Doubling or Furre of this nature, than onely vaire, or varied*; for which word *varied* I haue obserued, that our English *Blazoners* vse *verrey*; from the french masculine participle, *vairé*; and *Sir Iohn Ferne* there further saith, *That these differences of termes verrey, varry and vaire, are meere phantasies of Leigh his Blazon; and newly by him denised without any authority of writer to inferre the same; And that before Leigh his time, all Authors had called this sort of Furre or Doubling, Vaire; And if it be varied, or composed of Argent and Azure, then it is so called, and no Colours named: but if it consist of any other Colour, then it is blazed, Vaire, of such and such Colours.* And I shall hereafter in this my present *Edition*, alwaies *Blazon* a *Furre* of this nature, of what Metall and Colours fouer composed, yea, although it consist of two *Metals* and two *Colours*, *vaire* or *verrey*, alwaies naming the Metall and Colour, except of *Argent* and *Azure*: And thus concluding the Chapter of *Tinctures*, being the first kinde of *Accidents* of *Armes*, I will now goe on to the second sort.

#### SECT. I. CHAP. V.



Having hitherto handled the first part of the distribution before deliuered touching the *Accidents*, viz. *Tincture*: I will now goe forward to handle that other member of the same, namely, *Differences*; shewing first what *Differences* are, and so proceed in order to the *Diuision* of them.

But before I proceed to the definition and diuision of them, it is not vnneccessary to obserue, That *Armes* may be resembled to *Arithmeticall* numbers, for like as in numbers the addition, or subtraction of an vnity, maketh the said number to receiue a diuerse forme, from that it hath before; in like manner the apposition to, or exemption of any one thing, from the Coate-Armour, be it either difference, or whatsoever else, the Coate-Armour is not the same; but varyeth from that it was before. This variation (occasioned by the addition, or exemption of some aduentitious thing) neuertheless alter eth not the substance of the Coat-Armour; but maketh the same to differ in forme only from that it was before; for these aduentitious Appositions are of the nature of *Accidents*, whose property is *Adesse & abesse sine subiecti corruptione*; as I haue formerly shewed out of *Porphyry*. p. 16.

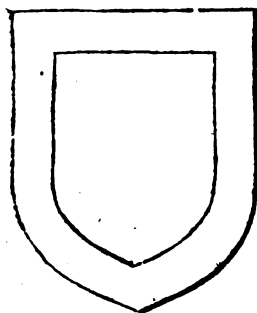
*Differences* haue no existence of themselues, but are of the quality of *Adiectiues*, which need the ayd and support of some substantiue, to be annexed to them, and were deuised, for the distinguishing of Coate-Armour, of particular

ticular persons, of one and the same family, each from other among themselves, according to that saying of *Cass.* *Differentia sunt quædam accidenti a se non existentia, quæ inducunt diuersitatem separatiuam, per quam dignoscuntur talia Arma, in quibus sunt inserta, ab armis alterius.* But I will proceed to the definition and diuision of *Differences*.

*Differences* are extraordinary additaments, whereby Bearers of the same Coate-Armour are distinguished each from others, and their nearness to the principall Bearer is demonstrated.

of Differences some are  $\left\{ \begin{array}{l} \text{Ancient,} \\ \text{Moderne.} \end{array} \right.$

Those I call *Ancient differences*, that were vsed in ancient time for the distinguishing, not onely of one *Nation* or *Tribe* from another; but also to note a diuersity betweene *particular persons* also, descended out of one *Family*, and from the same *Parents*. Such are *bordures* and *imborduring* of all sorts. The *Bordures* that were annexed vnto Coate-Armours, in the beginning were plaine, and (in all likelyhood) were of some one of the *colours* or *metals* before spoken of: But afterwards in proësse of time, (by reason of the multiplication of persons and of *Families*) men were constrained to deuise other sorts of *bordures*; to induce a variety, whereby each particular person might be distinctly knowne, and differenced *Ab omnibus & singulis eiusdem domus & familia.* Of these there are diuers formes, as by these examples following may appeare.



The first deuised *Bordures* were borne plaine, after the manner of this, which is thus blazoned. He beareth Argent, a *bordure*, Gules. Here you shall not need so mention the *plainnesse* of the *bordure*; for when you say a *bordure* of this or that *colour* or *metall*, and no more, then it is alwaies vnderstood to be *plaine* albeit the same be not so expressed. But if it haue any other forme than *plaine*, in such case, you must not omit to make expresse mention of the fashion thereof.

The plaine *bordure*, vsed for differing of Coate-Armour is resembled to those *Fimbria's*, or *Bordures*, that Almighty God by the mouth of his seruant *Moses* commanded the *Israelites*, to weare about the skirts of their Garments, to put them in minde, of their duties touching their obseruation of his precepts; In respect that the people waere yet rude, and vnexercised in obedience, therefore was this ordinance prescribed vnto them; As Saint *Hierome* noteth in these words, *Rudi adhuc populo, & hominibus ad obedientiam insutis, per Moysen imperatur a Domino: ut in signum memoria quod precepta Domini recordentur, per singulas vestimentorum fimbrias habeant cum cocco Hyacinthini coloris Insignia, ut etiam casu huc illucque respicientibus oculis, mandatorum Cælestium memoria nascatur.* Of these *Bordures* were the *Pharisees* reprooued by Christ, because they perverted the vse thereof, by wearing them, not for the putting of them in minde of the



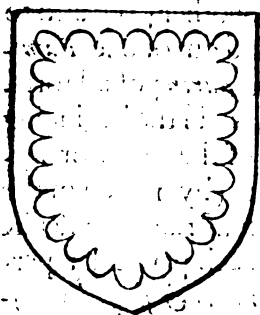
obseruation of Gods precepts, but for a brauery, and their own vaine ostentation; and to the end they would seeme more strict and seuerer obseruers of Gods precepts than others were.

Rule.  
The content  
of a bordure.

The *content* of the *Bordures*, (saith *Leigh*) is the fifth part of the *Field*. Also it is to be obserued, that when the *Field* and the *Circumference* or *Traitt* about the same, drawne (as in this example) be both of one *metall*, *colour* or *furre*, then shall you not tearme it a *bordure*, but you shall say, that he beareth such *metall*, *colour* or *furre* *imbordured*. *Leigh* reckoneth this sort of *imborduring* here spoken of, to bee of the number of *differences* of brethren; but *Bartol* (saith he) hath committed the distribution thereof to the *Heralds*.

Simple bor-  
dures.

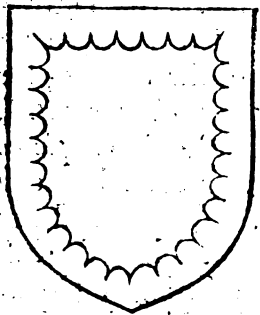
Before I proceed to the *Compound bordures* aboue specified, I will giue some few examples of other seuerall formes of *simple bordures*; (*Quia simplicia priora fuerunt compositis*), as followeth.



He beareth, *Sable*, a *bordure ingrailed*, *argent*; This word *ingrailed*, is deriued from the Latine word *Ingre-dior*, which signifieth to *enter*, or *goe in*; *Quia ista linea ex qua conficitur Bordura, Campum plus aquo ingre-diatur* or else it is deriued of *Gradus*, which signifieth a *step* or *degree*, and thereof it is called a *bordure ingrailed*, *Quia* (as *Vpon* noteth) *eius color gradatim infertur in campum Armorum*.

Bordures in-  
uecked.

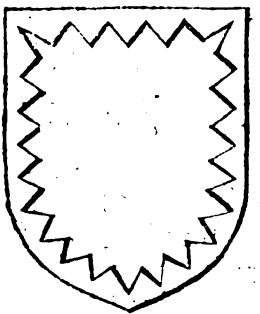
The next sort of *Bordure* that I will note vnto you, is a *bordure inuecked*, and the same is formed as appeareth in this next *Escocheon*.



This *bordure* is formed meerely contrary to the last *precedent*, and is blazoned in this manner. He beareth *Or*, a *border inuecked*, *Gules*. As the former doth dilate it selfe by way of inroaching into the *Field*, contrariwise this doth contract it selfe by inuerfion of the points into it selfe; In regard wherof (it seemeth) it receiweth his denomination, and is called *Inuecked*, of the latine word *Inueho*, which signifieth, *To carry in*, *Quia ipsa linea gibbosa, in Borduram plus aquo inuehatur*.

Dent border ]

Wyrly.



This *bordure* differeth in forme from both the other, and is thus blazoned; he beareth, *Gules*, a *bordure indented*, *Argent*. M<sup>r</sup>. *Wyrly*, in his booke intituled, *The true vse of Armes*, treating of the honorable life, and languishing death of *Sir Iohn de Gralbye*, *Capitoll de Buz*, and one of the *Knights* elected at the first foundation of the *Garter*, by that victorious King *Edward the third*, doth therein make mention of one *Sir Perducas Dalbyeth*, to whom his *Coat-armour* did properly appertaine, and describeth the same in this manner.

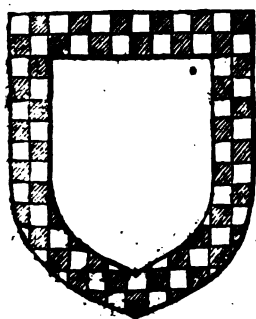
Sir

*Sir Perducas Dalbreth to the French return'd,  
Who Guly shield about his necke did sling  
Wrapt with dent-bordure silver shining.*

This bordure is said to be indented, because it seemeth to be composed (as it were) of *teeth*, whereof the same hath a resemblance aswell in property as in forme: for *teeth* (especially those of beasts of rauenous kind, or of prey) haue that part of their teeth next to their gums, broad and strong, and their points sharpe after the manner aboue specified; and they are called in Latine *Dentes à demendo* (as *Isidorus* noteth) which signifieth to take away or diminish, *Quia aliquid de cibus semper demunt*. In the same manner also do euery of these *Indentings*, entring into the Field, lessen and take away some part of them as they goe.

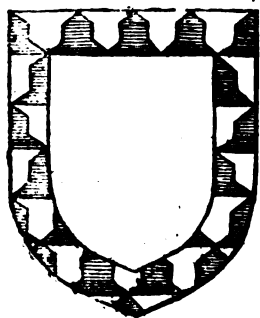
Note that all sorts of *bordures* are subiect to charging with things aswell *Artificiall*, as *Naturall*; as by examples following, in part shall appeare; wherein I purpose not to be curious, either in their number, or yet in their order; but as they shall come to hand, so will I set them downe in their proper places.

Hitherto of *bordures* simple, now of such as are compounded, as followeth;



He beareth, Azure, a *bordure countercomponed*, Or, and Gules; which is as much to say, as *compounded of these two Colours counterly placed*. Note that *Countercompony* consisteth euermore of two *traies* onely and no more. Note further, that the manner of *differencing* of Coate-Armours by *bordures* is very ancient, but if you respect their particular formes and charge, they are not so.

Bordure countercomponed.



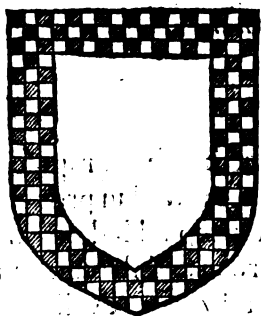
Hee beareth, Gules, a *bordure purslewe*, Verrey. Note heere that, this terme *purslewe*, is common to all the *Furres* before handled, so often as they are vsed in *bordures*. Therefore whensoever you shall finde a *bordure* of any of these seuerall kinds, you must (for the more certainty of the *Blazon*) expresse by name of what sort of furres the same is, if there be a peculiar name appropriate thereunto. Otherwise if it bee one of those kinds, that haue no certaine name, whereby it may be distinctly knowne from the rest; or if it

Bordure purslewe of vair. Rule.

be so, that the *bordure* be composed of some such of the *Furres* as doe comprehend vnder one name, diuers and distinct *Colours*, then must you of necessity particularly name the *Colours* whereof euery such *bordure* is so composed, except it consisteth of Argent and Azure, as this doth, and then it sufficeth to call it onely *verrey*, as in this example I haue done.

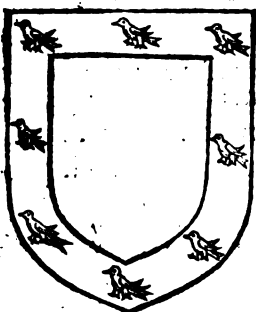
He

Bordure  
checkie.



He beareth, Gules, a Bordure checkie, Or and Azure. Albeit this hath a neere resemblance of counter-compo-ny before handled, yet is it not the same, for that neuer exceedeth two *tracts* or panes, and this is neuer lesse than of three: therefore you must take speciall heed to the number of the *Tracts* in *Blazon*, else may you easily erre in mistaking the one for the other. And this Rule holdeth not alone in *Bordures*, but also in *Bends*, *Fesses*, *Barres*, &c. borne after those manners.

Sometimes you shall find the *Bordures* charged with things liuing, as in these examples:

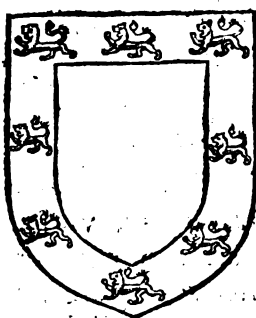


The Field is *Argent*, a *Bordure*, *Azure*, charged with *Enalargon* of *Martlets*, to the number of eight, Or: In your blazoning of *Bordures* of this kinde of bearing, you must mention what sort of *Fowle* or *Bird* your *bordure* is charged withall, for that this terme serueth generally for all kinde of *bordures* charged with things of this kinde.

Jasper Earle  
of *Pembroke*.  
Bordure Ena-  
laron of *Mart-*  
*lets*.

A like *Bordure* did Jasper Earle of *Pembroke* beare, that was halfe-brother to King *Henry* the Sixth, and was created Duke of *Bedford*, by that most prudent Prince, King *Henry* the Seuenth.

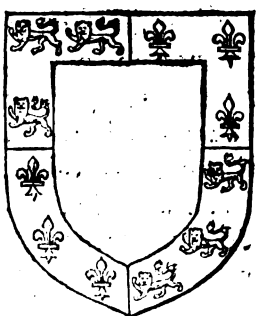
Hamlyne *Plan-*  
*tagenet*.  
base brotwer  
to King *Hen-*  
*rie* the thirde.



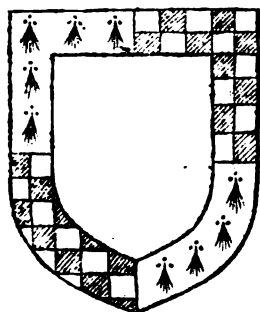
He beareth *Azure*, a *Bordure*, *Gules*, charged with eight *Lioncels*, Or: Such a *bordure* is set forth for *Hamlyne Plantagenet* that was base-brother to King *Henry* the Second. This terme *Enurny* is proper to all *bordures* charged with any *beasts*, whose kinds must bee specially obserued, and expressed in *blazon*, for the more certaintie thereof.

Sometimes you shall finde two of these sorts of *Bordures* before handled, commixt in one, as in these next examples following.

Examples of  
*Bordures*  
charged with  
liuing and ve-  
getable things  
*Hen. Courtney*  
Earle of *Deuon-*  
*uon*, and *Mar-*  
*ques* of *Exce-*  
*ter*.

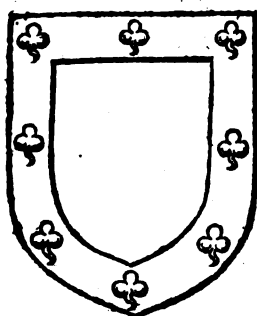


He beareth *Argent*, a *bordure* quarterly, as followeth: The first, *Gules*, enurny of three *Lioncels* passant guardant, Or. The second, *Azure*, verdoy, of as many *Flowers de Lis*, Or. The third as the second: The fourth as the first. Such a *bordure* did *Henry Courtney*, Earle of *Deuon*, and *Marquess* of *Excester*, beare, (who liued in the time of King *Henry* the Eighth) enuironing the Royall Armes of *England*, which he receiued as an augmentation of Honour. And this Coat Armour may also be thus shortly blazoned *Argent*, a *bordure* quarterly *England* and *France*. He



He beareth Gules, a *bordure*, quarterly composed of *purflewes*, *Ermyne*, and *Counter-componie*, Or, and Azure. Such a *Bordure* did *Henry Fitz-roy* beare, who was *Duke of Richmond* and *Somerset*, as also *Earle of Nottingham*. He was *base sonne* vnto *King Henry the Eighth*. Sometimes you shall finde *Bordures* charged with *leaves* or *flowers*, and other *vegetables*, as in example.

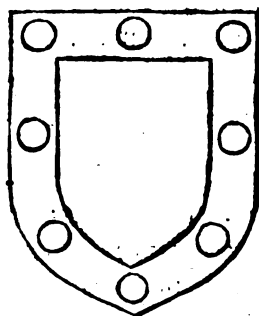
Hen. Fitz-Roy  
Duke of Rich-  
mond.



He beareth Sable, a *bordure*, Or, charged with *Verdoy* of *Trefoiles*, slipped to the number of 8. proper. Note; that this terme *Verdoy* is appropriated to all *bordures* charged with *leaves*, *flowers*, *fruits*, and other the like *vegetables*. Wherefore, to make your *blazon* more certaine, it behooueth, that you should expressly mention what kinde of *vegetable* the *bordure* is charged withall.

Bordure Ver-  
doy.

Otherwhiles you shall haue *bordures* charged with other sorts of things *inanimate*, or without life, as in this next example.



He beareth, Or, a *Bordure*, Sable, charged with *Entoyre* of 8. *Bezants*. Such a *bordure* did *Richard Plantagenet*, *King of the Romans*, and *Earle of Cornwall*, beare that was *sonne* vnto *King John*, and brother to *King Henry the third*. Note, that this terme *Entoyre* is proper to all *Bordures* charged with *dead things*: therefore you must name what kinde of *Entoyre* the *Bordure* is charged with; whether with *Roundles*, *Crescents*, *Mullets*, *Annulets*, or whatsoever other *dead thing*. A *Beisante*, or (as some call them) a *Talent*, is taken for

Bordure char-  
ged with  
things inani-  
mate-  
Richard Plan-  
tagenet King  
of the Romans.

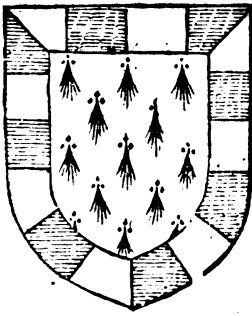
Entoyre Note.

a *Masseine Plate* or *Bullion* of *Gold*, containing (according to *Leigh*) of *Troy* weight, 104. <sup>lb</sup>. and two ounces, and is in valew 375 o. li. sterling, and had for the most part no similitude or representation vpon it (as some hold) but only fashioned round and smooth, as if it were fitted and prepared to receiue some kinde of *stampe*. But others are of opinion, that they were stamped, and that they were called *Bezants* (or rather *Bizants*) of *Bizantium*, the place where they were anciently coined. Note, that whensoever you shall finde any *Bezants* or *Talents* borne in *Armes*, you shall not need to make mention of their colour in blazoning of them, because they be euermore vnderstood to be *Gold*.

F

Some-

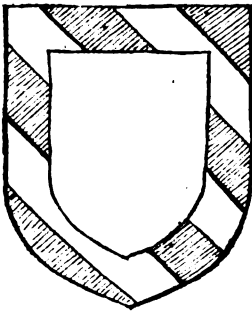
Bordure gobonated.



Sometimes you shall finde *bordures gobonated* of two colours, as in this next example. Hee beareth *Ermyne*, a *bordure gobonated*, Or and Sable: and such a *bearing* is so termed, because it is diuided in such fort, as if it were cut into small *Gobbers*.

As this *Bordure* is *gobonated*, so shall you finde *Bordures*, either *Bendy*, or *Bendwaies*, or charged with *Bendelets*, as in this next *Escocheon* in part may appeare.

Bordure Bendy.



He beareth *Gules*, a *bordure*, Sable, charged with three *Bendelets*, Argent. I giue it this *blazon* in respect that the Sable doth surmount the Argent, and standeth (as it were) in stead of a *Field*. but if they both were of *euen peeces*, then should I haue termed it a *bordure-bendee*, or *bend-waies*, of so many *peeces* Argent and Sable, or Sable and Argent, as it should happen.

There resteth yet one example more of *bordurings*, which I haue here placed, to the end the same may serue instead of many particular demonstrations, otherwise requisite for the full vnderstanding of the manifold seuerall sorts of *diapering*, that may be vsed in *bordures*, as in example.

Bordure diapered.  
Note.

He beareth Argent, a *Bordure*, *Gules*, *diapered*, *Entoyre*, *Enurny*, *Enaluron*, *Verdoy*, &c. Note, that you may haue *diaper* of any two, three or more of these, or any other their like, in one *bordure*: and that not on ly *bordures*, but also *Fields* of *Coat-armours* are found *diapered*. That *Field* or *bordure* is properly said to be *diapered*, which beeing fretted all ouer, hath something *quick* or *dead* appearing within the *Frets*. And albeit things hauiing life and sense, or their parts, may be borne *diapered*; yet *Plants*, *Fruits*, *Leaves*, *Flowers*, and other *Vegetables*, are (in the opinion of some *Armourists*) iudged to be more fit for such kinde of *bearing*.

This kinde of *bearing diaper* in *coat-armour*, is sometimes scene in *Coats* of *France* and *Belgia*, but very rare or neuer in *England*, as Sir *Iohn Ferne* noteth. *Diaper* (saith he) is knowne of euery man to be a fantastick worke of knots, within which are wrought the signes or forms of things either quick or dead, according to the inuention of the work-master, as it is well knowne in *Tpres*, *Bruges*, and some *Cities* of *Heynault*. In the *blazon* of such *Coats* you must first name the *colour* or *metall* of the *Field*.

As

As touching their first feuerall *Charges* imposed vpon these borders afore handled, I should not (I acknowledge) haue made mention of them at all in this place (the order of my *Method* respected) *sed propter necessitatem nonnunquam recedendum est à regulis*. But the occasion offered to treat of the *differences* of borders in this place, inforced me to make vntimely mention of those *Charges*, to the intent I might yeeld some satisfaction to the Reader touching these variable formes, which I could no way better performe than by demonstratiue examples: *Exempla enim ponimus, vt sentiant addiscentes*.

Notwithstanding, that I take here onely mentioned a *bordure* and *imbordering*, for *Ancient differences*, yet I doe not thereupon conclude, that Antiquity was not acquainted with any other than these; but the reason, that I doe not particularly here discourse at large of those other *Ancient differences*, is, because the vse of diuers of them now, as *differences*, is antiquated, and some of them are now vsed, as *Ordinaries*, or some other *Charge* of the Field; which I shall afterward handle, but not heere, because it suites not with my intended method; others of those *Ancient* ones are still in vse, as *differences*; but to demonstrate some other younger brother than anciently they did, and therefore now termed *moderne*, by changing of their first vse. Let it therefore suffice onely to name some of those first sort here mentioned as *Orles*, *Cotizes*, *Bends*, &c. Which how they then were disposed of, in the *Terminall*, *Collaterall* and *Fixall* Coate-Armours, I referre you to *Sir Iohn Ferne* and others, who haue writ plentifully of them; In those elder times also, the variation of *Metall* or *Colour*, Transposition of *Charge*, yea, sometime change of the *Charge*, or of part of the *Charge*, were vsed for distinctions of Families, as you may obserue in diuers Authors, and in the Coate-Armours of younger branches of many *Ancient* Families.

Ancient differences, their first vse Antiquated.

## SECT. I. CHAP. VI.

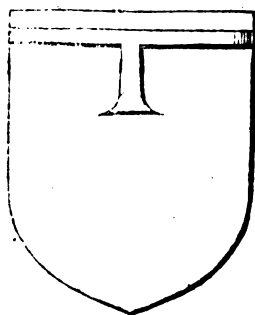


hitherto of the ancient manner of *differencing* Coat-armours: *Moderne differences.* Next, such as we call *moderne differences*, come in order to be handled. I call those *moderne differences*, that are of a latter institution; and put in vse since the inuention of *Bordures*. Such are these that follow, and their like: viz. the *File*, *Crescent*, *Mullet*, *Martlet*, *Annulet*, *Flower de-lis*, &c.

What these *Files* are, I cannot certainly auouch, because I find that diuers *Files what.* Authors, and those very iudiciall in matters of this kinde, do diuersly iudge of them, according to their feuerall conceits. Vpon, a man much commended for his skill in *Blazon*, and of some *Armourists* supposed to haue beene the first that made obseruation of their vse, (but they are therein much deceiued, *Opinion of Vpton.* for that such vse was made of them many ages before *Vpton*'s time) calleth them *Points*, such as men vsually fasten their garments withall, and saith, they may be borne either *euén* or *odde*, to the number of nine. *Budaus*, an ancient Writer, affirmeth them to be *Tongs*, and that they may not be borne *Of Budaus.* but *odde*. *Alciatus* in his *Parergon* nameth them *Plaites* or *Plaits* of garments. *Of Alciatus*

Bartholus.

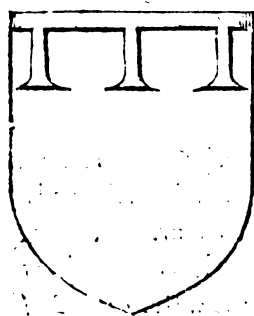
*Bartolus* calleth them *Candles*. Some other *Authors* call them *Files*, and others *Lambeaux* or *Labels*. In this so great vncertaintie, I forbear to determine any thing, seeing those so learned cannot certainly resolute among themselves what they are. Only concerning their diuers manner of *bearing*, these examples following will giue light: wherein I will beginne with their *single bearing*, and so will I proceed to their *compound vse*.



The Field is *Argent*, a *File*, with one *Labell*, *Gules*. This forme of *bearing* is found in the *Chappell* of the *Castle of Camphire*, aliàs *Trevoir*, in *Zeland*. Such is the dignitie of the *File*, as that the *Heralds* in their found discretion, haue caused many poore decaied Gentlemen, and persons newly risen, to lay aside the *bearing* thereof, because of the dignitie of the same, being such, as the sonne of an *Emperour* cannot beare a difference of higher esteeme, during the life of his father.

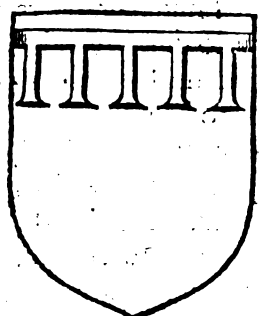
Vpton

*Vpton* saith, that *Files* are not borne for *Armes*, but for *differences* of *Armes*. *Tales lingula sue labella* (saith he) *non dicuntur propriè signa, sed differentia signorum*. Neuerthelesse in practice it falleth out otherwise, as in this *Coate* here expresse, and others following may be seene. For we finde that *Labels* are borne both *single* and *manifold* without any other manner of *Charge*; so that it is cleere, that they are borne sometimes for *Armes*, and not alwayes for *Differences* of *Armes*; as by the second *Escucheon* following more plainly appeareth.



Leigh.

He beareth *Azure*, a *File* of three *Lambeaux*, *Argent*: this, saith *Leigh*, is the first of the nine *Differences* of *brethren*, and serueth for the *heire* or *eldest sonne*, the father liuing. *Honorius* saith, that one of the *Labels* betokeneth his father, the other his mother, and the middlemost signifieth himselfe.

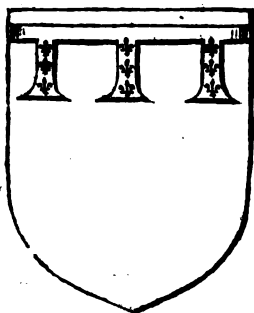


Leigh.

He beareth *Argent*, a *File* of five points, or *Lambeaux*, *Azure*: this seemeth to me a perfect *Coate* of it selfe, for I finde the same anciently set vp in a glasse-window in the *Church of Estington* in the *County of Gloucester*, and is borne by the name of *Henlington*. Whence may appeare that this *File* is borne as a *Charge* sometimes, and not for a *Difference* of *Coate-armour* alwayes. The *File* of *Lambeaux*, saith *Leigh*, is the *difference* of the *Heire* whilst the *Grandfather* liueth; but his *Grandfather* being deceased, then hee leaueth

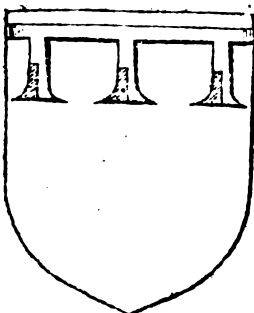
leaueth this, and taketh that of *three*, which was his fathers *Difference*. But herein his *Rule* faileth; for that they haue beene anciently borne with five *points* of the *Difference* of the *Eldest sonne*, in the time of *King Edward* the first, as appeareth by diuers *Seales*, and other good autenticke proofes of *Antiquitie*.

Note, that as the *Bordures* before mentioned, so also these *Files* are oftentimes charged with things aswell *quicke* as *dead*, whereof I will giue you some few examples in these next *Escocheons*.



He beareth Argent, a *File* of three *Lambeaux*, Azure each charged with as many *flowers de lis*, Or. Such a *File* did *Henry* the fourth, *Duke of Lancaster* beare, (ouer the *Armes* of *England*) who was sonne to *Henry*, *Earle of Lancaster*, whose father was *Edmund* surnamed *Crookbacke*, that was first *Earle of Lancaster*; and sonne to *King Henry* the third.

*Henry Duke of Lancaster.*



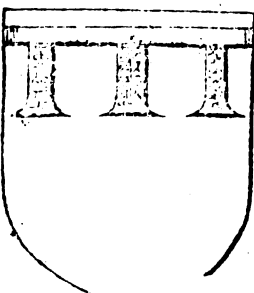
He beareth Azure a *File* of three *Lambeaux*, Argent, each charged on the *dexter side* of the *foot* thereof with a *canton*, Gules. A like *File* did *Lionel Plantagenet* beare (who was third sonne vnto *King Edward* the third) ouer the *Armes* of *France* and *England*; sauing that those *Cantons* were placed in the highest part of his *Labels* afore said.

*Lionel Plantagenet.*

The *Labell* of the *Heire apparent* (saith *Wyntley*) is seldome transferred vnto the *second brother*; but when the *Inheritance* goeth to the *daughters* of the *Elder brother*; in which case, it was permitted vnto him, to beare the *File* as *heire male* of his family, and as one that remained in expectancie of the *Inheritance*, if the issue of his *Nieces* should faile. Note, that the *second brother* might not intrude himselfe into the absolute *Signes* of his family, the *Inheritance* being in his *Nieces* or *kinswomen*. *Hugh de Hastings*, being a *second brother*, and his posteritie did beare a *Labell* for their *difference* vpon the like occasion, and for the reasons here mentioned.

The *Labell* transferred vpon occ<sup>n</sup> *Wyntley*.

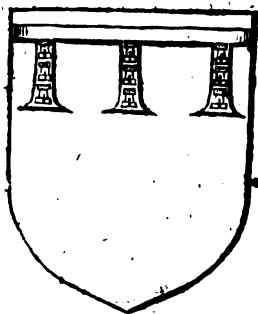
*Rule.*



The *Field* is, Vert; a *File* of three *points* parted per pale Gules and Argent, on the first six *towers*, Or, & the second as many *Lionceaux rampant*, purpure. Such a *File* was borne by *Edward Plantagenet* sonne and heire to *Edmund of Langley Duke of Yorke*, which *Edward* liued in the time of *King Richard* the second; by whom he was created *Duke of Aubemarke*, and was slaine in the battle of *Agincourt* in the time of *King*

*Edward Plantagenet Duke of Aubemarke.*



Robert D'ar-  
tois.

He beareth Argent, a File of three Lambreaux, Gules, each charged with as many towers, Or. Such a File did Robert D'ar-tois beare, who guided King Edward the third in all his warres against the French. This Robert was a Frenchman, and was thought to haue bene the first that moued King Edward the third to make his challenge to the Crowne of France. Many more examples might be giuen of the diuers manners of bearing and charging of Files, but these here expresse may suffice to informe the Reader that they are no lesse

subiect to Charges than the Bordures before expresse: as also to moue him to take a more strict obseruation of them as they shall come to hand.

Forasmuch as it hath bene anciently questioned (and for ought that I could euer see, resteth as yet vndecided) by Bartholus, Budaus, and other Indicious persons of their times; whether Files, or Labels should bee borne with *even points*, or *odd*; some holding that they could not bee borne but *odd*, others maintaining they might be vsed indifferently as well *even* as *odd*. In my former Impression I followed the stronger opinion, and in all the precedent examples haue produced patternes of vnequall points. Neuertheless not so resting satisfied, I haue since endeauoured to examine their vse (the faithfulllest interpretour of things doubtfull) to which end I took occasion to peruse certaine *Miscellaneous* notes of Seales which I had gathered long agoe: by which Seales it appeared, they had bene anciently vsed to be borne as well *even* as *odd*, whereupon (out of my desire to cleare all doubts, and to make euery thing as perspicuous, and manifold as I could) I resolved to cut such Seales as came to my hands, for the better approbation of this my assertion, and content of the Reader, and withall to set them downe according to order of *even* bearing, *Viz.* 2. 4. 6. &c. before I would conclude this Chapter of files. As in example;

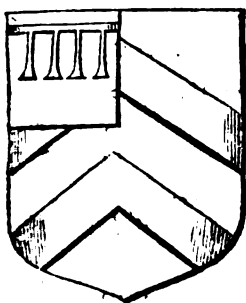


*Sigillum hoc appendit Charta cuiusdam Ioh. ap Howell de Monnemoth fact. Christiana Ball. continenti quoddam escambium unius Cartilagij, in vico vocato Mowkentstreet, &c. Dat. Anno regni Regis Eduar. III. 32.*

This peece of Evidence resteth amongst the writings or deeds of George Thorpe of Wannefwell Esquire, and one of his Maiesties Gent. Pentioners: whose residence is in the Parish of Barckley in the County of Gloucester.

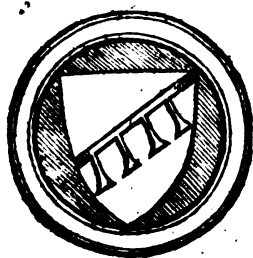
An example of a file with foure points followeth in this next in *Escocheon*.

He



He beareth, Argent, *two chequerous*, Gules, on a quarter of the second, a *File of foure points of the first*. This Coate was amongst others taken out of an old *masse-booke* at *Gosworth* in the County of *Chester*, wherein they were found faire Limmed many yeares agoe. As appeareth by a booke of visitation of that Shire, remayning in my owne hands extant to bee seene: which visitation was made by *William Flower*, alias *Norrey*, King of Armes of the north part beyond the Riuer of *Trent*, who was associated and accompanied therein, with *Robert Glouer Somerset Herald*, his Marshall, An. Dom. 1580.

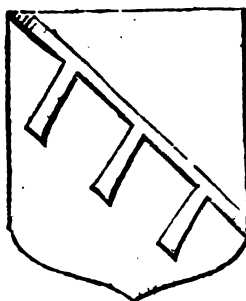
This Coate might haue beene more aptly placed hereafter in the second Section, amongst Ordinaries of diuerse kinds, borne one vpon another; But that I desired to place all my Labels of euen points together without interruption, though I digressed somewhat therein by giuing way to necessity, albeit with breach of Rule and Order; *Nonnunquam enim propter excellentiam seu necessitatem receditur à Regulis*. This forme of bearing of *Files* with foure points, is also warranted by Rowles of great Antiquitie: As appeareth by the Coate of *Sir Thomas Leybourne*, that bare, Azure, six *Lions Rampant*, Or, a *File of foure points*, Gules, which I doe here passe ouer, as well for breuity, as for impertinency therof to this place, in respect of the *Lions* the principall charge thereof. Note here a strange bearing of a *File*.



This Seale was affixed vnto a certaine deed of one *William de Curli*, as appeareth by a Transcript therof in my booke of Seales, the effect whereof is brieft, as followeth in these words:

*Will. de C. fil. Will. de Curli, &c. pro Salute Antecess. &c. terr. in Territorio de Langle, 20. Henr. 3. Teste Hug le Poer. Vicecom. Warwick. Henr. de Napsford, Roberto de Clapton milit.* This Example serueth to confirme my former assertion; that *Files* are not onely borne for differences,

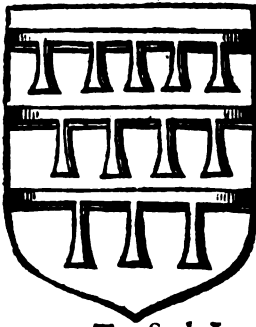
but sometimes for the onely Charge of the Coate-Armour, as appeareth by the Coat of *Henlington*, wherof I haue giuen Example, elsewhere: and herein we may obserue, a rare forme of position thereof, in *Bend Sinister*.



I haue also seene a like *File* of three points borne dexterwaies in Bend, for the onely Charge of the *Field*; as in this *Escoccheon* which may receiue this *Blazon*, Hee beareth, Argent, a *File of three points in Bend*, Sable. This Coate-Armour belongeth to one *Morien* an Alien borne, buried in *Saint Maries Church* in *Oxenford*.

For the shunning of multiplicity of Examples I will giue an instance of a Coate-Armour, comprehending both sorts of *Files*, viz. euen and odde points, which for that it is simple, and vnmixt with any Ordinary or Common Charge, may serue instead of all. As in example;

The



The Field is Or, *Three files borne Barwayes, Gules*; The first hauing *five points*, the *second foure*, the last *Triple pointed*: here I am constrained to say, *Triple pointed*, lest by the iteration of the word *Three*, I should breake the Rule giuen, pag. 14. This is as I take it a *Dutch Coate*, borne by the name of *Liskirke*, *quasi lis Ecclesia*.

Now if any man will demand of me, why I doe spend my oyle and trauell in things of so small moment? To such I answer, that so long as I trauell to finde out the truth, I reckon my trauell well bestowed, though the matter be of neuer so small importance, *Suauē enim est in minimis etiam uera scire*.

There is yet another forme of bearing of *files* diuerse from these before mentioned, which albeit, the same be not in vse with vs, but seemeth to be a Nationall Custome peculiar to the Kingdome of *France*: Neuerthelesse si- thence I haue vndertaken to treat amongst things of the vse of Blazoning of Coate-armour, I would not willingly omit any forme of bearing, or other remarkable thing that might make either my selfe or the *Reader* more expert in the vse of *Blazon*. This forme of bearing *files*, which I will now shew you, is not distant some little space from the vpper part of the Chiefe (after the most vsuall fashion) but groweth immediatly out of the Chiefe it selfe.



*pit. Mathew of the life and death of H. 4. King of France.*

The Field is Azure, *a file issuing out of the Chiefe* without any intermission at all; And is thus blazoned in *French*; *Il port D'azure, Vng file de Gules, mouant du Chiefe*. These Armoriall differences are (in *France*) obserued vpon the Robes of Honorable persons issued out of Princely Families amongst themselves; such Robes (I meane) as are given them either at the maria- ges, & funerals of Kings, and Queenes. As for example; It hath beene noted that the *Lambeaux*, Gules, vpon the

Mantles of *Orleance*, haue beene adorned with *Flowers de lis*. The *Lambeaux* of *Arthois* with *Castles*, Or. Those of *Anion* mouing out of the Chiefe, only Gules.

In like sort diuers other noble Houses of *France*, viz. of *Valois*, of *Berry*, and of *Allencon*, haue Bordures either plaine or engrailed, or charged with *Beyfants*, those of *Eureux* *Bastons*, Or, and Argent, and they of *Barbon* *Bastons*, Gules.

As touching the transferring of the *file* to the second brother in case be- fore mentioned, it is to be obserued, that *Hugh de Hastings*, being a second brother, and his posteritie did beare a *Labell* for their difference vpon the like occasion, and for the reason there mentioned.

Here may rise a question, not vnworthy our obseruation; viz. Whether like as the eldest brother is preferred before the second, so the sonne of the eldest brother, shall in like sort be preferred, or take place before his *Vncle*? And this hath beene holden a great and difficult question a long season; vntill at length *Otho* the *Emperour* of *Germany*, being at *Treuer* with his *Barons* this

this matter was there questioned, he ordained that the cause should be decided by Combate, wherein the *Nephew* hardly obtained the victory; which because it was deemed to haue proceeded by the secret Iudgement of God, it was decreed that from thenceforth the *Nephew* should be preferred before the *Vncle*. Of this minde are *Nich. Boerius*, *Lucas de Penna*, and *Iohn de Montaleno*; that the *Nephew* should take place.

The like question hath risen in *France* betweene the second daughter, and the sonne of the elder sister, as well in *Auinion* a city of *Narbone* in *France*, as in other parts thereof, which remained long vndetermined. At length it was finally adiudged in the Court of Parliament (holden at *Paris*) for the *Nephewes*, for whom also it was likewise decreed in the citie of *Auinion*. *Cassa in Catallo-  
go lno de Glor.*

If any man shall demand of me, how it commeth to passe that the Diminutions or Differences of *Armes* before mentioned, are so diuersly borne, not only in forraine Countries, but also in one selfe nation: Or why there is not one set forme obserued in the vse of them with all Nations? I answer, that, it is not possible, because of the infinite actions of men, which are no lesse infinitely subiect to mutabilitie, and therefore can by no meanes be reduced to a set forme of bearing vniuersally, according to that saying of an vncertaine Author, *Res sunt infinita, infiniteque mutabiles idcirco præcepto generali comprehendere non possunt.*

Besides these *Differences* before mentioned, other sorts of *moderne differences* were deuised for the distinguishing of brethren and persons issued out of one *Family*, which for the reach they extend vnto, doe more manifestly expresse, and (as it were) point out with the finger, how farre their seuerall bearers are distant in degree from their *originall ancestors*; as also, how each of them standeth in degree one to another among themselves; as by the examples ensuing may appeare.

G

The

*The First House.*



*The Second House.*



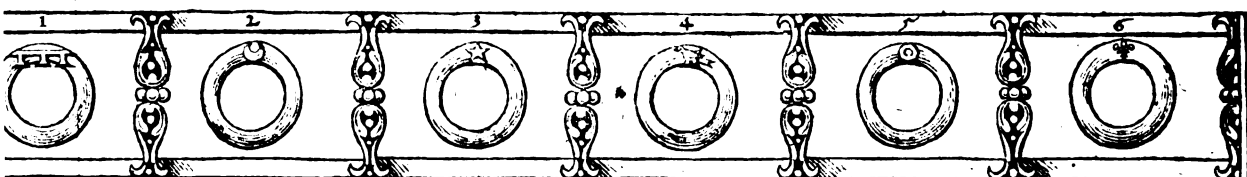
*The Third House.*



*The Fourth House.*



*The Fifth House.*



*The Sixth House.*



To these *single differences* expressed in the first of these Rankes doth Gerard Leigh adde three other to make vp the number of nine; which Number he laboured much to make complete throughout all his book. The forme of which three, are these: *viz.* the *Rose*, the *Grosse Moine*, and the *Double Cater foile*.



It hath beene euermore on obseruation with Nations in bearing of *Armes*, that as euery particular *family* (saith Sir Iohn Ferne) did beare *Armes* different in substance from those of other *families*, so those that are descended of the selfsame blood, should likewise beare the *Armes* of that house and Familie whereof they are descended, in a different manner each from other, (not in substance but in *accidents*) for the distinguishing of their *Line of Agnation*. And the apposition of these *Differences*, albeit they seeme to make some alteration in the *Coate-armours* whereunto they are annexed, yet is the same but meere *Accidentall*, the substance still remaining as it was before, the nature of these *Appositions* being such as is of all other *Accidents*, *Vt possunt abesse & adesse sine subiecti interitu*.

Obseruation  
in bearing of  
*Armes*.

And these differences annexed to *Coate-armours* are of some Authors tearmed (and that not improperly) *Diminutiones armorum*, in respect they doe derogate from the dignitie of the *Armes* whereto they are added, as expressly manifesting them to bee of lesse esteeme than those from which they are deriued: *Multiplicitas enim indiuiduorum, in eadem specie diminutionem arguit*. But doubtlesse, the conceit of *Apposition* of these differences to *Coate-armours* was grounded vpon the necessity (the common Parent of all inuentions) as well that thereby all confused bearing of *armes* might bee auoided; as also that the prerogative of the Eldest sonne should be preserved inuiolable. And for this cause hath the Eldest of euery noble and generous Family, his peculiar manner of sole and plaine bearing, which he will in no case permit any other man to vse, though he bee of the same Family and Surname, but with addition of some kind of *Difference*, because the sole bearing of *Armes* pertaineth onely to the first begotten: *In primogenito enim* (saith Lyra) *tantum in capite stat, & remanet splendor gentitura*.

Differences  
called *Diminutiones armorum*  
and why.

Occasion of  
invention of  
Differences.

Vse of differences.

Lyra in Genes.  
49.

As touching the dignitie of the first begotten, Tremelius in his *Annotations* vpon the 49 of *Genesis* maketh mention of two chiefe *Prerogatives*, due vnto *Reuben*, had he not defiled his fathers bed; the one of Honour, whereby he had his brethren in Subiection vnto him; the other of *Precedence*, by reason of his double portion of Inheritance. And Chassaneus saith, *Ea que acquiruntur Primogenito, acquiruntur titulo vniuersali, item acquiruntur ut constituto in dignitate*. For these respects the *Armes* of the Family ought to remaine entire to the Eldest, because the second, third and fourth begotten sonnes, cannot arrogate to themselves any such *Prerogative*, and therefore may not beare their *Coate* but with *Difference*.

Tremelius in  
Genes. 49.  
Dignitie of  
the first be-  
gotten.

Chassa. Caneius.  
16 part 1.

Another vse of  
differences.

Furthermore, these differences here spoken of, are of some *Authors* called *Doctrina Armorum*, and that very aptly, in regard that by the apposition of them to Coate-Armours, our vnderstanding (vpon sight of them) is formed from what *Line of Consanguinity* the Bearer of such difference doth abstract himselfe; whether from the line *ascending*, *descending* or *collaterall*; as also, in what degree he standeth; as, whether he be the *second*, *third* or *fourth* begotten child of such a *Parent*. And such apposition is no lesse lawfull, than is the addition of *names of Baptisme* vnto the surname of the familie: *Sicut enim nomina iuuent a sunt ad cognoscendos homines, ita arma vel insignia ad familias & personas distinguendas singulatim.*

A further vse  
of differences.

There is yet a further vse of these differences, in that they serue to preuent and auoid *disfentions*, *debates*, *challenges*, *combats*, and *slaughters*. For as to all brethren there is but one surname allowed, yet for difference, that one of them may bee discerned from another, there is added vnto each brother a *pranomen*, or *name of baptisme*; so is it necessary, that sithence the Coate-Armour of the *Ancestor* is competible to all the children (as the *marke of the familie* whereof they are descended) that a difference should bee added to the Coate-Armour of every brother, to marke and limit out to all mens sight the *diuersitie* of their *Birth* and *Line* whereupon they depend, that so all occasion of challenge may be preuented, when each man knoweth not onely his place of precedence, but also his neerenesse and place of title to the Inheritance.

Differences of  
Bloud-Royall  
more eminent,  
and why.  
The first reason.

Whereas I haue formerly among the examples of *Borders*, vsed demonstrations of differences in the *bloud-royall*, of some of the younger sonnes of Kings; I hold it fit before I conclude this Tract of differences, to giue a little touch of the necessity why these should be more eminent than those of ordinary vse, with persons of inferior estate. First, in regard that if the Coate-Armour of others should haue too neere a conformity and resemblance with the *Soueraigne Ensignes*, the vulgar sort perhaps might (in some cases or pretences) be seduced to follow such a one as were not their *King*, to the great disturbance of the State, and no lesse perill to the person of their lawfull *Soueraigne*. And not onely is it so in *Coats* pertaining to the *bloud-royall*, but also in other inferior callings: For in ancient time (saith *Wyrly*) when men could not sufficiently distinguish their Coate-Armours by changing their *devices* into other colours, for the number of leaders, that many times were of one house or family; then were they forced to vary their marks by the said additions. And very seldome should you see in those times, *Crescents*, *Mollets*, or such small things borne for a difference: or if any such were, they were made so large, that they might easily be discerned by the distance of fortie foot. Furthermore, the *Soueraigne* estate and dignity being compared with the quality of any *Subiect*, the difference will bee found so great betweene them, and the one so farre surmounting the other of them, as that reason it selfe willeth that so great a difference should bee put betweene the *Royall Ensignes* and the *Armes* of a *Subiect*, as there is betweene their estates and degrees, sith those *Ensignes* are the marks of their worthinesse and esteeme.

For these and other respects, it hath beene, and yet still is in vse, that in addition of differences to the *Armes of Kings younger children*, the skillfull  
Heralds

Heralds haue giuen some of the *Honourable Ordinaries*, for more apparant distinctions, as a *Fesse*, *Chiefe*, *Bend*, *Pile*, *Bordure*, and such like, as we may manifestly see in diuers ancient *Coats* borne by such noble Personages as haue descended from the collaterall lines of the Kings of England, France, Scotland, &c.

Honorable  
Ordinaries  
vsed for diffe-  
rences,

Concerning those *moderne differences* before expressed in the forme of six ranks, page 42. viz. *Crescents*, *Mallets*, *Martlets*, &c. notwithstanding their institution was ingenious, yet hath tract of time discovered their vse to be dangerous, especially in *Martiall affaires*, by reason of their darknesse and vnapparent formes, occasioned by imposition of one difference vpon another: the perill whereof hath not a little extenuated their estimation. Neuerthelesse, their inuention is not therefore to be condemned, inasmuch as the euents haue not fallen out answerable to the institution of their first Deviser: Neither can it be therefore iustly said to be done without ground of reason, as a certaine *Autor* noteth: *Si finis in intellectu operantis sit variabilis, etiamsi non sequatur quod intenditur, non ideoa dicitur irrationabiliter operari.*

Crescents,  
Mallets, &c.

Here it is to be obserued, that *differences* doe in no waies appertaine vnto *Sisters*, for that they are reputed to be separated and diuided from the family whereof they are descended, inasmuch as when they are once married, they doe lose their owne surname, and doe receiue their denomination from the Familie whereof their husbands are descended. And so much doth the word *Soror* notifie vnto vs, as *Sofinus* saith: *Soror est quasi scorsim nata, & à familia separata.*

Note.  
No differen-  
ces for daugh-  
ters.

To *Daughters* it is permitted to beare the *Armes* of their *Father*, euen as the *elder brother* doth after his *Fathers* deccase, without any scandal or challenge of their *elder brother*, for that to daughters neuer were any *differences* allowed, and that for three causes: First, because their *Coats* are neuer, or very seldome aduanced in the Field, forasmuch as to that sex *mar* is reputed odious. Secondly, for that the *Coate-Armour* is no longer borne by them than during their life, for the same extendeth not to their *Issue*. Lastly, because so long as *Issue* continueth of any of the *Brethrens Lines*, they are debarred from the *inheritance*. Yet in some cases they shall beare the *Coate-Armour* to them and their heires, as in example: If all the issue of the *Brethren* happen to become extinct, then the *Daughters* shall inherit the *Land* of their *Ancestor*. In which case, they may therewithall assume his *Coate-Armour*, and beare the same by themselves and their heires for euer. But betwixt those *Sisters* bee allowed no *differences* or *hedges* of *Pedegrees*: the reason whereof is, for that sithence by them the *Name* of the *House* cannot be preferred; therefore they are admitted to the *Inheritance* equally, and are adjudged but *one Heire* to all intents and purposes, in Lawes as well *Martiall* as *Ciuill*, without any eminent prerogative either of *Honour* or *Possession*, betwixt *Elder* and *Younger*.

Armes of  
daughters.  
V Why daugh-  
ters are not  
allowed diffe-  
rences.



## SECT. I. CHAP. VII.



SO much of the *Accidents of Armes*, viz. *Tincture* and *Differences*, comprehended in the first part of our premised distribution. Now of the second member thereof, viz. *Parts of Armes*.

The parts of *Armes* are the *Escoccheon*,  
Ornaments without the *Escoccheon*.

An *Escoccheon* is the forme or representation of a *Shield* of what kind soever, and is so called of the Latine word *Scutum*, which hath the same signification: whence also an *Esquire* or *Page*, takes his name, of *Scutiger*, signifying primarily a *Target-bearer*. And the *Target* is not vnaptly deduced from the Latine word *tergus*, a beasts hide, whereof at first *Shields* were made, whereupon *Pliny* saith, *Tergus adscuta galeasque impenetrabile*, An impenetrable hide fit to make a *Shield*. And the Poet *Statius*,

---cassis clypeos vestire iuuenis:

With bullocks hides they clad their shields.

Whence *Virgil* calls *Ajax* his *Buckler*, *Septemplex*, for the sevenfold doublings of leather: as elsewhere he describes a *Target*, ---*duo taurea terga*:

Camden. Brit.  
tan.

made of two *Oxe* hides. But the cleereft starre of our Profession, Mr. *Clarendon* takes it from the *British* word *Tarian*, and that from the *French* *Thiars*, which *Pausanias* saith, is the *Buckler* in vse amongst the old *Gauls*. If any here should aske mee, why then *Escoccheons* should be vsed in *Heraldry*, such other men are inuested with *Ensignes* of honour, besides *Martiall* men; I answer them, that as to *Militarie* men that token is proper for reward of that kinde of seruice; so if others by their *Vertues*, *Arts*, or *Actions*, aduante either the honour or the welfare of their Country, their seruice is as behoouefull as the others, and themselves as *Defenders* or *Preservers* of their Countries peace and happines (as I haue formerly shewed) deserue likewise the reward of the *Escoccheon*, being the *Hieroglyphicke* or *Embleme* of defence and preserving. In which respect, that good Prophet *Eliab* was called *The chariots and horsemen of Israel*. And by the *Ciuill Law*, (*Imp. in L. Aduoc. C. de Aduoc.*) and *Aduocate* is said to be *Miles*, a martiall man, and to haue the same prerogatiues; in that they doe *ciuium vitam & patrimonium defendere*, defend the life and the liuelyhood of the *Subiects*. Touching the diuers formes of *Shields*, I will not here speake; every Country almost hauing their diuerse makings: amongst which, the smallest were in vse amongst our old *Britaines*, as being most manageable; and the greatest amongst the *Romans* and *Grecians*, as may appeare by *Alexander*, who being to passe a riuer, vsed his *Shield* for his *Boat*, and his *Speare* for his *Ruther* to guide himselfe ouer. And it was euer held more dishonorable for a man to lose his *Buckler*, than his sword in field, because it is more praise-worthy to defend a friend, than to hurt a foe, as a Noble Generall once said: *Mallem unum Ciuem, &c. I had rather saue one good Subiect, than kill an hundred enemies.*

*Escoccheon* an  
*Hieroglyphike*  
of defence.

*Aduocate*  
termed *Miles*.

The

The Accidents in this *Escoccheon* are  $\left\{ \begin{array}{l} \text{Points.} \\ \text{Abatements.} \end{array} \right.$

*Points* are certaine places in an *Escoccheon* diuersly named according to their severall *Positions*.

Whereof some are  $\left\{ \begin{array}{l} \text{Middle.} \\ \text{Remote.} \end{array} \right.$

The *Middle Points* are those that haue their location in, or neere to the Center of the *Escoccheon*.

Such are these, viz. the  $\left\{ \begin{array}{l} \text{Honour} \\ \text{Fesse} \\ \text{Nombrill} \end{array} \right\} \text{Points.}$

The *Fesse Point* is the exact Center of the *Escoccheon*. The *Honour Point* is the next about the same in a direct line. The *Nombrill* is next vnderneath the *Fesse Point*, answering in a like distance from the *Fesse Point*, as Gerard Leigh hath set them downe.

*Remote Points* are those that haue their situation naturally in places further distant from the center of the *Escoccheon*.

Of these some are  $\left\{ \begin{array}{l} \text{Superiour.} \\ \text{Inferiour.} \end{array} \right.$

The *Superior Remote Points* are those that haue their being in the vpper part of the *Escoccheon*.

Of these there are  $\left\{ \begin{array}{l} \text{Middle,} \\ \text{Extremes.} \end{array} \right.$

The *Superior Middle Point* doth occupie the precise *Middest* of the *chiefe*, betwene the two *extremes*. The two *Superior extreme Points* do possesse the corners of the *Chiefe* part of the *Escoccheon*.

And are termed  $\left\{ \begin{array}{l} \text{Dexter,} \\ \text{Sinister.} \end{array} \right.$

The *Superior Dexter Point* hath his beginning neere vnto the right corner of the *Escoccheon* in the *chiefe* thereof. The *Superior Sinister point* is placed neere the *Left Angle* of the *chiefe*, in opposition to the *Dexter chiefe*; whereunto, as also to the *Middle chiefe Point*, it answereth in a direct line.

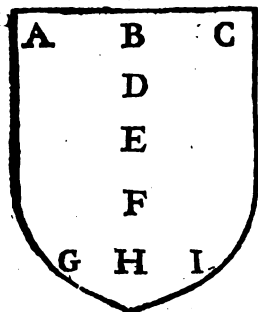
The *Inferior Points* do occupie the *Base* of the *Escoccheon*, and thereof haue their *denomination*, and are called *Inferior*, because they are seated in the lower parts thereof.

Of these also there are both  $\left\{ \begin{array}{l} \text{Middle,} \\ \text{Remote.} \end{array} \right.$

Note

Note, that each of these doe answer in *opposition* vnto the seuerall *Superior Chiefe Points* aboue mentioned, in a direct line, insomuch as by them the *location* of these might be easily conceiued without any further description of them, *quia posito uno contrariorum, ponitur & alter*. Neuerthelesse, because those things that are deliuered diuidedly, are best conceiued and vnderstood, I will particularize these as I haue done the former, beginning with the *Middle Points*.

The *Middle Base Point* doth occupie the exact *Middest* of the *Base* of the *Escoccheon*, and answereth perpendicularly to the *Middle Superior* and *Inferior Points*. And in like sort doe both the *Inferior Base Extremes* answer in an



Preheminence  
in nomination,  
and location.

equi-distant proportion to the *Extremes* of the *Superior Points* placed in the *Corner* of the *Escoccheon*. That *Extreme Base Point* on the *right hand* is named the *Dexter Base Point*, and that on the *left hand* is the *Simister Base*. And for the better explanation of that which hath beene here deliuered touching the *Points* of an *Escoccheon*, I haue here (because examples adde light) expressed the same by manifest *demonstrations*, placing seuerall *letters* vpon euery of the said *Points*, according to the description before mentioned. As there is preheminence in the prioritie of nomination of things, so is there also in their locall distribution: wherefore you must haue respect vnto the points of an *Escoccheon*, for therein also consisteth a dignity, in as much as one point or place of the *Escoccheon*, is more worthy than another, whereunto you must haue regard in blazoning, *Quia à dignioribus semper est incipiendum*. What those points of an *Escoccheon* are, appeareth in the last precedent *Escoccheon*; and here made more manifest as in example.

{	A	}	Signifieth	Dexter Chiefe	}	Point.
	B			Precise Middle Chiefe		
	C			Simister Chiefe		
	D			Honour		
	E			Fesse		
	F			Nombrill		
	G			Dexter Base		
	H			Exact Middle Base		
	I			Simister Base		

Note the necessity of the knowledge of these points.

The knowledge of these *Points* is very requisite, in respect, that when diuers of these *Points* are occupied with sundry things of *different kinds* (as oftentimes it falleth out in some *Escoccheons*) you may be able thereby to assigne vnto each *Point* his apt and peculiar *name*, according to the dignity of his place. For no man can perfectly *Blazon* any such *Coate*, vnlesse he doth rightly vnderstand the particular *Points* of the *Escoccheon*.

SECT. I. CHAP. VIII.



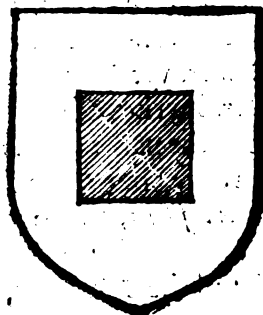
• Come now from *points*, the first part in our *partition* of *Abatements*. *Accidents* of an *escoccheon*, to the *second* part, which is *Abatements*. An *Abatement* is an accidentall marke annexed to Coate-Armour; denoting some vngentleman-like, dishonorable, or disloiall demeanour, qualitie, or staine in the Bearer, whereby the dignity of the Coate-Armour is greatly abased. *Abatement what.*

*Abatements* doe consist in  $\left\{ \begin{array}{l} \text{Diminution,} \\ \text{Reuerfing.} \end{array} \right.$

*Diminution* is a blemishing or defacing of some particular *point* or *points* of the *Escoccheon*, by reason of the imposition of some *stain* and *colour* thereupon. Note that all these *markes* of *diminution* in the *Escoccheons* next following, must be euermore of some one of the *stain* and *colours*, viz. *Tawny* or *Murrey*, and must in no wise be of *Metall*, neither must they be *Charged* in any case, for so should they be additions of worship. *Diminution what.* *Note the Tinctures of Diminutions.*

These are placed on  $\left\{ \begin{array}{l} \text{the Middle,} \\ \text{Some other part of the Escoccheon.} \end{array} \right.$

Such as are placed in the *Middle* are expressed in these next two *Escoccheons* following, whereof the first is a *Delfe*, as in this example.

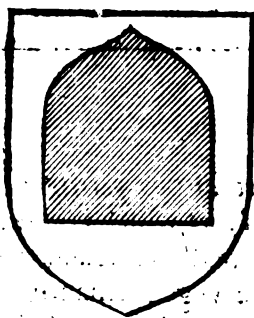


He beareth, *Argent, a Delfe, Tawny*, to him that *reneweth* his owne *Challenge* (as we call it) eating his word, (saith *Leigh*) is this *abatement* given in token thereof. *A Delfe for reuocation of challenge.* Note, that whensoever you shall finde *two* or *more* of them in one *Escoccheon*, you shall not reckon of them as signes of *Abatement*, but of *Honour*; and in like manner, if either they be of *Metall*, or *Charged* vpon; and so is it also in some other *Abatements*, which either by their number or colours, doe change their quality and become *Charges* of perfect bearing. *Note.*

H

He

Escutcheon reuerſed for deſcribing either maid or widow



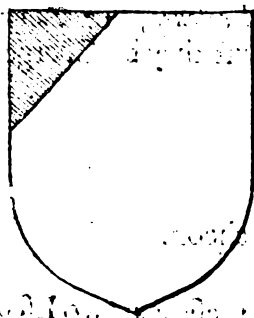
Hee beareth, Or, an *Escutcheon reuerſed, Sanguine*. This is that other *abaſement* that occupieth the *Middle point* of the *Escutcheon*, and is given vnto him that diſcourteouſly intreateth either *Maid* or *Widdow* againſt *their will*; or to ſuch an one as ſlieth from his *Soueraignes Banner*: he ſhall beare his *Armes* after this ſort vntill ſuch time as he haue done ſome valiant exploit, worthy to be noted by the *Heralds*; vpon whoſe true report, it may pleaſe the *Soueraigne* to reſtore him to his former *Bearing*; which *admiſſion* muſt be done in no leſſe priuate *Aſſembly* than in the *Muſtering* of a *Campe*.

Such *Diminutions* as are placed vpon ſome other part of the *Escutcheon*,

Doe occupy { *One point alone,*  
*More than one.*

That which occupieth one alone, is called a *Dexter point parted*, an example whereof you may ſee in this next *Escutcheon*.

Point dexter parted for too much boaiſting.



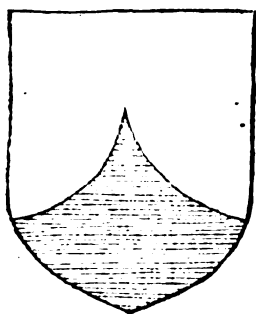
He beareth, *Argent, a point Dexter parted, Tennè*: this *Diminution* is due vnto him that ouermuch boaiſteth himſelfe of his *Marſiall acts*. If a man doe perſorme any praiſe worthy *Action*, the ſelfe deed will ſufficiently commend him though he hold his peace; and therefore *Seneca lib. 2. de beneficijs*, doth reprehend this kind of *vaine boaiſting*; *Res loquatur* (ſaith he) *nobis tacentibus*, Let our deeds ſpeake, let our tongues be ſilent: or if we will needs haue verball praiſe, let vs ſeeke it by the direction of that wiſe King, *Laudet te alius, & non os tuum, aliena labia non lingua tua*, Let another man bee thy Trumpeter, and not thine owne mouth. For indeed, that marke wherewith *Indiſcous Virgil* brandeth *Draues*, doth ſeldome deceiue, *Lingua melior, ſed frigida bello Dextera*, Whoſe tongue is quicker to ſpeake, his arme in fight is weak. And albeit a man be truly valiant in deeds of *Armes*, yet *Laus in ore proprio fordeſcit*, It is vngentlemanlike to boaiſt of it. *Plutarch* writes of young *Marius*, that his talke and geſture was ſo flour, that he got the name of *Mars filius*, the ſonne of *Mars*; but when it came to the prooſe, he was ſo far from what he ſeemed, that he gained a new name of *Veneris filius*, the ſonne of *Venus*.

Such *Diminutions* as doe occupie more than one point of the *Escutcheon*,

Doe comprehend, { *Four points,*  
*Leſſe than foure.*

That *diminution* of the former ſort, is this which you ſee in this *Escutcheon*, and is due to him that is ſlothfull in the *warres*.

He



He beareth, Or, a *Point in Point, Sanguine*. Here-  
in you may see in part how necessary it is to know  
the *Points* of the *Escochcon* before expressed. Inas-  
much as this one *Abatement* compriseth these foure  
*Points*, viz. the *Honour*, together with the *dexter* and  
*sinister*, and the *exact base points*. For it is very mani-  
fest, that the one of these *Arch lines* hath his beginning  
from the *dexter*, and the other from the *sinister base*  
*points*, and doe meet in an *acute Angle* in the *Honour*  
*point*, answering perpendicularly to the *precise base point*

Point in  
point for sloth  
in warre.

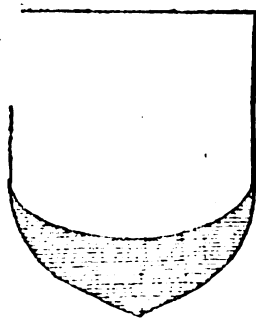
In former ages this *vice* was chastised by another kind of *punishment*, saith  
*Chassaneus*, *Quando Miles se male gesserit in bello, potest Iudex scutum suum per-  
forari facere, ut hoc exemplo alij Milites in pralio sint fortiores*: If a Souldier  
deineane himselfe not well in fight, the Iudge Martiall may cause his *Esco-  
cheon* to be pierced, to teach others by this chastisement, to bee more valo-  
rous. But contrariwise it is honourable for a *man of Armes*, to have blowes  
appeare in his Buckler, giuen by his foes; as is memorable in our ancient  
*Countriman Scaua* (the principall man who taught *Iulius Caesar* the way to  
conquer *Britaine*) whose valour *Caesar* hath eternized with this acknowledg-  
ment, that it was he alone who saued the *fortification* against *Pompey* at *Dyr-  
tadium*, where *Caesar* perused his *Buckler*, and found 230. holes pierced in  
it. And therefore because the dastard dares not come so neere the *Enemy*  
to beare his strokes on his shield, he must be content to take this piercing of  
some of his owne side in *Armes*.

Piercing of the  
Shield a pu-  
nishment for  
Cowardize.

Those *Diminutions* that doe comprehend fewer than foure,

Are either, of  $\left\{ \begin{array}{l} \text{Three,} \\ \text{Two.} \end{array} \right.$

Such are said to comprehend three *points*, whose *lines* doe bound so ma-  
ny within their limits, as in example.

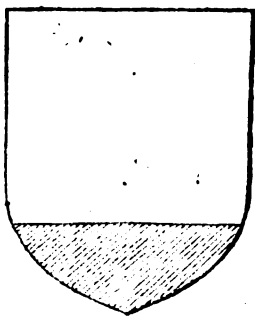


He beareth, Or, *Point Champaine, Tenné*. This is  
the first of those *Diminutions* that doe comprehend  
three *points*, and is formed of one *Arch line*, which taketh  
his beginning from the *Dexter base* (and including the middlemost) and endeth in the *Sinister base*  
*point*. This is due vnto him that killeth his *Prisoner*,  
(humbly submitting himselfe) with his owne hands,  
though in extreme need, it is allowed by the *Law*  
of *Armes*, rather to kill, than to hazzard himselfe  
to bee slaine; *Alwaies* (saith Sir *Iohn Froyfard*) by

Point Cham-  
paine for kil-  
ling of a Pri-  
soner.

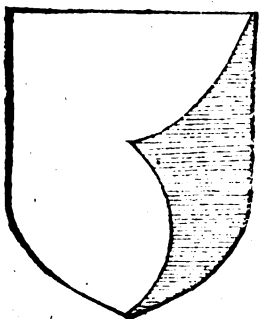
right of *Armes* a man ought to grieue his enemy, and good companie of *Armes* *Froyfard*  
is mercy to Knights and Souldiers.

Point plaine  
or lying.



He beareth, Or, a *plaine point*, Sanguine. This *Abatement* comprehendeth the same points that the last precedent doth, but differeth from the same herein, that the former is framed of an *Arch-line*, and this of a *Right line*. This *Abatement* is due to him that *telleth lies*, or other false tales, to his *Soueraigne*. For if *light eare* incline to *light lips*, harme ensueth; and war is then easily begunne but hardly allaid againe, when misreport and light credence meet together.

A gore for  
Cowardice.



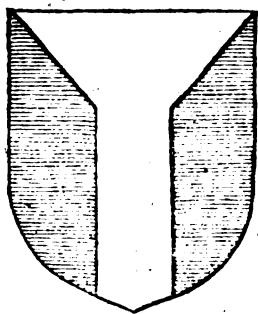
He beareth, Argent, a *Goare Sinister, Tonne*. This *Abatement* consisteth of two *Arch lines* drawne from the *Sinister chiefe*, and bottome of the *Escoccheon*, and meeting in a *sharpe Angle* in the *Fesse Point*. This is the third and last of the *Abatements* that occupieth three *points* of the *Escoccheon*, and is due to him that is a *coward* to his enemy. For we must conceiue that *Gores* and likewise *Gussets* are things in vse among women, especially *Sempsters*, and therefore are fit notes of cowards and womanish dispositions. But as for

Leigh.

the *Dexter Goare*, we must otherwise esteeme of it; for (saith Leigh) though it be of *Stainand colour*, yet is it exempted out of the number of abatements, and it is a good Coate for a Gentlewoman; many of which *sex* are so farre from the staine of Cowardize, as they will not turne their backs to men of greatest valour; but like the valiant *Penthesilea*, *Audetq; viris concurrere virgo*, *The damosell faire dares meet the stoutest man*; saith *Vir. i. Aeneid*. But if there be both *Dexter* and *Sinister* (saith he) it is too bad to be borne; for although it be *charged*, yet doth it dishonour the thing that is thereupon.

Gusset.

That *Abatement* that comprehendeth onely two *points* of the *Escoccheon* is called a *Gusset*, and is formed of a *Trauerse line* drawne either from the *Dexter* or *Sinister chiefe point* of the *Escoccheon* tending to the *Honour point*, and descending from thence perpendicularly to the extreme base parts of the *Escoccheon*; as in this next example appeareth, wherein are expressed both the *Dexter* and *Sinister Gores*.



He beareth, Argent, 2 *Gussets*, Sanguine. In *Abating* (saith Leigh) there is but one *Gusset*: and he that is too much deuoted to the smocke, shall weare the *Gusset* on the *right side*; but he that committeth Idolatrie to *Bacchus*, the *Gusset* on the *left side*, shall be his rewarde. If he be faultie in both, then he shall beare both, as in the *Escoccheon* present. Such a *Coat* as this I finde borne by the name of *Coningham*, sauing that the *Field* is *Sable*, and the *Gussets* *Argent*, and therefore not to be taken to bee of this kinde, according to the

rule touching the *Delfe*.

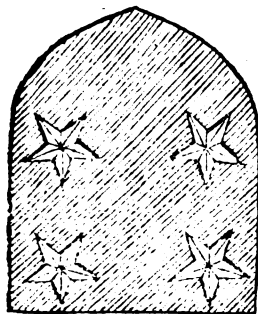
Hitherto of such *Abatements* as doe abase the estimation of the *Coat-ar-*

mon.

mour whereunto they are annexed, in some parts or points of them only, being the first sort of *Abatements*, whereof we promised to speake.

Now followeth the last, and worst of all the rest, which is a *Coat armour reuerfed*. *Reuerfing* is a preposterous manner of location of a Coat-armour, by turning of the whole *Escoccheon* upside downe, contrary to the usuall forme of bearing, after this manner.

Reuerfed  
Coates for  
Trea. on.  
Reuerfing  
what.



He beareth light blew, 4. Mollets, yellow, 2. in the Fesse, and as many in the Cheefe. This forme of bearing is peculiar to a *Traitor*: such a one (saith *Leigh*) was hee that owed these *Armes*, whole name was *Sir Armerie of Paue*, a *Lombard* borne, an vnworthy *Captaine* of *Calice*, and *Traitor* to *King Edward* the Third, in selling the same to *Sir Geffrey Charney* for 20000. *Crownes*. To this kinde of bearing is this forme of *Blazon* (beginning at the *Base* first) peculiar, and to no other, in

respect that as this *Escoccheon* standeth, the *Base Point* is the highest part thereof. By this inglorious subuersion of the *Escoccheon*, the dignitie thereof is not blemished only in some points, as the former, but is essentially annihilated in the whole. In all other *Crimes*, though *Capitall*, the punishment transcendeth not the person of the *Offender*, *Quia nullum delictum patris innocenti filio pœna est* (saith *Chassaneus*,) the innocent son shall not beare the punishment of the fathers offence. But in this which we call *Crimen Læsæ Maiestatis*, or *High Treason*, (being an offence to so horrible and detestable before *God* and *Man*) it is farre otherwise: for herein as well the children of the *Offenders*, as the *Traitors* themselves, shall participate of the heauie vengeance due to so great an impiety, although not in that deepe measure that the father doth: and that by the imitation of the *diuine Iustice*; that so men might be deterred, not only from the actuall committing, but also from the confederation and concealment of an offence so highly displeasing *God*, and abhorring *Nature*. For when a fact is committed or intended against the person of him that swaieth the *Soueraigne State* (wherein he representeth the *Image* of the *diuine gouernment*) it is not so much offensive against the person of the *Prince*, as it is against the *Maiestie* of the *Eternall God*, whose *Image* he beareth. And the welfare of the *Subiects* depending on the safety of the *Soueraigne*, the danger intended to the one, hath in it a guilt of endammaging the liues of millions.

See Num. 16. &  
Numb. 27. 1, 2,  
3.

As touching persons conuicted of *High Treason* in the *Iustice* of the *Law* of *Armes*, for the further coercion of so hainous a fact as *Treason* is, and for a further punishment both of the *Traitor* & of his whole *Progenie*, it is to be obserued, that if a *Gentleman* of *Coat-armour* hath issue diuers *Sons*, and committeth *Treason*, he hath forfeited his *Coat-armour* for euer, neither may his issue beare the same; *Quia eorum memoria destrui debet*, For that the memorie of them may utterly be extinguished. For sithence it is held they may be lawfully killed, seeing they are said to bee enemies to the *King* and *People*, much more is it lawfull to prohibit to their *Heires*, together with the inheritance, their *Arms* also, and stile of *Gentrie*: in so much as some are of opinion, that the son loseth *Iura Sepulchrorum*, the rights and ceremonies of *Buriall* accustomed to

Punishment of  
Treason by the  
Law of Armes



Statut. Hyber.  
Fol. 175.

*Gentrie.* And of *Marcus Manlius* (who was condemned of *Treason* against the *Roman State*) we finde a *Law*, that none should euer bare that name. A notable example whereof we saw of late on the instrument of that diuelish *Paricide* on the late puissant King of *France*, for the obliterating of the name and memory of such a villaine out of that Kingdome. And in *Ireland* such *Traitors* as are convicted by the Acts and Ordinances of the high Court of Parliament, are by force thereof adiudged to suffer damage in their name, state, preheminence, dignities and honour to them due in forepassed times; As in all their *Offices*, *Lordships*, *Castles*, *Mannors*, and in all their hereditaments whatsoeuer: Moreouer that they shall sustaine corruption of their bloud and family, and both himselfe and his posterity are (by force of such conviction and Iudgement) disabled to demand; receiue or recover of any man by descent from any of their Ancestors, either lineall, or Collaterall; Neither are the Children of persons so conuicted, permitted to make their *Pedegree*, or to deriue themselves from such Parents.

Hainousnesse  
of Treason.

Finally, if such an one were inuested with any honourable dignitie, the *Lawes* adiudge not onely his *Coat-Armour* to be razed, and his *Shield* reuerfed, but also his *speare trunked*, his *spurres* hewen from his heeles, his *horse docked*, his *sword* to be broken vpon his *helmet*, his *Crest diuided*, his *Statues* pulled downe, his *blond corrupted*, and his *body to death*, (*nisi speciali Regis rescripto interuenerit gratia*, without the Kings speciall pardon) his *Familie* at an end, his *possessions* taken away, (and for a greater terrour) giuen to some other *Familie*, whose profitable seruice to the *King* and *State* may better deserue it. So loathsome is this offence to *Nobilitie*, that shee cannot suffer the *Markes* of him that hath offended in so high a degree, to possesse any place with her *Ensignes*; but that the same shall be without all reuerence defaced, and spurned into some base place: so that by such his *degradation*, he receiueth farre greater shame and ignominie, than euer he receiued honour by his aduancement; according to the old *Prouerbe*,

*Turpius eiicitur, quàm non admittitur hospes :*

*The shame is lesse nere to attaine,  
Than hauing wonne to lose againe.*

The end of the first Section.

*Tum Dignum operæpretium venit, cum inter se  
congruunt Præcepta & Experimenta.*

**T**He *second Section* maketh men-  
tion of the severall *Kindes* of  
*Escocheons*: Also, what *Field* and  
*Charge* are: The severall kindes of  
*Charges*, and their *Common Accidents*:  
Of *Lines*, with their diuers *Formes*  
and *Properties*: The making, and  
diuers manner of *Bearing* of *Ordi-*  
*naries*; and their *Subdiuisions*: To-  
gether with diuers *Notes, Rules*, and  
*Observations* to them particularly be-  
longing.

# The Table of the second Section.

Some one Tincture, as when a Coat-Armour consisteth of any one of the Metals, Colours, or Furies only.

Field, which hath Tincture.

*Predominating* : of which forme of bearing, there be manifold examples in and thoroughout the second, third and fourth Sections.

*Not predominating* : whereof there are diuers examples in the fifth Section.

*Rightnesse*, as when they are evenly carried thoroughout the Field.

*Crookednes*, whereof some are

Bunched forme, as in lines Engrailed, Innecked, Wauid, &c.

Rect-Angled, as in Coats Embattelled, Crenelle, &c.

Acute-angled, as in Indenting and Dancette.

Accidents, which are their

Making which consisteth of *Lines*, where-in obserue their

Single, which of it selfe maketh a Cheefe.

Kindes,

Manifest, viz.

Twofold, whereof are formed these Ordinaries following, viz. a *Pale*, *Bend*, *Fesse*, *Gyron*, *Canton*, *Quarter-pile*, &c.

More than twofold, which doe constitute a *Crosse*, *Saltire*, *Escucheon* and *Orle*.

More Tinctures than one, wherein must be considered the

Proper, which are called Ordinaries, wherein note their

Single, as when a *Crosse*, *Bend*, *pale*, *Pile*, *Fesse*, or other Ordinary is borne alone, without any other Apposition or Imposition.

One sort, whereof some are

Manifest, as when more of the same kind are borne

One vpon another, as a *Crosse* vpon a *Crosse*, a *Saltire* vpon a *Saltire*, &c.

One besides another, as a

*Pallet* besides a *Bend* or *Pale*

a *pallet*.  
2. *Cotizes*.  
2. *Enderles*.

Simple, comprehending

Diuers sorts borne in like manner,

One vpon another, *Barres* *Cheuron* *Escucheon*  
One besides another, *Saltire* *Escucheon* *Cheuron*

vpon a *Cheuron* *Pile* *Saltire*.

besides a *Chief*. *Crosse*. *Chief*.

Comptund, as hauing in them some kinde of mixture, by reason of the apposition, or imposition of Common Charges vnto or vpon these Ordinaries.

Common, whereof see the Table of the third Section, at this mark, 69.

Kindes, which are of

Charge, which is

Manner of bearing, which is



## SECTION II.

## CHAP. I.



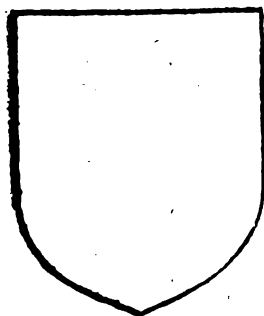
Having formerly handled in the first Section the Common Accidents of an Escutcheon, viz. Points and Abatements: Now will I proceed to shew their several kinds.

Several kinds of Escutcheons.

Escutcheons are either of  $\left\{ \begin{array}{l} \text{One Tincture,} \\ \text{More than one.} \end{array} \right.$

Those Escutcheons are said to be of one Tincture that have onely some one Metall, Colour or Furre, appearing in the Shield of any Nobleman, or Gentleman. Concerning this forme of Bearing, it hath beene holden of some Writers a matter doubtfull, whether one Metall, Colour or Furre borne alone in a Shield be ancient or honourable: Sir John Ferne affirmeth, such Bearing to be false Armes, and not worth the receiving, except in some speciall cases; being perhaps thereunto induced, because it was reckoned among the Romans a thing reproachfull to beare a naked Shield without any Portraiture, in regard it was an usuall thing with men of valour and courage to have their Shields painted.

Escutcheons of one Tincture.



White shields were accustomed to be bestowed vpon such as were Nouices in Martiall affaires, or (as we commonly call them) Freshwater Souldiers, to the end they might in future time merit to have them garnished with the titles and testimonies of their valorous deserts, vntill which time such Shields were reckoned inglorious: as Virgil noteth in his *Aenidos lib. 11.*

White Shields.

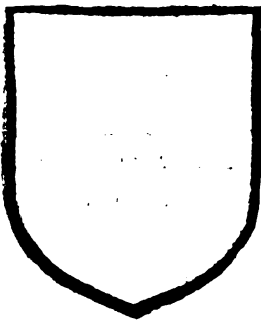
*Ense leuis nudo, parmaque inglorius alba:  
Quick he was with naked sword,  
But white Shield did no praise afford.*

Contrarywise, Leigh reckoneth such vnportraicted bearing to be good, and withall very ancient, grounding his assertion (if I bee not deceiued) vpon the 1 Kings 10. 16. where it is said, that King Salomon made 200. Targets of beaten gold, and that 600. Sheekles of gold went to a Target; as also that he

he made 300. Shields of beaten gold, and that three pound of gold went to one Shield.

Also we read, that *Simon*, the High Priest of the Iewes, sent *Numenius* with a Shield of great valew to the Romane state, to confirme the league of friendship betweene them, as appeareth in 1 *Macchab.* 14. 24. in these words; *After this Simon sent Numenius to Rome, with a great Shield of gold of a thousand pound weight, to confirme the friendship with them:* And in the letter of *Lucius* the Confull mention is againe made of the thousand pound weight of this golden Shield, 1 *Macchab.* 15. 16, 17, 18.

Golden  
Shields.



That these Shields were void of Portraictures, it may be probably coniectured, in that there is no mention of any; for otherwise, such might haue beene the curiousnesse and excellency of their workmanship, as that it might haue beene prized about the worth of the gold it selfe: an example whereof, *Ouid* in *Metamorph.* lib. 2. giueth, where describing the glorious beauty of the Palace of the Sunne, he saith,

*Argentei bifores radiabant lumine valua,  
Materiam superabat opus; nam Mulciber ille, &c.  
The two leaued siluer gates bright raies did cast,  
Rich stuffe, but Vulcans Art therein surpast.*

Alex. Senerus  
Impe.

Alex. Macedo.

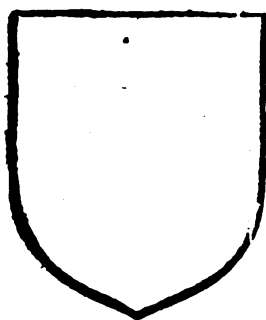
Furthermore we reade that *Alex. Senerus* the Emperour had certaine golden Shields, whose Bearers were named *Chrysoaspides*, the Golden Shield-Bearers. And as touching the Bearers of Shields made of cleane Siluer, we reade that *Alex. Macedo* had such, whose Bearers were named *Argyroaspides*, Siluer-Shield-Bearers, which manner of bearing (saith *Alex. ab Alex.*) they borrowed of the *Samnites*. Neither is there any mention that these were garnished with any Embossments, Graving, or Portraictures.

Shields of  
Colours.

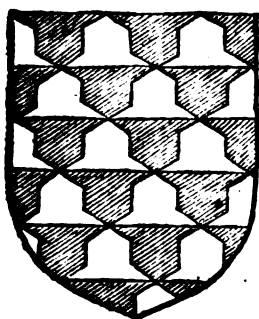
Now to proue, that not onely Metals, but Colours also haue beene anciently borne alone in Shields: I will note vnto you the words of the Prophet *Nahum*, Chap. 2. where it is said *Clypeus potentum eius rubricatus, bellatores coccinati, &c.* The shield of the mighty ones were red, &c. alluding to their bloody fights.

We also finde that the *Grecians* vsed Russet Shields; the people of *Lucania* in Italy, situated betweene *Calabria* and *Apulia*, had their Shields wrought of Osiers, or twigges, and couered ouer with leather. It was the manner of the *Scythians*, *Medes* and *Persians*, to haue their Shields of Red colour, to the end that the effusion of their blood should not easily be discovered (when they receiued any wound) either to the discouragement of themselves, or animating of their enemies. Moreouer, these Nations vsed Scarlet and Red colours in their Military garments, and Shields, to the end they might thereby strike the greater terror and astonishment into the hearts of their enemies.

Of

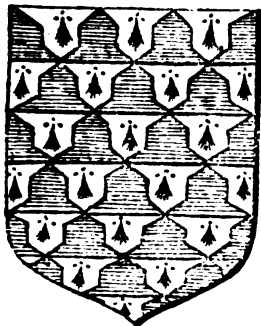


Of this sort of *Bearing*, I find in a note worthy of *Eumenius de la Breche* credit, amongst the Coate Armours of many *Noble Personages*, and valorous Gentlemen, that did attend the person of King Edward the first (in his Expedition that he made into the parts of *Scotland* to the siege of *Kalauerock*) that one *Eumenius de la Breche*, did beare in his *Shield* onely, *Gules*. Finally, that *Furres* also haue beene alone in *Shields* (without any Charge) aswell as *Metals* and *colours* (besides the Coate-Armour of the *Duke of Brittain*) I could produce many examples euen to this day; were not the vse hereof so vulgar, as that it is altogether impertinent to giue instance therein.



You haue received a Rule before pag. 26. and 28. how you ought to Blazon a *Furze* of this sort. This kind of *bearing* of a *Furze* without any other Charge in the Field, is both ancient and good, saith *Leigh*. And this kind of *Furze* is much in vse with persons Nobly descended, and Gentlemen of good reputation haue long borne the same, as *Ferrars of Chartley*, *Beauchamp*, *Somerfet*, *Marmion*, *Staunton*, and others.

Yet will I note vnto you one Coate-Armour consisting of *Furres*, for the beauty and rarity thereof, and the same of no vulgar bearing, as you may see in this next Escoccheon.



Hee beareth *verrey*, *Ermyne* and *Gules*, by the name of *Gresly of Drakelowe* in the Countie of *Darby*. Sometimes you may obserue in this kind of bearing, the Metall part charged with some other thing than *Ermine*, viz. with *Drops* or such like.

## SECT. II. CHAP. II.



From *Shields* or Escoccheons consisting of one *Tincture* onely, we come to such as haue more *Tinctures* than one. Such Escoccheon is that, wherein diuerse colours are represented to our sight.

Of this some haue *Tincture* { Predominating.  
Not Predominating.

Tincture pre-  
dominant  
what.

*Tincture* is said to *predominate*, when some one *metall, colour or furre*, is spread, or (at least) vnderstood to be spread all ouer the *Superficies* or *Surface* of the *Escoccheon*, which we vsually call the *Field* thereof. In such *Escoccheons* as haue in them more *Tinctures* than one (as is vsuall with the greatest number of them.

We must obserue the } *Field*,  
                                      } *Charge*.

Field what.

The *Field* is the whole *Surface* (if I may so call it) of the *Shield* ouerspread with some *Metall, Colour or Furre*, and comprehendeth in it the *charge*, if it hath any. Looke how many *Metals, Colours and Furies* there are before named, so many seuerall *Fields of Armes* there be. In *Blazoning* of any *Armes*, you must (according to the Rule giuen, pag. 15.) first expresse the *Metall, Colour or Furre* of the *Field*, saying, Hee beareth, Or, Argent, Gules, &c. or thus, The *Field* is Or, Argent, Gules, &c. but you must not name this word *Field*, when you vie these words, He beareth; saying, He beareth a *Field*, Or, Argent, Gules, &c. but you shall onely name the *Metall, Colour or Furre*; thus, The *Field* is, Or, Argent, Gules, &c. or He beareth, Or, Argent, Gules, &c. and then proceed to the *Blazon* of the *Charge* if there be any. The first *Metall, Colour or Furre*, that you beginne to *Blazon* withall is alwaies vnderstood among our English *Blazoners* to be the *Field*. Also in *Blazoning* of *Armes* composed of *field* and *charge*, if there bee seuerall *charges*; whereof the one lieth neerer to the *Field* than the other, after you haue nominated the *Metall, Colour or Furre* of the *Field*, then must you proceed to the immediate *charge* that lieth next to the *Field*, and after to that which is more remote.

Rule 2.

Tinctures of  
Fields what.

Whereas I haue formerly made mention of the *Tinctures* or *colours*, when I speake of the *Tinctures* or *colours* of *Fields*, I vnderstand thereby, those speciall *colours* before named, which as by a certaine peculiar right belongeth to the *Art-armoriall*, vtterly excluding all those that are named *generall* or *proper colours*, as altogether vnfit for *Fields of Coate-Armours*.

## SECT. II. CHAP. III.



Hese *Fields* are the parts of *Armes*, containing: *Charges*, which are the *parts contained*, are next to be considered.

A *Charge*, is that thing whatfoeuer that doth occupy the *Field*, and is in the same as *Contentum in Contineute*, whether it bee *Sensitiue* or *Vegetable*, *Naturall* or *Artificiall*, and is placed, either thorowout all the *Superficies* of the *Escoccheon*, or else in some speciall part of the same.

The common *Accidents* of *Charges* are } *Adumbration, or Transparency.*  
  } *Transmutation, or Counter-Changing.*  
*Ad umbration* or *Transparency*, is a cleere exemption of the substance of the *Charge*;

*Charge*, or thing borne, in such sort, as that there remaineth nothing thereof to bee discerned, but the naked and bare proportion of the outward lineaments thereof, or the outward *Tract*, *Purfle*, or *shadow* of a thing; and such kind of *bearing* is by better *Heralds* than *Grammarians*, termed *transparent*, *quasi transparent*, because the *Field*, being (as it were) on the further side of the *Charge*, or vnderneath the same, yet the *Tincture* and *Colour* there of sheweth cleane thorow the *charge*, and that no lesse clearly than as if it were thorow a *glasse*.

In *Blazoning* of *Coate-armour* of this kind, you shall say that the owner thereof beareth this *beast*, *bird*, *tree*, &c. *umbrated*; for that by reason of the exemption of the *substance* thereof, which was intended to bee the *Charge*, it affordeth no other representation than the simple *shadow* thereof, which in Latine is called *umbra*, and thereof is it termed *umbrated*. And the *Portraiting* out of any thing *umbrated*, is nothing else but a *sleight* and *single draught* or *Purfle*, traced out with a *Penfill*, expressing to the view a *vacant forme* of a thing depriued of all *substance*, which must be done with some *unperfect* or *obscure colour*, as *Blacke* or *Tawny*, vnlesse the *Field* bee of the same *Colour*.

Such bearing hath vndergone the sharpe censure of those that iudged it to haue beene occasioned by reason of some *ungentlemanlike* or *unthristy* quality, in regard that the same representeth a *shadow* void of *substance*. Others are of opinion that their owners were such, whose *Progenitors* in forepassed times haue borne the same *essentially* and *completely* according to the true vse of *bearing*; but forasmuch as their *patrimony* and *possessions* were much impaired, or vterly waisted; their *Nephews* and *Kinsmen* seeing themselves depriued of their *Inheritance*, and yet living in hope, that in future time the same may (by some vnexpected accident) reuert vnto themselves, or to their posterities (laying aside all ordinary differences) chose rather to beare their *Armes umbrated*, that whensoever either that inheritance or any other high fortunes should light on their family, they might againe resume the wonted *substance* to such their *umbrated forme*, and so reduce their *Armes* to their ancient *bearing*. And it is deemed a farre better course (vpon such occasion) to beare the *Armes* of their *Progenitors*, *umbrated*, than vterly to reiect the same whereby it might (within a few descents) be doubted much, if not denied, that they were descended from such a *Famulie*.

Whatsoever is born with *Armes umbrated*, must not be charged in any case. In *Blazoning* you must neuer nominate the *colour* of such tract of the thing that is *umbrated*, because they doe only beare a *shew* of that they are not, that is to say, of a *Charge*; and therefore is the *colour* of such *Adumbration* esteemed vnworthy to be named in *Blazon*. As touching the distribution of *Charges*, it is to be obserued, that

All *Charges* of *Armes* are either *Proper*,  
or  
*Common*.

Distribution  
of *Charges*.

Those *Charges* are said to be *Proper*, which by a certaine propertie doe peculiarly belong to this *Art*, and are of ordinary vse therein, in regard whereof, they are called *Ordinaries*: and they haue also the title of *Honourable Ordinaries*, in that the *Coat-armour* is much honoured thereby, forasmuch as they are called.

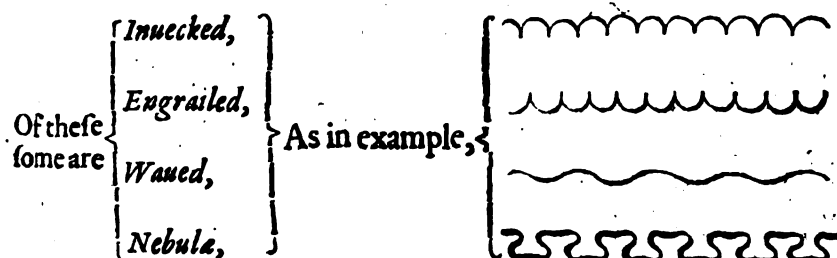




As touching the *properties* of a *Crooked Line*, it is to be obserued, that Lines crooked.

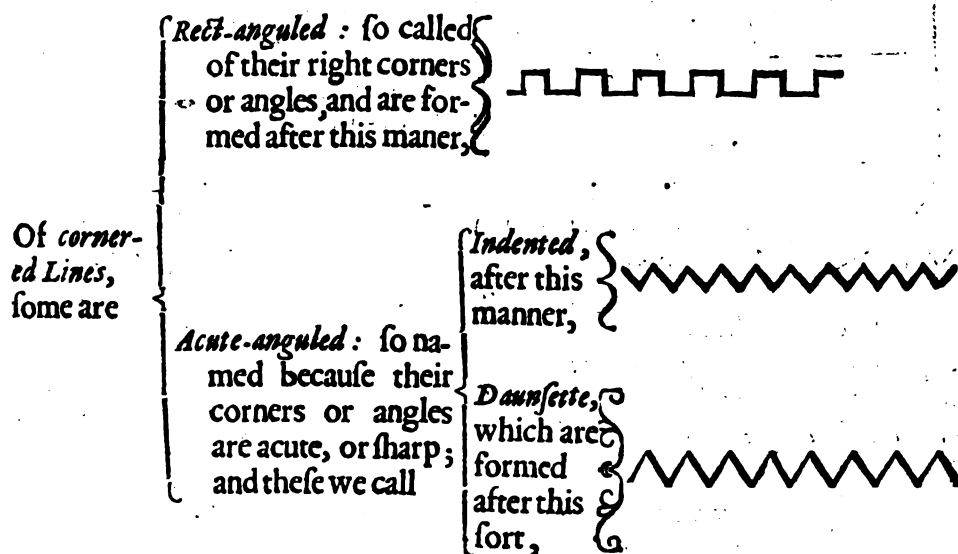
A *Crooked Line* is { *Bunched*,  
                              *Cornered*.

A *Bunched Line* is that which is carried with *round reflections* or bowings vp Bunched. and downe, making diuers *hollow Crookes* or *Furrowes*, by reason of the sundry bendings to and fro, as by these *examples* next following may appeare :



A *Corner Line* is framed of sundry lines meeting together corner-wise.

Cornered.



Note, that these two last mentioned sorts of *Lines*, viz. *Indented* and *Dawnfette*. Note. are both one, *secundum quale*, but not *secundum quantum* : for their *forme* is all one, but in *quantitie* they differ much, in that the one is much wider and deeper than the other. Of all these severall sorts of *Lines*, *examples* shall bee given hereafter, as occasion shall arise.

Hauing

## S E C T. II. C H A P. IV.



Having spoken of the *properties of Lines*, so much as serves for our intended purpose; let vs next take a view of the severall *kindes of those Lines*, as far forth as they haue vse in *Heraldrie*.

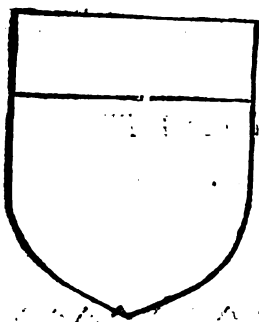
Seuerall  
kindes of lines

For they are vsed } *Single*,  
                                  } *Manifold*.

Single lines.

A Cheefe.

Of both which kindes and formes are all the *Honourable Ordinaries* composed, as we shall shew hereafter. And first for the *Single Lines* and their vse, it is to be vnderstood, that one *single line* doth make that sort of *Ordinarie* which we name a *Cheefe*. A *Cheefe* is an *Ordinarie* determined by some one of the severall formes of *Lines* aforelaid, added to the *Cheefe* part of the *Escutcheon*, as in Example.



Signification.

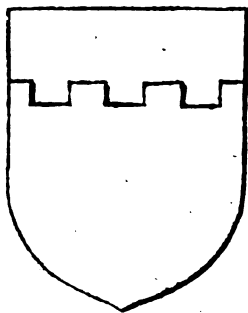
He beareth, Gules, a *Cheefe*, Argent, by the name of *Workesly*. When I say, that a *cheefe* is determined by one line, I meane not, that one *single Line* is of it selfe a complete *cheefe*, but that the bounds and proportion of such an *Ordinarie* is designed out and limited by such a *single Line*: for otherwise, to speake more properly, a *cheefe* containeth in depth the *third part* of the *Field*; and the same may be *diminished*, but in no case divided into *halves*. The *cheefe* betokeneth a *Senator* or *honourable personage*, borrowed from the *Greekes*, and is a word signifying a *Head*, in which sense we call *Capitaneus* (so named of *Caput*, the *Head*; a *Chiefetaine*: though hee spake wittily, who deriued the name of a *Captaine*, à *capiendo* & *tenendo*, of *taking*, and then *holding*: For

*Non minor est virtus, quàm quærere, parta tueri:*  
*No smaller praise is in it,*  
*To hold a Fort, than win it.*

Rule.

And as the head is the *chiefe* part in a man, so the *chiefe* in the *Escutcheon* should bee a reward of such onely, whose high merits haue procured them *chiefe place, esteem or lawe* amongst men. This *Ordinarie* in our example you see is formed of a *straight line*: you must therefore in the *Blazon* thereof, onely name the kinde of *Ordinarie* (as before we admonished) making no mention at all of the straightnesse of the *line*: but if the same, or any other *Ordinarie*, be framed of any other forme than *straight*, then must you expressly mention the forme of the *line* whereof such *Ordinarie* is composed, be it *Bend*, *Cheuron*, *Fesse*, *Saltire*, &c. shewing the same to be either *Innecked*, *Ingrailed*, *Wauey*, *Indented*, &c.

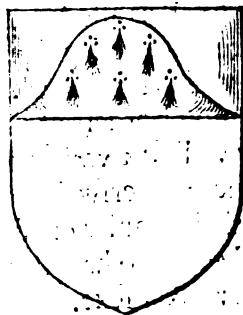
He



He beareth Gules, a *Cheefe Crenelle*, Argent; by the name of *Ryncester*. This terme is deriued of the French word *Crene*, which signifieth the *dent* or *notch* in the *horne* of a *bow*, or such other thing. There is a kinde of *bearing* much like vnto this in *shew*, but yet farre different from it in kinde: therefore good deliberation must be vsed, lest being carried away with a de-ceiueable apparance, we doe vtterly mistake the truth of things in *Blazoning*.

Chiefe Crenell.

*Cheefes* are made of all those *seuerall formes* of *lines* before mentioned, as well as other *Charges*, as by the examples of *Bordures* before handled may in part appears, and shall be more fully shewed hereafter in other kindes.

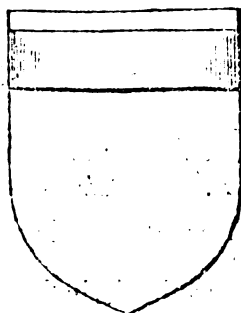


The *Field* is *Tenne*, a *Cheefe*, Or, charged with a *Shapournet*, Ermyne. This tearme *Shapournet* (if I mistake not) is deriued from the French word *Chaperon*, which signifieth a *Hood*, whereof this is a *Diminutive*, and beareth a resemblance. *Leigh* seemeth to take this forme of bearing to be a kinde of *partition*, and for that cause doth extend the diuiding line (as in this *Esccheon*) to thee *xtremities* of the *Chiefe*; for which cause I haue inserted the same (although vniuely) in this place which otherwise I would haue reserued to some

Chiefe charged.

other. For mine owne part, I take the same to be rather a *Charge* to the *Chiefe*, than a *portion* thereof, distinguished from the same only by a conceited line of *partition*, neuer heeretofore heard of: which moued me to shorten the *head* of the *rising line*, whereby the middle part hath the more resemblance of a *Chaperon* or *Hood*; in respect that it is made large below, and so ascending with a comely narrownesse to the top of the *Chiefe*: and if the *Chiefe* bee the *Head*, as before wee said, what place can bee fitter for the *Hood* to bee on, than the *Head*?

A *Chiefe* (saith *Sir Iohn Ferne*) may be honoured of another, as an *Addition* to the former, as in *Examples*:



He beareth Gules, a *Chiefe*, Argent, surmounted of another, Or. This is accounted good *Armorie*, and signifieth a *double reward* giuen by the *Soueraigne*. So well may a *Gentleman* deserue in giuing *counsell* to his *Soueraigne*, that he may beertwice rewarded for the same, as was the *Bearer* hereof a *French Counsellor*, which when it hapneth, must be placed in this manner: Those *Additions* of *honour* that are giuen in reward for *Counsell* or wise actions, are thought to be placed most fitly on the *chiefe* part or *head* of the *Esccheon*, *Quia à Capite aduenda est omnis ratio*, Because all reason proceedeth from the braine. That

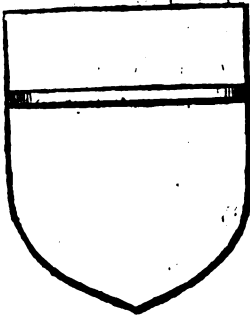
Chiefe surmounted of another.

contrariwise a *Chiefe* may be also diminished, this next Example may teach vs.

K

He

A Fillet.



So named  
for two re-  
spects.

Fillet to home  
nring.

He beareth Or, a *Chiefe*, Azure, a *Fillet* in the neither part thereof, Argent. Some perhaps strictly obseruing the forme of my vndertaken *Method*, will conceiue that this *Coat* might haue beene more fitly placed hereafter among such *Ordinaries* as are made of a *two-foldline*. Neuerthelesse, though it may seeme to bee of the number of those, yet in very deed, *one line* being added to the *lower part* of the *Chiefe*, doth constitute a *Fillet*, whose *Content* must bee the *fourth part* of the *Chiefe*, and must be placed properly and naturally in the precise *lowest part* thereof. For a two fold respect was the name of *Fillet* giuen it; the one in regard of the thing whereunto it is resembled, by reason of the *length* and *narrownesse* thereof; and the other because of the place wherein it is bestowed. For as the *Fillet* is shaped long and narrow for the more commodious vse of *women* in trussing vp of their *haire*, as also for the fastning of their *Head-tires*, & restraining of their haire from scattering about their browes; so is this very aptly placed on the *Chiefe*, which is the *head* of the *Escoccheon*, and doth confine and encompasse the vttermost borders of the same. This head-tire being taken from women, may well fit *uxorious* or *luxurious* person; or such an one as in matters of importance is ouerswaied by a woman; which doth not a little extenuate and impaire their dignity or estimation amongst those of grauer sort, for that they are deemed to haue their head fixed vpon the shoulders of others, and those of the weaker sexe.

## SECT. II. CHAP. V.

Manifold  
Lines.



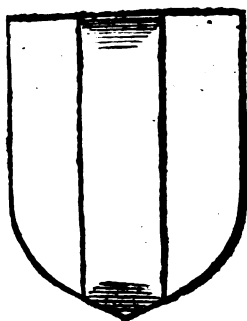
Therto hath our *Pencill* drawne you to our view, a *single Line*, which doth create an *Ordinary*, or some other of the *Charges* last mentioned: it resteth, that I shew what a *Manifold Line* is, and the *vse* thereof according to the proiect of our prefixed method. I call that a *Manifold Line*, when as *more than one Line* are required to the perfecting of an *Ordinary*.

Manifold lines are { *Twofold*,  
                                  *More than twofold*.

*Twofold lines* I vnderstand to be there, where is constituted an *Ordinary* of *two lines*. Of which kind of *Ordinaries* are these onely, viz. The *Pale*, *Bend*, *Fesse*, *Barre*, *Quarter*, *Canton*, and their like, as shall appeare by example in their seuerall places; first of a *Pale*.

A *Pale* is an *Ordinary* consisting of *two lines* drawn perpendicularly from the *Top* to the *Base* of the *Escoccheon*, comprehending the third part of the *Escoccheon*. The *content* of the *Pale* must not bee enlarged, whether it be charged or not.

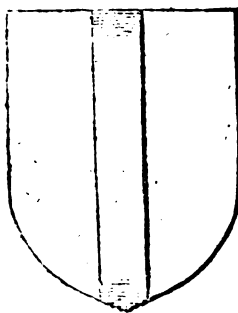
Hee



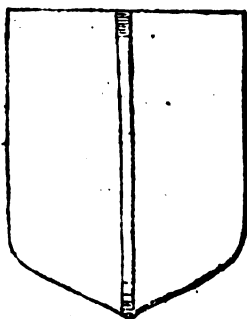
He beareth Gules, a *Pale*, Or : which Coate was born *Pale*. very anciently by *Hugh de Grandemesnill* Lord of *Hinkley* in *Leicester Shire*, and Lord High Steward of *England*, in the time of *King Henry the first*.

This *Ordinary* is subdivided into  $\left. \begin{array}{l} \text{Pallet,} \\ \text{Endorse.} \end{array} \right\}$

A *Pallet* is the moiety or one halfe of the *Pale*, and thereof receiveth his name of *Diminutino*, as being a *Demy* or little *Pale*. And an *Endorse* is the fourth part of a *Pallet*. Example of each ensueth. Pallet.  
Leigh.



Hee beareth Azure, a *Pallet*, Argent. The *Pallet* is neuer charged with any thing, either *quicke* or *dead*, neither may it be parted in any case into two, as some *Armourists* doe hold : but that it may be parted into foure, *Leigh* maketh no question ; for he giueth an example of the bearing of the fourth part thereof, which hee termeth an *Endorse* ; as in this next *Escoccheon* appeareth : But *Sr. Iohn Ferne* saith, it containeth the eighth part of the *Pale*, which in effect is al one with the fourth part of the *Pallet*. Leigh.

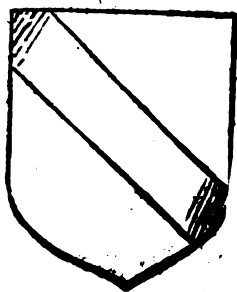


He beareth, Or, an *Endorse*, Gules. This *Endorse* (saith *Leigh*) is not vsed but when a *Pale* is betweene two of them. But *Sr. Iohn Ferne* saith, he was very confident and bold to set downe such *Rules* of *Blazon*. And that an *Endorse* may very well be borne in any Coate-armour betwene *Birds*, *Fishes*, *Fowles*, *Beasts*, &c. But then (saith hee) it sheweth that the same Coate hath beene sometimes two Coates of *Armes*, and after conioined within one *Escoccheon*, for some *Mystery* or secret of *Armes*. And for the approbation of such bearing, hee giueth an instance of an *Escoccheon* of pretence, or *Engislet*, (so hee termeth it) borne ouer these foure Coates, viz. of *Austria*, *Burgundy*, *Sicile*, and *Flanders* ; which is, Or, an *Endorse* betweene a *Lion saliant*, and an *Eagle displayed*, Gules. Endorse.  
Ferne.  
Endorse may be borne alone.  
Instance of such bearing.

Now from the *Pale*, and the severall Subdiuisions therof, let vs come to the *Bend*, and the distinct parts of the same. A *Bend* is an *Ordinary* consisting also of twofold *Lines* drawne ouerthwart the *Escoccheon*, from the *Dexter* chiefe to the *Sinister* base point, of the same, so that the exact Point of the *Dexter* and *Sinister* corners thereof, may answer to the precise Middest of those equidistant *Lines*, whereof the *Bend* is made, as in example.

Bend.

Content.



Hee beareth, Or, a *Bend*, Sable. Which *Armes* were anciently borne by *Peter de Mololacu*, or *Mawley*, a noble *Baron* of this *Kingdome*; in the time of *King Edward the third*. The *Bend* containeth in *breadth* the *fifth part* of the *Field*, as it is *unchanged*; but if it be *charged*, then shall it containe the *third part* thereof. Of all the *Ordinaries* there is none diuided like this, as by example shall hereafter appeare.

Denomination

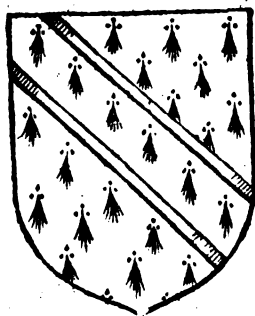
Representati-  
on of a scaling  
ladder.Bend Sinister.  
Rule.

Voiding what.

The *Bend* seemeth to haue his *Denomination* from the *French* word *Bender*, which signifieth to *stretch forth*, because it is extended betwixt those opposit *points* of the *esccheon*, viz. the *Dexter chiefe*, and the *Sinister base*. Yet in ancient *Roles* I finde the *Bend* drawne somewhat *Archwise*, or after the resemblance of the *Bent* of a *Bow*. Notwithstanding, according to some *Armourists*, it doth represent a *Ladder* set aslope on this manner, to scale the *walles* of any *Castle* or *Citie*, as shall be shewed hereafter, and betokeneth the *Bearer* to haue beepe one of the first that mounted vpon the *enemies walles*. This *Bend* drawne from the right side to the left, is called a *bend dexter*; but you shal also finde a *bend* exactly drawne like to this on the contrary side, hauing his beginning from the *left corner* of the *chiefe*, and his termination in the *Dexter base point* of the *Esccheon*, for which cause it is named a *Bend Sinister*, as example hereafter shall illustrate. In *Blazoning* of *bends*, if the same bee *Dexter*, you shall onely say, *he beares a bend*, not vsing the word *Dexter*; but if it be drawne from the *Sinister chiefe* to the *Dexter base*, then you must in *blazon* by no meanes omit the word *Sinister*.

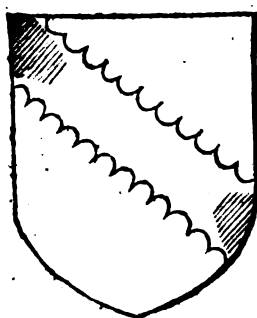
Note that the *bend*, and diuers other *Ordinaries* following, are subiect to *exemption* or *voiding*. *Voiding* (as earst we shewed) is the exemption of some part of the inward *substance* of things *voidable*, by occasion whereof the *Field* is transparent thorow the *charge*, leauing onely the *outward edges*, bearing the *color* and *quantity* of the *charge*. It appeareth in this next *esccheon*.

Bend Voided.



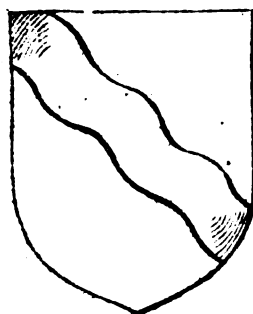
He beareth, *Ermyne*, a *bend voided*, *Gules*, by the name of *Ireton*. Note that if the void part of the *bend* were of a *different metall*, *colour* or *furre*, from the *Field*, then should you terme the same, a *bend bordured*, *Gules*, (according to the opinion of some *Armourists*;) but I am of opinion that it were better *blazoned*, a *bend* of such and such *metall*, *colour* or *furre edged*. For this difference doe I put betweene them, that when it is *blazoned edged*, it must be vnderstood, to be an *edge* or *bemme*, running along the sides onely; but if it were termed in *blazon bordured*, then must it be conceiued that the *bend* is inuirowed round, as well the ends as the edges.

The



The late *Right Honourable Henry Earle of Suffex, Viscont Fitz-water, Lord of Egremont, Burnell and Bottoart, Knight of the most noble order of the Garter*, beareth; Pearle, a *bend engrailed*, Diamond. This *Ordinarie* is composed of divers other of the *formes of Lines*, before mentioned, as sundry other of the *Ordinaries* are, as by these next, and other subsequent examples in their due places shall appeare.

Henry Earle of Suffex.  
Engrailed.

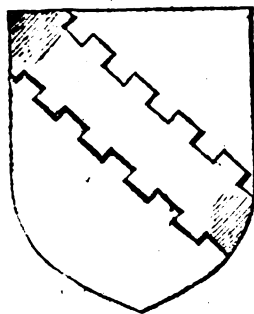


He beareth, Argent, a *Bend Wauey*, Sable. This *Coate-Armour* pertaineth to *Sr. Henry Wallop of Farleigh Wallop in the Countie of Southampton Knight*. This is termed *wauey*, or *waved*, in respect it beareth a Representation of the Swelling Waue or Billowe of the Sea; which being tossed by contrary flawes of winde doe rise and fall after this manner: and this also by some is called *vnde*, of the Latine word *vnda*.

VWauey.

This forme of Bearing may put vs in minde of the manifold (and thole ineuitable, yet profitable) afflictions, which doe attend this mortall state of ours, for so hath God ordained that they should be meanes to win and bring vs to himselfe, therefore must we receiue them patiently, as the euident tokens of Gods great loue and mercy. As the *Preacher* admonisheth vs saying, *Whatsoeuer commeth vnto thee receiue it patiently, and be patient in the change of thine afflictions, for as Gold and Siluer is tried in the fire, euen so are men acceptable in the furnace of aduersitie*. Beleeue in God and he will helpe thee, order thy way aright, and trust in him, hold fast his feare, and grow old therein.

Eccle. 2. 4, 5, 6.



He beareth, Azure, a *Bend Crenelle*, Argent, by the name c. *Valleyes*: what *Crenelle* is I haue before shewed. After this manner, Souldiers in default of *scaling Ladders*, vsed to nicke or score a peece of Timber with their *swords* (for want of better Toolles) and so found meanes to ascend the *walls*, and surprise the *enemies*.

Crenelle.

The parts of a bend are

{ Such as are deduced from it.  
{ *Bendlets*.

Parts of a Bend.

Such as are deriued from a *bend* doe containe

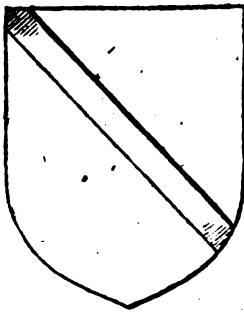
{ Halfe,  
{ Lesse than halfe.

That which containeth halfe the *bend* is called a *Gartier*, whereof you haue here an example in this *escoccheon*.

Gartier.



Deriuation  
of a Gartier.



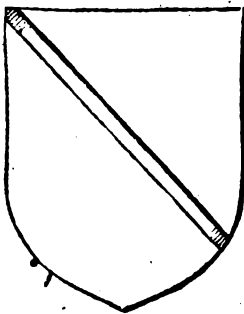
He beareth Or, a *Gartier*, Gules. This is deriued either from the *French* word *Iartier*, or else from the *Norman* word *Gartier*, both which are the same that wee call in English a *Gartier*, the forme whereof this *Charge* doth represent. It is a name of Honourable esteeme in English Heraldrie, and it gaue beginning to the most renouued order of Kingthood, of which *Colledge* and *Society* haue beene more *Kings*, and *Princes*, and *Princely Peeres*, than of all the *Knightly* orders besides in *Christendome*. This containeth *halfe* the *Bend* in bignesse.

Such as doe containe lesse  
than halfe the *Bend*, are

{ *Cost*,  
{ *Riband* :

} Both which be exemplified in  
these next *Escocheons*.

*Cost* what, and  
the content  
thereof.

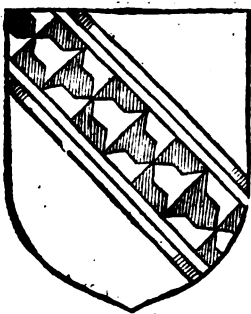


The *Field* is Gules, a *Cost*, Or. The content of this is the fourth part of the *Bend*, and *halfe* the *Gartier*, and is sometimes called a *Cotise*, and also a *Batune* (as *Leigh* noteth :) But *Bara* maketh a *Cotise* and the *Batune* two distinct things. This word *Cost* or *Cotise* is deriued from the *Latine* word *Costa*, which signifieth a *Ribbe*, either of man or beast. And *Farnesius* sayth, *Costa a custodiendo sunt dicta. Farn. 1. 45.* When one of these is borne alone, as in this *Escocheon*, then shal you terme it in *Blazon* a *Cost*; but if they bee borne by

Why named  
a *Cost*.

*couples* in any *Coate* (which is neuer, saith *Leigh*, but when a *Bend* is placed between two of them) then you may name them *Cotises*, as in Example.

*Bend verrey*.

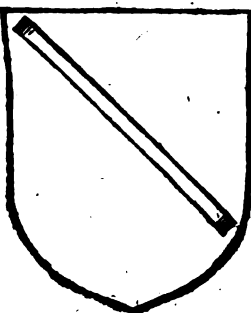


He beareth Or, a *Bend*, verrey, between two *Cotises* or *Costs*, Gules. This *Coat* pertaineth to *Sir Edmund Bowyer* of *Camberwell* in the *Countie* of *Surrey* Knight. Not vnfitly are these so termed *Costs*, or *Cotises*, in respect they are placed vpon each side of the *Bend*, and doe inclose the same, as the *ribs* of man or of beast doe bound and defend their intrailes. And concerning such *Charges* or *Costs* composed of *verrey*, I referre you (for the auoiding of needlesse repetition) to the Rules before deliuered. Note, that as well the *Subdiuisions* of *Ordinaries*, as the *Ordinaries* themselues are formed of the seuerall sorts of *lines* before expressed, as may bee gathered out of *Vpion*, whose opinion you shall heare when we come to speake of *Batunes*.

Notes.

*Subdiuisions* of *Ordinaries*, as the *Ordinaries* themselues are formed of the seuerall sorts of *lines* before expressed, as may bee gathered out of *Vpion*, whose opinion you shall heare when we come to speake of *Batunes*.

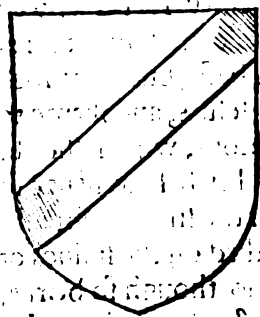
*Riband* what,  
and the content  
thereof.



He beareth Or, a *Riband*, Gules. This is that other *Subdiuision* that is deriued from a *Bend*, and doth containe the eight part thereof. The Name accordeth well with the *forme* and *quantitie* of the same, in that it is *long* and *narrow*, which is the right shape of a *Riband*.

Thus

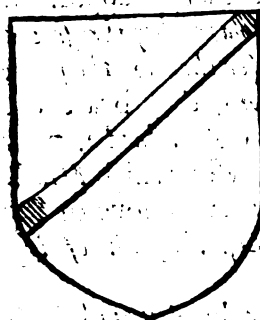
Thus much may suffice touching the *Bend dexter*, and the *Subdivision* thereof: let vs now consider the *Bend Sinister*, and how the same is subdivided. A *Bend Sinister* is an *Ordinarie* consisting of a *twofold line*, drawn traueserfe the *Escutcheon*, from the *Sinister chiefe corner* to the *Dexter base point*: and differeth (as we said) from the *Dexter Bend* only in this, that it is placed on the opposite part of the *Escutcheon*, as in *Example*.



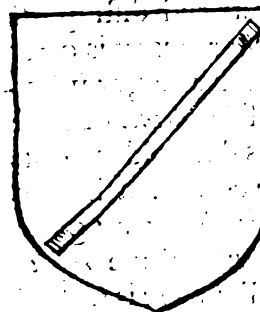
He beareth Argent, a *Bend Sinister*, Vert. You may perhaps sometimes find this *Bend* borne jointly with the *Bend dexter* in one *Escutcheon*, which to looke vpon are much like vnto a *Saltire*. In *Coats of such bearing*, you must carefully obserue, which of them lieth next to the *Field*, and that must be *first named*. And this *Rule* holdeth not alone herein, but also in all other *Coat-armours* formed of *diuers charges*, whereof the one lieth neerer to the *Field* than the other, according to the sixth *Rule* of *Blazon* formerly giuen.

The *Bend sinister* is subdivided into a *Scarpe*.  
 {  
*Batune*.

A *Scarpe* (as *Velgh* noteth) is that kind of ornament (much in vse with *Commanders* in the *Field*) which we doe vsually call a *Scarfe*, as may be gathered by the deriuation thereof from the *French* word *Escharpe*, signifying that ornament which vsually is worne by *Martiall* men after the same manner, from the *left shoulder* ouerthwart the body, and so vnder the *arme* on the *right side*, as in *Example*.



He beareth Argent, a *Scarpe*, Azure. You need not in *Blazon* thereof make any mention of this word *Sinister*, because it is neuer borne otherwise than thus. Notwithstanding this *Charge* hath some resemblance of the common *Note* of *Illegitimation*; yet is it not the same, neither hath it any such signification, for that it agreeth not with the *Content* thereof, nor with the manner of *bearing* the same, as is plaine by this next *Escutcheon*.



He beareth Or, a *batune*, Gules. This word *batune* is deriued from the *French* word *baston*, which signifieth a *wand* or a *cudzell*. The *Frenchmen* doe vsually beare their *batune* (as it were) *couped* after this manner: whereof I doe better allow than of that forme which is commonly vsed amongst vs in *England*, because the same being so borne, doth better relemble the shape or forme of a *cudzell* or *batune*. And though this hath the *forme* and *quantitie* of a *cost*, yet it differeth from the same, in that the *cost* is extended to

Note of Illegi-  
timation.

The vse of this  
marke.

Leigh.

Legitimation  
of Bastards.

to the *extremities* of the *Escoccheon*, whereas the *Batune* shall be *Couped*, and touch no part of the same, as by this *Escoccheon* appeareth. This is the *proper* and most *usuall note of Illegitimation* (perhaps for the affinity betwixt *Bastion* and *Bastards*; or else for that *bastards* lost the priuiledge of *freemen*, and so were subiect to the *seruile stroke*;) and it containeth the fourth part of the *bend sinister*; and being thus borne, differeth from all the *subdiuisions* of the *Ordinaries* before manifested sufficiently, what conformity soeuer any of them may seeme to haue therewith. This *Marke* was deuised both to restrain men truly generous, from the filthy staine of this base (but common) sinne, when they consider, that such accusation to themselves, and shame to their issue, shall neuer be seuered from their *Coate-Armour*, which should be the *blazon* of their honour. For let the spurious birth haue neuer so noble a father, yet he is *base-borne*; and *base* will be euer the first syllable in a *Bastards* name, till by his owne *Vertues* hee hath washed off the staines of his Fathers vice, as many high spirits haue done; who though so borne, haue attained to the highest pitch of glory. Every *bastard* may haue his *batune* of what colour he will, but not of *metall*, which is for the *bastards* of *Princes*. At the first, *bastards* were prohibited to beare the *Armes* of their reputed fathers. Then (saith Sir *Iohn Ferne* in his *Glory of Generositie*) they did by suite obtaine a *toleration* from *Soueraignes* and *Kings*, to be made *legitimate*, and to bee *matriculated* by the *Kings Grant*, as *children* lawfully borne: which *Grant* did enable them to be capable of many *Immunities* and *prerogatives* which others lawfully begotten doe enioy: and so by such *legitimation* they are discharged of all those *dishonours* which in former time they were subiect vnto; and were acquitted from the staine of their *bastardie*, *Excepto quod ex tali legitimatione non admittuntur ad Iura Sanguinis cum a'ijs filijs*: Except only, that they had not the right of blood and inheritance thereby; to participate with the lawfull inheritance of their Father, as appeareth *Iudges 11*. And when the *Womans Children* were come to age, they thrust out *Iepthah*, saying, *Thou shalt not inherit in our fathers house, for thou art the sonne of a strange Woman*. By pretence of these *Legitimations*, they beare the *Coate-Armour* of their reputed *Ancestors*, with a signe of *bastardie*, now commonly knowne to euery man, by reason of frequent vse: which *Marke* (as some doe hold) neither they nor their children shall euer remoue or lay aside, *Ne sordes per errorem inter precipuos reputentur*; Lest the fruits of lust should by errorraine gaine the estimation of *Generositie*.

It is not lawfull for those that are base borne to vsurpe the *Armes* of their reputed Fathers, vnlesse they be branded with certaine notes, or markes proper to men *illegitimate*, deuised of set purpose to separate and distinguish them from such as proceed from lawfull Matrimony. Moreouer it is often questioned, whether such as be *illegitimated*, (by Act of Parliament, or whatsoeuer other meanes) may beare, or assume the bearing of the *Armes* of their reputed fathers. Some are of opinion they may: Others doe hold the contrary, vnlesse they doe beare them with the apposition of some of the before mentioned notes appropriated to the qualitie of their *illegitimate* generation and procreation. By *legitimate* issue, is not to be vnderstood *legitimate* onely, that is to say, such as be adopted Children: For there is in such but a bare imitation of nature, of such we haue no vse in this land of Adoption

tion or Arrogation. But of such as are both naturall and legitimate; naturall so termed, *Quia naturaliter generati*; legitimate, *Ex Legitima parentum coniunctione approbata per Leges*. Such as are otherwise begotten are bastards, and the issue of an vnlawfull bed.

*Consanguinitie*, is a bond or linke of persons descended of the same stocke, deriued from Carnall propagation: So called, *Consanguinitas, quasi sanguinis unitas, viz.* the vnitie or communitie of blood.

To discern prioritie or neerenesse in blood, two things must be regarded principally, *viz.* *Linea* and *Gradus*, the line is that, that gathereth together the persons containing their degrees, and distinguishing them in their numbers; This is called *Collectio personarum*. The other, *viz.* *Gradus*, sheweth the state or condition of the distant persons, how neere they be, or how far distant asunder (in themselves) from their common Stock, or either from other. This is called, *Habitudo distantium personarum. Et dicitur Gradus, ad similitudinem scalarum graduum, sine locorum proclinium; quia ita gradimur, de proximo ad proximum.*

This before mentioned Line is threefold, *viz.*  $\left\{ \begin{array}{l} \text{Ascending,} \\ \text{Descending,} \\ \text{Collaterall.} \end{array} \right.$

The *Ascending* Line is, from me to my Father, Grandfather, and so upwards.

The *Descending* Line, is from me to my Sonne, Nephew, his sonne, downwards.

The *Collaterall* Line is placed on either side.

This Line also is twofold, *viz.*  $\left\{ \begin{array}{l} \text{Equall,} \\ \text{Vnequall.} \end{array} \right.$

The *equall collaterall* is that, where equally the persons differ from their Common Stocke; As Brothers and Sisters bee equally distant from their Father; As also Brothers and Sisters children from their Grandfather.

The *vnequall collaterall* is, where one precedeth another: Such are brothers, and their brothers and sisters children.

*Affinity* is (after the lawes) *personarum proximitas proueniens ex iustis nuptijs*; A neerenesse of persons proceeding from lawfull marriage. So called *Affinitas, quasi duorum ad unum finem unitas*; A vnion or consolidation of two that be of diuerse Kindreds by marriage or other copulation conioyned

By this, Affinity is contracted two manner of waies, *viz.*

By  $\left\{ \begin{array}{l} \text{Lawfull Marriage,} \\ \text{Vnlawfull Knowledge.} \end{array} \right.$

The first is thus contracted; My brother and I are Consanguine in the first degree, Hee taketh a Wife, her they call, *personam additam persona personae copulam*. This is the first kinde of Affinity (contracted by meanes of my brother) *viz.* betweene his Wife and me, and the first degree: for thus they be the kindred and degrees) discerned in Affinitie, *viz.* by the persons

L

that

that be in consanguinitie, or blood, either neerer or farther off. As for Example.











My brother is in the first degree to me in Consanguinity; his wife in Affinity: My brothers Sonne in the second, his Nephew in the third, his Nephews sonne in the fourth. They in Consanguinity: Their wiues in the same degrees, second, third or fourth vnto me, but they in Affinity.

Note that they attaine not (in me) by their addition that, that I haue attained (by blood) in the persons to whom they be added. For herein, that is to say, in Attinencie we bee distinguished in Consanguinity and Affinity. To make it plaine. My brother is my Consanguine, his Wife my Affine, onely they retaine and participate with me the degree, whether it be first, second, third or fourth, that I haue with the persons that they bee carnally knowne by, the which they alter not.

Consequently, they shall be every person in Consanguinity to my wife, in Affinity to me, in what degree in the one, in that degree in the other. But alwaies in the first kinde, be they Brother, Sister, Nephew, Neece, &c. But to returne to our *Batune*. Vpon calleth this *baston* or *batune*, a *Fissure*: and making mention of the variable formes thereof, saith, *Ista Fissura tot modis variantur, quot modis fiunt benda: These Fissures haue as many varieties of formes as the benda haue.*

Seuerall  
formes of Fissures.

For there are of them (saith he)

	Plana,		Plaine.
	Ingridata,		Ingrailed.
	Inuecta,		Inuecked.
	Fusilata,		Fusile.
	Gobonata,		Gobonated.

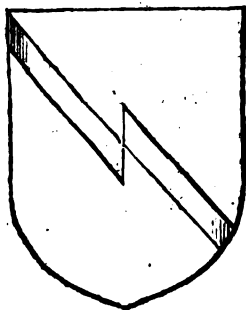
And (he saith) it is commonly called a *Fissure* (which is a cut or rent) *pro eo quod findit Arma paterna in duas partes; quia ipse bastardus finditur & diuiditur a patrimonio patris sui: in that it cuts or rents the Coate-Armour in twain, because the bastard is cut off from his fathers Inherisance.* In some Countries they vsed to distinguish these from the lawfull begotten, by setting of two letters vpon their garments, S. and P. *quasi, Sine Patre, without Father.*

*Cui pater est populus, pater est huic nullus & omnis.*  
Brats are priuiledg'd about any.  
*We haue but one Sire, they haue many.*

Signification  
of the letters  
S. P.

And perhaps S. P. did signifie *Sttus Populo*, the *Sanne* of the *People*. Chaf-saneus saith, that *bastards* are not capable of their fathers patrimonie, either by law, or custome, *Quia filius Ancilla non erat haes cum filio Libera: The Seruants child must not part stakes with her Mistresses.* Leigh is of opinion, that the lawfull sonne of a bastard shall change his Fathers Marke to the right side, obseruing still the quantitie thereof: for so I doe vnderstand him, in respect that hee addeth immediately, that the same may at the pleasure of the Prince be enlarged, or broken after this manner.

He

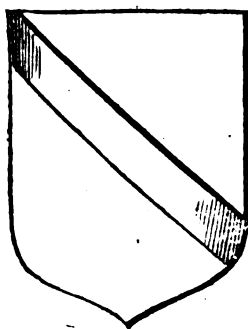


He beareth, Azure, a *Bend, double Dauncette*, Argent, by the name of *Lorks*. This (saith *Leigh*) shall neuer be called other than a *Bend*, after it is thus parted: but *bastards* (saith he) haue sundry other marks, euery one according to their vnlawfull begettings; which with hundreds of others are the *Secrets of Heraldry*.

Sundry notes of bastardy.

Besides those *bearings bend-wise* about demonstrated, wee mentioned another by the name of a *Bendlet*, which hath greater resemblance with a *Bend* than any of the rest; and by the name it may seeme to be some *subdiuision* of the *Bend*. It hath yet no *certaine quantity*, but containeth euermore a *sixth part* of the *Field* (according to the obseruation of *Leigh*) whereof you haue an *example* in this next *Escoccheon*.

Bendlet.



The *Field* is Argent, a *bendlet*, Gules. Two manner of waies doth this *charge* differ from the *bend*: the one, that the *bend* containeth the *fifth part* of the *Field* *uncharged*, and the *third part* thereof *charged*. And this is limited to the *sixth part* of the *Field*, which it may not exceed. *Secondly*, it is distinguished from the *bend*, *secundum locationem*, in place, inasmuch as the *bend* is so placed, as that the *corner* of the *Escoccheon* doth answer to the iust middle of the same, betweene the *upper* and *nether lines* thereof: but the *Bendlet* beginneth in

Difference of the bend and bendlet.

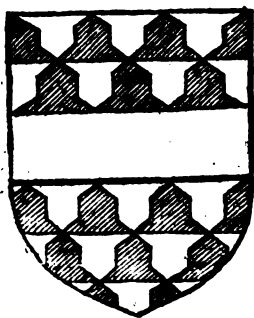
the *exact corner* of the point of the *escoccheon*; so as the *lower line* is distant from the corner thereof the full breadth of the *bendlet*.

## SECT. II. CHAP. VI.



VR prefixed order doth now call vpon me to bend my course from *bends*, with the *parts* and *subdiuisions* thereof, and to proceed to the *Fesse*, which challengeth the *next place*. The *Fesse* is an *Ordinarie*, formed of a *twofold line*, drawne ouerthwart the *breadth* of the *escoccheon*; in the midst whereof is the *very center* of the *Shield*. And it containeth the *third part* of the *Field*, and may not be diminished, albeit the *French Herald*s doe *blazon* three *barres gemels*, for a *Fesse* of *sixe peeces*.

Fesse and content thereof.



He beareth Vaire, Or, and Vert, a *Fesse*, Gules, by the name of *Duffield*. This word *Fesse* is a French word; and doth signifie the *Loines* of a man. This *Ordinary* hath been anciently taken for the same that we call *Baltheum militare*, Or *Cingulum honoris*, a *Belt of honour*: because it diuideth the *Field* into two equall parts, it selfe occupying the *middle* betweene both; euen as the *Girle* enuironeth the *middle* part of a man, and resteth vpon his *Loines*.

2 Sam. 18. 11.

This *Girdle of honour* may seeme to haue been in ancient time giuen by *Emperours*, and *Kings*, and their *Generals* of the *Field* vnto *Soldiers*, for reward of some speciall seruice performed by them: and it is not improbable, that such a reward it was, that the *General* of *Dauids* Army, *Ioab*, would haue giuen the *Messenger* that brought him newes that *Abalom* was hanged by the haire of the head in an *Oke*, if he had slaine him: where *Ioab* saith, *Why hast thou not killed him, that so I might haue rewarded thy seruice with tenne Shekles of Silver, and a girdle (or an arming Belt?)* For some translate it *Cingulum*, some *Baltheum*. Amongst the *Macedonians*, it was ordained by a *Military law* (saith *Alex. ab Alex.*) that the *Souldier* that had not killed an *Enemy*, *Non Militari Cingulo, sed capistro cingeretur*; should not bee girt with an *Arming girdle*, but with a *halter*. And not without reason is a man adorned with a *Military girdle*, signifying he must be alwaies in a readinesse to vndergoe the businesse of the *weale-publike*; for the more speedy performance of which charge, he should haue his garments close girt vnto his body, that the loosenesse of them should giue no impediment to the execution of his assumed charge and enioyned seruices. And these tokens of *Chivalry* were so highly esteemed in ancient times, that *Saint Ambrose* saith, in his age *Duces, & Principes, omnes etiam militantes, operosis cingulis auro fulgente pretiosis, ambiunt, &c.* Great *Captaines*, *Princes*, and *Martiall men*, delight to weare their *Belts* curiously wrought, and glittering with gold, &c.

St. Ambrose.

Augustus Imperator.

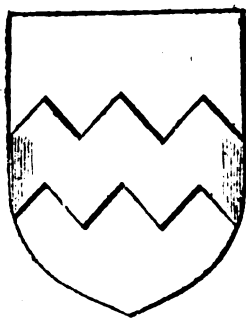
As the bestowing of this *Military Girdle*, was reputed very honourable, because none were to receiue it but men of merit; so also was it euer accounted most dishonourable for any iust cause to bee againe depriued of the dignity thereof: neither should such an one bee restored thereunto, but vpon very singular and especiall desert, as *Ferretus* noteth, where he saith, *Augustus laudabiliter militarem disciplinam gessit seuerissime: & priuatos militari Cingulo nunquam restituit, nisi illos praecatoris virtutum merita insignirent*: *Augustus* the *Emperour* got much honor by the seuerity of his *Military Discipline*: for if a man were once depriued of his *Arming girdle*, he neuer would restore it, vlesse he performed some excellent seruice aboue all others. Notwithstanding, there is also one kinde of putting off the *Belt*, of no lesse honour, than the putting on of it; yea much more glorious it is, in that it is the end and perfection of the other; and that is, when the *victory* is atchieued, *victory* being the end of *Arming*, as peace is of *Battell*. To which purpose is that saying, *1 Reg. 20. 11. Ne iactet se qui se accingit, vs qui discingit*: Let not him boast, who girds himselfe, as he that doth ungird: meaning we must not triumph (as the saying is) before the *victory*; but it being once attained, it is the honour of a generous minde, to put off his *Belt*, and not to sanguine his blade with cold blood. For those

Gallants,

Gallants, who in times and places of peace, are still drawing their swords, like wariours, in times and places of warre, proud (for the most part) peaceable and calmer than they should be.

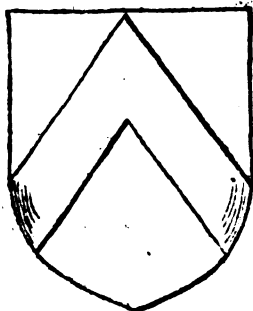
But if a Knight be disarmed of his Military girdle by his demerits and offence, he is therewithal deprived of all Military privileges, like as it fareth with a Captaine, who, (if he happen to lose his Ensignes) is disabled to aduance any other in the Field, vntill he hath either regained the same, or by his valour extorted some other from the Enemy. Which kind of deprivation of Knights and Martial men for any notable transgression, was of frequent vse in times past, and in some places is continued vnto this day with greater seuerity and much more infamy than in former times. *Deposito Cingulorum & Balteorum* (saith Wolfgang. Lazius) quod genus pœna proprio seorsim vocabulo discinctura & recinctura vocabatur, manet hodie adhuc in ordine Equestri, maiori quam olim ignominia. Quorū (ut nos dicimus) Equites aurati degradantur. The depriving of the Belt (which was wont to be termed, the discincture or ungirding) is at this day still in vse amongst Knights, and with more ignominy than was in ancient times: which is nothing else but that which we call Degradation of a Knight. If any aske me how this comes about that such Degradation of a Knight, is more infamous than of old: I answer, it is because it is more rare, and therefore more remarkable. If againe, you aske why it is more rare, than of old: I answer, it is, because it is more infamous, and therefore Princes more vnwilling to inflict it. Howsoeuer, the truth is, that base and vnknighly actions and qualities, deserue a base and vnknighly chastisement.

Wolfgangus  
Lazius.



He beareth Or, a Fesse Dauncette, Sable. These Armes Fesse dauncet. pertaine to the worthy Gentleman Sr. Thomas Vanaour, Knight Marshall of his Maiesties most Honourable household, and of the vierge thereto appertaining. Who anciently to the name, as being the Kings Valuafores, being in times past a degree not much inferiour to a Baron, and giuen to their Family ex Regio munere: as Mr. Cambden noteth in Yorke Shire, speaking of Haselwood, being the ancient inheritance of the said Family.

Somuch of a Fesse: now of a Cheueron. A Cheueron is an Ordinary, formed of a twofold line spirewise or Pyramidall; the Foundation being in the Dexter, and Sinister base points of the Escoccheon, and the Acute angle of the Spire neere the top of the Escoccheon: as in example.



The Field is Topaz, a Cheueron, Ruby. This Coat pertaineth to the Honourable and Ancient family of Stafford, now Barons, and sometimes Earles of Stafford; and Dukes of Buckingham. This Ordinary is resembled to a paire of Bargecouple or Rafter, such as Carpenters doe set on the highest part of the house, for bearing of the rooofe thereof; and betokeneth the archieuing of some businesse of moment, or the finishing of some Chargeable and memorable worke. This was anciently the visuall forme of bearing of the Cheueron, as appeareth

Ancient for  
of bearing  
thereof.



Idle inuention  
of Painters.

reth by many *Seales* and *Monuments* yet extant, and is most agreeable to reason, that as it representeth the *Roofe* of a house (though I am not ignorant that *Leigh* saith, it was in old times the *attire* for the *heads* of *Women Priests*) so accordingly it should bee extended to the *highest* part of the *escoccheon*, though farre different is the bearing thereof in these daies. In which respect it were fit that common *Painters*, the common *disorderers* of these *tokens* of honour, were better looked vnto; who both in former ages, and much more in these daies, haue greatly corrupted these honourable signes, by adding their new fantasticall inuentions, that so they might make the things borne in Coate-Armour more perspicuous to the view, or because they would be thought to be well ouerseene in *Heraldrie*. For indeed they want the eie of iudgement, to see and discerne that such is the excellencie of these honourable *tokens*, that the least alteration either by augmentation, diminution, transposition, or whatsoeuer other meanes, doth occasion a change in them so great, as that they thereby differ from themselues, not onely in their *accidentall*, but also in their *substantiall* parts, and cease to be any longer the same they were before, and their owners are debarred to challenge any *proprietie* or interest in them, in respect of such alteration. *Modica alteratio in membro principali magnam alterationem facit* (saith the *Philosopher* :) *A little alteration makes a great alteration in a principall part.* As the least spot in the Eie, which is the worthiest part of the face, doth more disfigure the same, than ten times so much in any other member of the whole body.

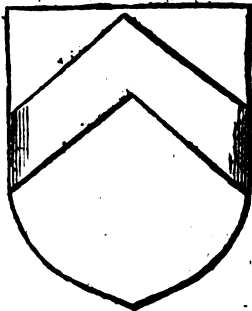
Content of a  
Cheuron.

Note.

The content of the *Cheuron* is the *fifth* part of the Field (according to *Leigh*;) but *Chassaneus* reckoneth the same amongst those *Ordinaries* that do occupie the *third* part of the Field. You may haue two *cheurons* in one Field (saith *Leigh*) but not aboue; and if they exceed that number, then shall you call them *cheuronwaies*. But I suppose they might be termed much better *cheuronels*, that is to say, *Minute* or small *cheurons*; for so is their *Blazon* more certaine. This *charge* following, and the subdiuisions thereof, are diuersly borne, as well in respect of the diuers *location*, as of the variable forme thereof: for sometimes it is borne on *chiefe*, otherwhiles on *base*, sometimes *Enarched*, sometimes *Reuerfed*, sometimes *Fretted*, &c. as hereafter by Examples appeareth.

Cheuron re-  
uerfed.

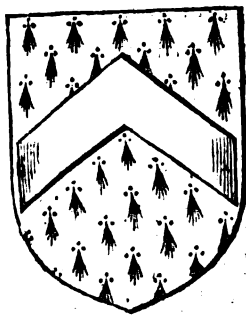
Cheuron in  
chiefe.



Accidents of  
an Escoccheon

He beareth, Or, a *Cheuron* in *chiefe*, Azure. Note that the *lower* part of this *cheuron* is farre aboue the ordinarie place of a single *cheuron*; for it is pitched as high as the *Nombrill* of the *escoccheon*, whereas others haue their rising from or neere about the *dexter* and *Sinister base* points. The *Ancestors* of this bearer (saith *Leigh*) haue borne the same otherwaies, which was for some good purpose remoued, although it were better after the common manner of *bearing*. There are diuers *Accidents* incident vnto this *Ordinarie*, viz. *Transposition*, as in this last *Escoccheon*, *Couping*, *Voiding* and *Reuerfing*. Of all which I purpose to giue seuerall *examples* in their proper places.

He



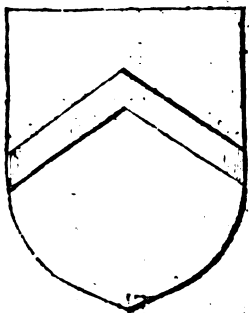
He beareth, Ermyne, a *Chenron couped*, Sable, by the name of *James*. What coupling is, I have before shewed, whereunto (for shunning needlesse repetition) I referre you.



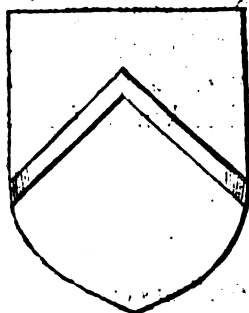
He beareth, Azure; a *Cheuron engrailed*, voided, Or, Cheuron  
Engrailed  
by the name of *Dunley*. What *voiding* is, I have shewed before. In the *blazoning* of Coate-Armours of this kinde, I meane of *Charges voided*, you shall not need to make any mention of the *colour* of the *exempted part* thereof, saying, that it is voided of the Field: for if you say voided onely, it is ever vnderstood that the field sheweth thorow the middle part of the *charge voided*. If the *middle part* of this *cheuron* were of a different metall, colour, or *furre*, from the *Field*; then

The *Subdivisions* of this *Ordinarie* are { *Chenramell,*  
*Couple close.*

A *cheuronell* is a diminutive of a *cheuron*, and signifieth a minute or small *Cheuronell*  
*Cheuron*, and containeth halfe the quantitie of the *Cheuron*, as for example. what



He beareth, Argent, a cheuronell, Vert. Of these (saith Leigh) you may haue no more than three in a Field, except partition. The other Subdiuision of the cheuron is called a couple-close. A couple-close is a subordinate charge deuied from a cheuron, and formed of two lines erected cheuronwaies.

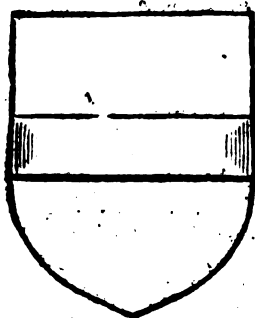


He beareth, Vert, a *couple-clofe*, Argent. This containeth the fourth of the *cheuron*, and is not borne but by *Paires*, except there bee a *cheuron* betweene them. Well doth the name of this *charge* agree with the vse thereof, which is not only to be borne by *couples* for the most part, but also to haue a *cheuron* betweene them which they inclose on each side.

# The

Barre.

The next in order to the *Chevron* is the *Barre*. A *Barre* is composed of two *equi-distant lines* drawn ouerthwart the *Escutcheon*, after the manner of the *Fesse* before mentioned, as in this next *Escutcheon* appeareth.



This *Ordinary* differeth from the *Fesse*, not onely in that it containeth the *fifth part* of the *Field*, whereas the *Fesse* occupieth the *third part* thereof, but also that the *Fesse* is limited to one *certain place* of the *Escutcheon* to wit, the *Exact Center* or *Fesse Point* thereof, whereas the *Barre* is not tied to any prescript place, but may be transferred vnto sundry parts of the *Escutcheon*. But if there bee but one onely *Barre* in the *Escutcheon*, then must the same occupie the place of the *Fesse*, as appeareth in this *Escutcheon*. This *Charge* is of more estima-

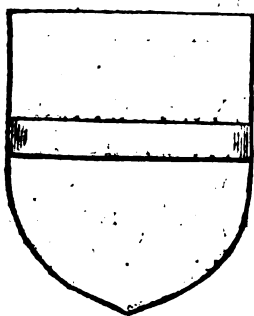
tion than is well considered of many that beare the same. If you haue two *Barres* in the *Field*, they must bee so placed, as that thereby the *Field* of the *Escutcheon* may bee diuided into *five equall parts*; so shall each of them receiue their iust quantitie.

Subdiuision.

A *Barre* is subdivided into a *Closet*,  
Barulet.

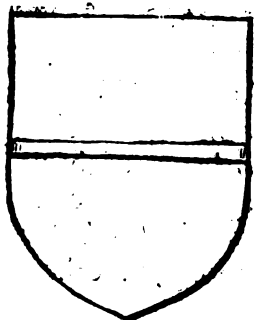
A *Closet* is a *Charge* abstracted from a *Barre*, and consisteth also of two *equi-distant lines* drawn ouerthwart the *Escutcheon*, as in example.

Content of a Closet.



He beareth, Or, a *Closet*, Sanguine. This containeth *halfe the Barre*; and of these there may be *five* in one *Field*, and are very good *Armory*. The other *Subdiuision* of a *Barre* is called a *Barulet*, which (after the opinion of *Leigh*) cannot be borne *diuidedly*, but must be borne by *couples*, vnlesse they be parted with a *Barre*, whereof you haue an Example in this next *Escutcheon*.

Barulet what it containeth.



Hee beareth, Sable, a *Barulet*, Argent. The *Content* of the *Barulet* is the *fourth part* of the *Barre*, whereof it is a *deriuatine*, as by the name of *Diminution* imposed thereupon doth manifestly appeare. *Barulets* (saith *Vpston*) are diuersly borne in *Armes*, viz. *Plaine*, *Engrailed*, &c, whereunto good heed must be taken in *Blazon*.

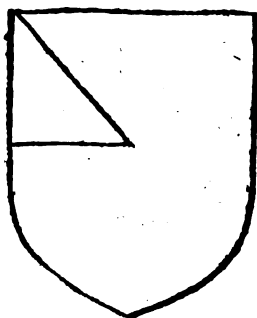
A Gyronne what.

Hitherto of a *Bar*: Now of a *Gyronne*: A *Gyronne* is an *Ordinary* consisting of two *straight lines* drawn from diuers parts of the *Escutcheon*, and meeting in

an *Acute-Angle* in the *Fesse Point* of the same. A *Gyronne* (as one saith) is the same that we call in Latine *Gremium*, which signifieth a *Lappe*, and is the space betweene the thighes: and thence perchance doe we call the *Groyne*; which name, whether it be given to this charge, becaule it determines in *gremio*, in the very *lappe* or *midst* of the *Escabeon*, or becaule it hath a bending like the *thigh* and *legge* together, I cannot define. *Gyrans* are borne diversly, viz. *single*, by *couples*, of *sixe*, of *eight*, of *ten*, and of *twelve*, as shall appeare hereafter, where I shall speake of *Armes* having no *tincture predominating*. For the making this *Ordinarie*, behold this next *escabeon*, where you shall finde one *single Gyronne* alone, which doth best expresse the manner thereof, as in example.

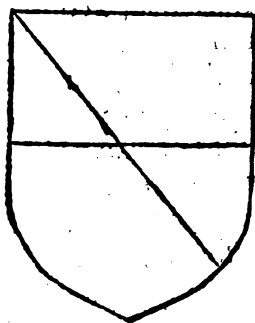
Signification  
of a Gyronne.

Forme of making  
thereof.



Hee beareth, *Sanguine*, one *Gyronne* issuing from the *Chiefe Dexter point*, Or. If these two lines whereof this *Ordinarie* is framed, were drawne thorowout to the *Extremities* of the *escabeon*, then would they constitute two *Gyrans*, as in this next *Escabeon* appeareth. But if this *Gyronne* had stood in *Fesse* in the *Dexter* part, and the *Gyronne* *Argent*, then were it the second Coat of the *Lard de Wolfo* of *Swesia*, whose daughter was married to the *Marquesse* of *Northampton*, and after to *Gorge*.

Single Gyronne.

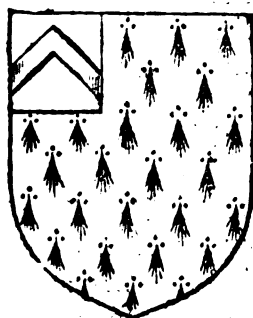


Hee beareth, *Argent*, two *Gyrans*, *Gules*. You need not say, *meeting in Point*, the one from the *dexter Chiefe*, the other in the *Sinister base*, becaule they doe euermore meet in the *Fesse Point*, bee they neuer so many. Here you see, that as two lines drawen, the one *Bendwaies* from the *dexter corner* of the *chiese part* of the *Escabeon*, and resting on the *Fesse point*, and the other drawen *Fessewaies* ouerthwart the *Escabeon*, and meeting with the same in the said *Fesse Point*, doe make one *Gyronne*: so doe the same drawen thoroughout produce two *Gyrans*.

Two Gyrons.

So much of a *Gyron*: Now of a *Canton* and *Quarter*: A *Canton* is an *Ordinary* framed of two straight lines, the one drawen *perpendicularly* from the *Chiefe*, and the other *transuerse* from the *side* of the *Escabeon*, and meeting therewith in an *Acute-Angle*, neere to the *corner* of the *Escabeon*, as in this next appeareth.

A Canton  
what.



He beareth, *Ermyne*, a *Canton*, *Argent*, charged with a *Cheuron*, *Gules*, by the name of *Middleton*. This *Ordinary* is termed a *Canton*, becaule it occupieth but a *Corner* or *Cantell* of the *Escabeon*. Some *Armorists* doe hold, that the *Canton* is a *Reward* given to *Gentlemen*, *Esquiers* and *Knights*, for service done by them, and not to a *Baron*. Some others notwithstanding are of a different opinion, that a *Canton* may well beseme an *Earle* or a *Baron* receiving the same at his *Soveraignes*.

VVhereof so  
named.

Preheminence  
of certain  
Ordinaries.  
Note  
Base Squires  
how made.  
Rule.

hand; yet is the *Quarter* to be preferred in dignity before the same: and before them both, Sir *Iohn Ferrie*, preferreth the *Esccheon* of *Preterence*, which he calleth an *Engislet* or *Fessy Target*. Note that a *Canton* parted traueswaies, whether it be from the *Dexter* corner, or from the *Sinister*, doth make two *Base Squires*. And if the *Canton* bee placed in the *Dexter* corner of the *Esccheon*, you must in *blazon* onely name it a *Canton*, not making any mention of the locall situation thereof: But if it be placed on the *Contrary* side, then must you in *blazon* adde this word *Sinister*, as he beareth a *Canton Sinister*. The *Sinister Canton* is all one with the *Dexter* in forme, in quantity, and in estimation, but differeth from the same both in regard of the locall position thereof (by reason that it is placed in the *Sinister* corner of the *Esccheon*) as also in that it is not of so frequent vse.

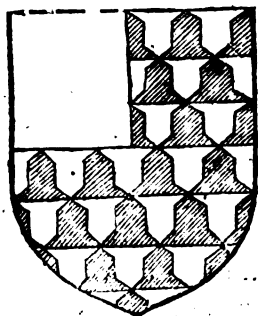
Canton Sinister.

Quarter what.

Difference of  
a quarter and  
Canton.

Estanton.

The quarter a  
reward for  
seruice.

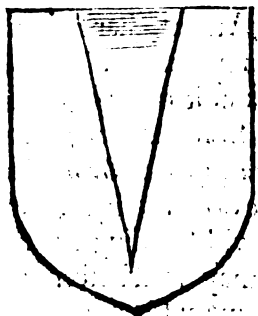


He beareth *Verrey*, Argent and Sable, a *Quarter*, Gules, by the name of *Estanton*. Albeit that (according to *Leigh*) the *Quarter* is for the most part giuen by *Emperours* and *Kings* to a *Baron* (at the least) for some speciall or acceptable seruice done by him; yet do we find the same bestowed vpon persons of *meaner dignity* for like occasion. Contrariwise, the *canton* (being receiued at the *Soueraignes* hand) may besee me the dignity of a *Baron* or an *Earle*, as aforesaid.

Hauiing spoken of the *Canton* and *Quarter*, as much as for this present is requisite; I will referue some other their adiuncts to a more conuenient place. And will now speake of a *Pile*, shewing some variable examples of the diuerse bearing thereof.

A Pile what.

A *Pile* is an *Ordinary* consisting of a twofold line formed after the manner of a *Wedge*; that is to say, broad at the vpper end, and so lessening by degrees throughout with a comely narrowness and *Taper growth*, meeting together at the lower end in an *acute Angle*, as in this next *Esccheon* appeareth.

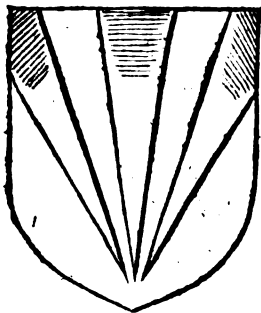


Vie of the  
pile.

He beareth Argent, a *Pile*, Gules. This *Coat* pertained to the right worthy and valiant Knight Sir *Iohn Chandos*, *Baron* of *Saint Sauours*, *le Viscount* in *France*, great *Seneschall* of *Poitou*, high *Constable* of *Aquitaine*. All giuen him by King *Edward* the third, who also made him one of the *Founders* of the most noble *Order* of the *Garter*. In all fortifications and buildings in case the ground be distrusted to be vn Timer and deceiuable: Men are accustomed to build vpon *Piles*, and by them to force an infallible, and permanent foundation.

Sometimes

Sometimes you shall finde *three* of these in a *Field*, as in this next example.



The *Field* is, Or, *three Piles*, meeting neere in the *Base* of the *Escutcheon*, Azure. This *Coat* was borne by Sir *Guy Bryan* Knight, one of the Noble *Kings* of the most *Honourable* order of the *Garter*, in the time of King *Edward* the *third* : and hee was also a chiefe meane vnto the said *King* for obtaining the *Charter* of *Priviledge* and *freedom* of his *Majesties* *Forrest* of *Deane*, in the *County* of *Glocester*, for the benefit of the *Inhabitants* of the same *Forrest*.

Sir *Guy Bryan*.

Sometimes you shall find this *Ordinary* borne, *transposed* or *reuerfed*, contrary to the visuall *forme* of their *bearing* ; viz. with their *points upward*, which naturally ought to be *downewards*, being supposed to be a peece of *Timber*, whose nether part is sharpned, to the end it may be more commodiously driuen into the ground ; as in example.

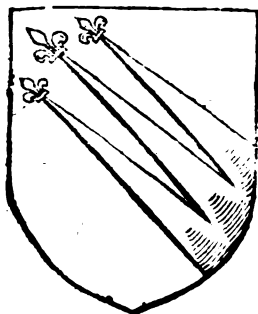
Note.



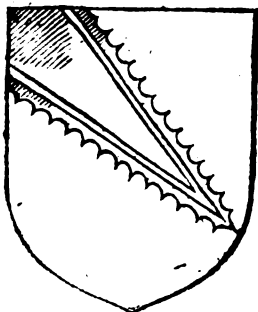
He beareth Argent, *three Piles*, one issuing out of the *Chiefe* betweene the two others *transposed* or *reuerfed*, Sable, by the name of *Hulles*. The *Pile* is an ancient *Addition* to *Armory*, and is a thing that maketh all *foundations* to be firme and perfect, especially in *Water-workes*.

When there is but one *Pile* in the *Field*, it must containe the *third* part of the same at the *Chiefe*. This *Ordinary* is diuersly formed, and borne, as in these next *Escutcheons* appeareth.

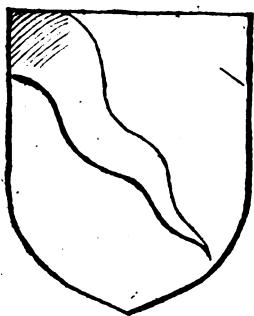
Rule.



He beareth, Argent, a *Triple Pile*, *Flory* on the *tops*, issuing out of the *Sinister* base, in *Bend*, towards the *Dexter* corner, Sable. This sort of bearing of the *Pile*, hath a resemblance of so many *Piles* driuen into some *water-workes*, and by long tract of time, incorporated at their heads, by reason of an extraordinary weight imposed vpon them, which gaue impediment of their growth in height.



He beareth, Argent, a *Pile* in *Bend*, issuing out of the *Dexter* corner of the *Escutcheon*, Sable, *Cotised*, *Ingrailed*, Gules. I haue made speciall choice of this *Coat-armour*, (out of the glory of *Generos*.) as well for the *rarenesse* thereof, as for that I find the same there commended for faire *Armory*, and good in regard of the variety thereof for *Blazoners* to looke vpon.



He beareth, Azure, a *Pile waied*, issuing out of the *Dexter corner* of the *Esccheon*, *Bendwaies*, Or, by the name of *Aldam*. As this *Pile waied* issueth out of the *Dexter*, so also may the same be borne from the *Sinister chiefe point*. Moreover you shall finde them borne in *Pale*, and sometimes issuing out of the *Base* with the point thereof transpoied; which I leaue to obseruation.

Now the bearing of *Waues*, or of things waued, may well fit those that are tried in the furnace of *Afflictions*, which are the badges and testimonies of our election in *Christ*, who suffered for vs; The Iust for the vniust, to bring vs vnto God. Therefore we should beare our afflictions gladly, forasmuch as *if we suffer with Christ, we shall also be glorified with him*. For so doth the Apostle admonish vs, saying, *That no man should be moued with these afflictions, for yee your selues know that we are appointed thereunto*, 1 *Thessal.* 3. 3. And againe, *Thou therefore suffer affliction as a good Souldier of Christ*, 2 *Tim.* 2. 3.

So much of *Piles* and their variety, as well of *Forme*, as of *Location*. There rest yet some other sorts of *Ordinaries*, that are composed of a *two-fold line* not hitherto spoken of.

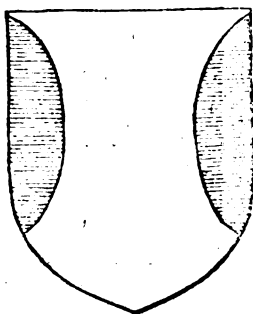
Such are these, viz.  $\left\{ \begin{array}{l} \text{Flasque.} \\ \text{Flanch.} \\ \text{Voider.} \end{array} \right.$

In some mans conceite perhaps these *Ordinaries* last mentioned, might haue beene more fitly placed amongst such as are before handled, and are composed of a *single Line*, (of which number these may be well reckoned, if we consider them each one apart by themselves:) but forasmuch as none of them are borne *single*, but alwaies by *couples*; for conueniency I haue chosen rather to fort them with these that are formed of a *Two fold Line*; and first of a *Flasque*.

A Flasque  
hat.

A *Flasque* is an *Ordinary*, consisting of one *Arch line*, drawne somewhat distant from the *corners* of the *Chiefe*, and meanly swelling by *degrees* vntill you come towards the *middest* of the *Esccheon*, and from thence againe decreasing with a like comely descent vnto the *Sinister base points*; as in example.

A Flasque  
what kinde of  
reward.

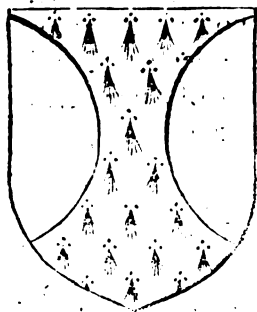


The *Field* is Or, *two Flasques*, Azure. This *Reward* (saith *Leigh*) is to be given by a *King* for *vertue* and *learning*, and especially for seruice in *Ambassage*: for therein may a *Gentleman* deserue as well of his *Soueraigne*, as the *Knight* that serueth him in the *Field*. This is called an *Arch* of the *Latine* word *Arcus*, that signifieth a *Bow*, which being bent hath a moderate bowing, void of excessse of *tuberositie*. This word *Flasque* is deriued, either from the *French* word *Fleschier*, or from the *Latine* word *Flecto*, which signi-

eth to *bend* or *bowe*.

The

The next in order is the *Flaunch*, which is an *Ordinary* formed of an *Arch Line*, taking his beginning from the *corner* of the *chiefe*, and from thence compassing orderly with a swelling embossement vntill it come neere to the *Nombrill* of the *Escoccheon*, and thence proportionably declining to the *Sinister base point*, as in this next *escoccheon*.



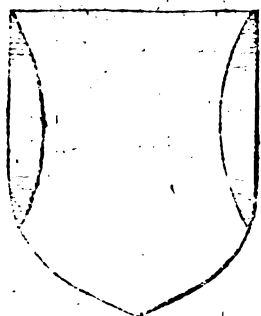
He beareth, Ermyne, *two Flanches*, Vert. This (saith Leigh) is one degree vnder the foresaid *Flasque*, yet it is commendable *Armory*. This word *Flanch* (as some doe hold) is deriued from the *French* word *flans*, which signifieth the *flanke* of *man* or *beast*, that includeth the *small guttes*, because that part strouteth out, *cum tumore quodam*, as it were a *blowne bladder*. Sometimes you may find this *Ordinarie* made of some other forme of *Lines* than *plaine*, which when it shall happen, you must in the *blazon* thereof, make speciall

Note.

mention of the *forme* of *Line* whereof it is composed.

Last of all in our *Ordinaries*, commeth the *Voider*; consisting of one *Arch-line* moderately bowing from the corner of the *chiefe* by *degrees* towards the *Nombrill* of the *Escoccheon*, and from thence in like sort declining vntill it come vnto the *Sinister base*, and hath a more neere resemblance of the *bent* of a *Bow* than the *Flanch* hath, in that it riseth not with so deepe a compasse, as in example.

Voider what.



He beareth, Tennè, *two Voiders*, Or. This is the *Reward* of a *Gentlewoman* for seruice by her done to the *Prince*; but when the *Voider* should be of one of the *nine furies* or *Doublings*. Such *Reward* (saith Leigh) might the *Dutches of Montfort* haue giuen to her *Gentlewoman*, who serued her most diligently, not onely while shee kept the *Towne of Hambyot*, but also when shee rode armed into the *Field* and scared the *Frenchmen* from the *sige* thereof. These are called *Voiders*; either because of the *shallownesse* wherein they doe re-

Reward for a VVoman.

semble the accustomed *voiding Plates* with narrow brims vsed at *Tables*, or else of the *french* word *voirc*, which signifieth a *looking Glasse* or *Mirror* (which in ancient times were commonly made in that bulging forme) especially considering they are giuen to *Gentlewomen* in recompence of seruice, vnto whom such gifts are most acceptable; and withall implying that *Gentlewomen* so well deseruing, should be *mirrors* and *patternes* to others of their sex, wherein to behold both their *duties*, and the due *reward* of *vertues*. His counsell was so very behouefull, who aduised all *Gentlewomen* often to looke on *Glasses*; that so, if they saw themselves *beautifull*, they might be stirred vp to make their *mindes* as by *virtue* as their *faces* were by nature: but if *deformed*, they might make amends for their outward *deformity*, with their *interne pulchritude* and *gracious qualities*. And those that are proud of their *beauty*, should consider, that their owne hue is as brittle as the *Glasse* wherein they see it; and that they carry on their shoulders nothing but a *Skull wrapt in skinnè*, which one day will be loathsome to be looked on.

Voiders why so called.



## S E C T. II. C H A P. VII.

Ordinaries of  
lines more than  
two-fold.



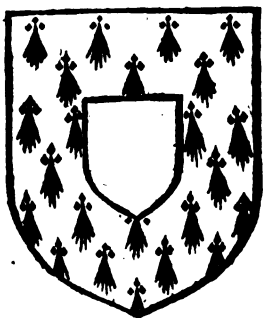
Auing shewed the manner and making of such *Ordinaries* as are composed of a *twofold Line* : we will now proceede to that other member, of the *Distribution* before deliuered, which maketh mention of *Ordinaries*, consisting of *Lines more than twofold* ; and will shew how they also are made.

Such *Ordinaries* doe consist of *Lines* } *Threefold,*  
*Fourefold.*

Inescoccheon  
what.

Those that are formed of a *threefold line*, are the *Inescoccheon* and the *Orle*. The *Inescoccheon* is an *Ordinary* formed of a *threefold line*, representing the shape of the *Escoccheon*, as in example.

Inescoccheon  
named Escoccheon of Pre-  
tence.



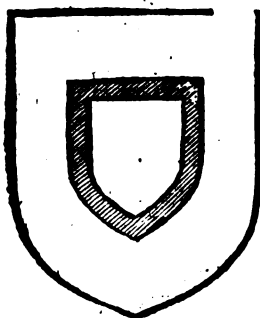
Note.

He beareth, Ermyne, an *Inescoccheon*, Gules, by the name of *Hulgreue* : This name of *Inescoccheon*, is *proper* onely to those that are borne in this place, for if the same were born in any other place, than vpon the *Fesse point* of the *Shield*, you should terme the same then an *Escoccheon*, and not an *Inescoccheon* : so must you also, if there be moe than one in the *field*. This *Escoccheon* is sometimes termed an *Escoccheon of Pretence*, as shall appeare hereatter. This *Ordinary* containeth the *fifth part* of the *field* (saith Leigh, but his demonstration denoteth the third part) and may not be diminished, and albeit it be subiect to some alteration, by reason of the different formes of *Lines* before specified, yet keepeth still *one set forme* of an *Escoccheon*, as we shall see by and by.

Composition  
of an Orle.

The next in ranke of this kinde is the *Orle*, which is an *Ordinary* composed of a *threefold line duplicated*, admitting a *Transparencie* of the *field*, thorowout the innermost *Area* or space therein inclosed. This hath the forme of an *Inescoccheon*, but hath not the *solid substance* thereof, being euermore *voided*, as in these following *Examples* appeareth.

Detination.



Vpon.

He beareth, Or, an *Orle*, Azure, by the name of *Bertram*, Lord of *Bothall*. This word *Orle* seemeth to bee deriued from the *French* word *Oreiller*, which signifieth a *Pillow*, and is attributed to this *Ordinary*, because the same being of a *different tincture* from the *Field*, and formed only of a double tract, in regard of the *transparencie* of the *Field* within, and the surrounding thereof without, it sheweth the resemblance of an *embossed substance*, as if it were raised like a *Pillow* about the *Field*. Vpon termeth it in Latine, *Tractus*,

which signifieth a *Trace*, or *Traile*, because the *Field* is seene both *within* and *without* it ; and the *Traile* it selfe is drawn thereupon in a *different colour*. If this were *flored* (saith Leigh) then must it be called a *Tressure*, which must con-  
taine

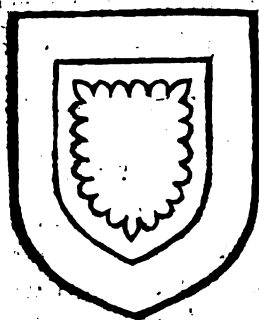
taine the *fifth part* of the *Field*. And if two of these be in an *Esccheon*, you must terme them a *double tressure*. *Chaffaucus* saith, that the *Orle* is sometimes formed of many *peesces*, and that they are borne to the number of *six*. As touching the *doubling* of this *plaine Orle*, I will not here giue *Example*, for that I purpose to present to your view a *Threefold Orle* or *Tract*, which doth include the *twofold*, as in this next *Esccheon* appeareth.



He beareth Or, an *Orle* of *three peeces*, *Sable*. That this *Ordinary* is borne of many *Tracts*, it appeareth by this *Example*, taken out of *Vpton* for the Readers satisfaction, where it is said, *Sunt insuper alii qui habent istum Tractum triplicatum & quadruplicatum, vt nuper in Armis Episcopi Cænomaniensis, qui portauit pro Armis unum tractum triplicatum de nigro, in campo aureo*: Some beate the *Orle* *tripled* and *quadrupled*, as the late *Bishop of Maine*, who bare a *tripled Orle*, *Sable*, in a *field*, Or. This *Ordinary* is borne diuersly, according to the seuerall

Orle of three peeces.

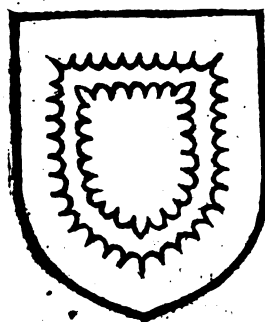
formes of *Lines*, before handled, as may appeare in the *Examples* ensuing.



He beareth *Argent*, an *Orle Engrailed* on the *inner side*, *Gules*. I found this forme of *bearing* obserued by an vncertaine *Author*, whom at first I supposed to haue either vnskilfully taken, or negligently mistaken the *Tricke* thereof; but after I had found in *Vpton*, that in *Blazoning* of an *Orle engrailed*, he *Blazoned* the same, *An Orle engrailed on both sides*, I tooke more speciall notice of this kinde of *bearing*, for that such a forme of *Blazon* (proceeding from a man so iudicious in this kinde) seemed conerly to imply a *distinction* of the

Orle Engrailed.

from this forme of *bearing*. And because *diuersa iuxta se apposita magis elucescunt*, things differing giue light each to other, I will here produce the *Coat* it selfe, and the *Blazon* thereof; as I finde it set downe by *Vpton*.



*Il port (saith he) de Gules vng trace engralee, de chascun cost d'Or*. And in *Latine* thus: *Qui habet ista Arma, portat unum tractum ex utraq; parte ingradatum, de Auro in campo rubro*. He beareth an *Orle engrailed* on both sides, Or, in a *field*, *Gules*. And no doubt by heedfull obseruation you may finde these *Orles* in like sort borne *Innecked*, *Similium enim similis est ratio*; for like things haue the reason and respect. Note, that diuers *Charges*, as well *Artificiall* as *Naturall*, are borne *Orlewaies*, or in *Orle*; as likewise in forme of *Crosse*, *Bend*,

Note

*Cheuron*, *Saltire*, &c. the examples whereof I must passe over, vntill a fit place be offered to handle *Charges* of those kindes. Concerning the *bearing* of *Orles*, composed of the sundry sorts of *Furres*, I hold it needlesse to vse examples to expresse them to the view, for that by consideration of the manifold

sorts

sorts of severall Ordinaries before expressed, their diuers manner of bearing may be easily conceiued: and therefore I will leaue them to obseruation.

Ordinaries of  
fourfold lines.

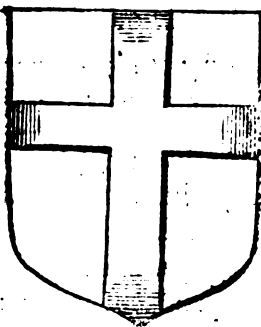
Hitherto haue we considered the making of such Ordinaries as are composed of a threefold Line: Our order calleth me now to speake of such Ordinaries as doe require a fourfold Line for the effecting of them.

Of this sort is the } Crosse.  
                                      } Saltire.

Crosse.

*Crux dicitur  
a crucia: in  
regard of the  
vnspokeable  
torture it gaue  
to the execu-  
ted thereupon.*

The crosse is an Ordinarie composed of a fourfold line, whereof two are Perpendicular, and the other two are transuerse, for so we must conceiue of them, though they are not drawne thorowout, but meet by angles in four acute Angles neere about the fesse point of the escutcheon; to looke vpon (if they were couped, as they are sometimes found) like to foure carpenters squares; as the example following will demonstrate. This Ordinarie is called *crux*, à cruciando, or à cruciatio, because of the vnspokeable torture and torment, which they doe suffer, who vndergoe this kinde of death. The content of the crosse is not the same alwaies: for when it is not charged, then it hath onely the fifth part of the field; but if it be charged, then must it containe the third part thereof. To giue you particular examples of all the different formes of bearing of the crosse, were as needlesse as endlesse, considering the variety set downe by other Authors: I will therefore content my selfe with these ensuing.



Shetton.

The field is Azure, a crosse, Or: This Coat-Armour pertaineth to the right worshipfull familie of Shetton, in the countie of Norfolk, whence descended that Honourable vertuous Ladie, Marie Shetton, who was many yeeres of the Most Honourable bedchamber, of that Glorious Queene Elizabeth; and was also wife to the right worshipfull Sir Iohn Scudamore, of Home Lacie in the countie of Hereford Knight, Standard-bearer to her Maiesties Honourable band of Gentlemen Pensioners. This Ordinarie is oftentimes diuersly named, ac-

Content of  
the Crosse.

cording to the diuersitie of Lines whereof it is composed: for as is the forme of Lines whereof it is made, so is the Denomination thereof. In the ancientest Institution of the Bearing of the crosse (without all controuersie) it had this forme; which is taken to be the true ihape of the Crosse, whereupon our blessed Sauour Christ Iesus suffered: whose godly obseruation and vse was in great esteeme in the Primitiue church: though in latter times it hath beene dishonourably entertained by two opposed kinds of fantasticks; the one, who so superstitiously dote on it, that they adore it like their God: the other, who so vnchristianly detest it, that they slander the most godly and ancient vse thereof, in our first initiating vnto Christ as if it were some diabolish Idol. But the true Souldiers of such a captaine need not to be ashamed to beare their Generals ensigne. And this bearing was first bestowed on such as had performed, or at least vnderaken some seruice for Christ and Christian Profession: and therefore being duly conferred, I hold it the most honourable charge to be found in Heraldrie. But the forme and bearing hereof (as well as the cheurons formerly spoken of) hath beene also depraued through the

the confiderate handling of *common Painters*. For which cause I haue caused this precedent *crosse* onely to bee cut after this fashion, in the rest I haue ensued the vulgar manner of bearing now vsed, chusing rather to sway with the multitude in matters of small importance, than that I would seeme to affect I know not what singularity; *Nemo enim errantem arguit, qui cum multis errat*. This manner of bearing of the *pasible crosse* is warranted by Rolles of greatest Antiquity, and is most consonant to reason, that the stemme thereof should be much longer than the crosse part, by how much it was requisite that the same was to be deeply fixed in the ground: So then if wee shall compare this ancient bearing, with that of moderne times, wee shall finde this to be naturall, and that Adulterate.

*Crosses* doe receiue manifold varieties of *Denomination*, according to the multiplicity of their different shapes; and variable properties of lines whereof they are formed.

Diuers deno-  
minations of  
Crosses.

The bearing of the *crosse*, is the expresse note or badge of a Christian that he beare the same according to the prescript rule and will of his Lord and Master. For as *Barth.* saith, *Insignia ad voluntatem Domini sunt portanda, & non alias*.

All *Crosses* may signify vnto vs tribulations and afflictions; which (how burthenesome soeuer they may seeme to the flesh) yet is there much comfort to be found in them, to those that make a right vse of them, and doe vndergoe the burthen of them Cheerefully, and without recalcitration. For it is the propertie of Worldlings that haue bene dandled (as I may say) in *fortunes lappe*, and pampered with worldly delights to forget both God and themselves, and in their fulnesse to spurne and kick vp the Heele; According to that saying of *Moses* in his Song that he made a little before his Death; *But he that should haue bene upright, when he waxed fat, spurned with his heele; He was fat, hee was grosse, hee was laden with fatnesse, therefore he forsooke God that made him, and regarded not the strong God of his saluation, Deut. 32. 15.*

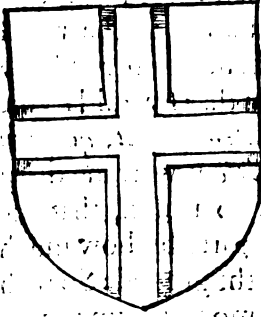
Sithence then our Lord and Master (for our sakes) did willingly take vpon him, this grieuous, and almost vnsupportable burthen, why should we then, that would bee counted his professed Souldiers and Seruants shrink thereat; Especially sithence by the Discipline of the *crosse*, we are brought to the true knowledge of God, his Omnipotency, Wisdome, Iustice, Mercy, and all other his Diuine Attributes, and of our owne miserable and damnable estate, through our adherent and inherent corruption of sinnes aswell Actual, as Originall.

A like forme of *Bearing* of this, is that *Crosse* which we finde borne in the *Shield* of *S. George*; but diuersly from this, both in *Metall* and *Colours*: which of some *Armourists* of *Vpions* time, (as himselfe noteth in his discourse of *Armes*) receiued in those daies a very *Strange* and *Aburd* kinde of *Blazon*, which he there setteth downe after this manner; The *Shield*, *Gules*, *four Quarters*, *Argent*: whose reason herein (saith hee) I doe not allow, for that by such manner of *Blazon*, the bearing of a plaine *Crosse* shall neuer bee knowne. Moreouer, herein also may we obserue the *Blazon* heretofore bee erroneous, in that they say, *four Quarters*: which are indeede but so many *Cantons*; else should they all foure meete in the *Center* of the *Escutcheon*. This *Ordinarie* is subiect to *voiding* and *couping*, as these examples following shew.

N

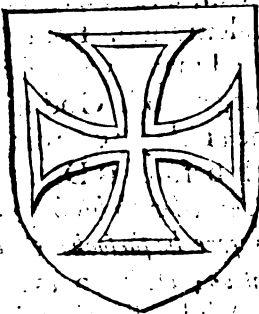
He

Alphonfus K.  
of Aragon.



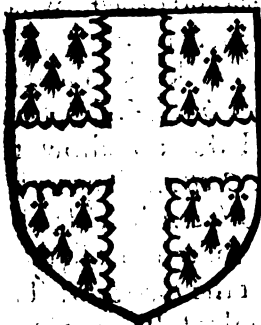
He beareth, Argent, a *Crosse voided*, Azure. *Panormitan* writeth of *Alphonfus King of Aragon*, (what time hee besieged *Puteoli*, a citie by the *Sea side* in *Campania*) that resorting daily to the *Sea shore* for his recreation, vpon a time hee chanced to finde the corps of a man of *Genoa* in *Italie*, that had beene cast out of a *Galley*; and thereupon alighting speedily from his horse, caused all others that were neere him to alight; and commanded some to digge the *Grave*, whilest others covered the naked corps; and hee himselfe with his owne hands did make a *Crosse of wood*, which hee picked fast at the head of the man so interred; to testifie that all Christian offices may beecome the greatest Kings; and that whatever death we die, it is not materiall, so we liue to Christ. So great is the *Resemblance* oftentimes, of things borne in Coate-Armour: which yet in their *Existence*, are much differing, that a man well scene in *Heraldrie*, may easily commit an error in the *Blazoning* of them, as by comparing of this Coate-Armour with the next will manifestly appeare: wherefore you must vse an aduised deliberation in *blazoning*, especially of *Armes* of neere *Resemblance*.

Crosse Fimbriated.



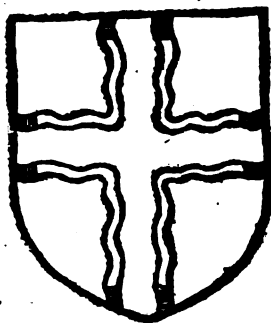
He beareth, Or, a *crosse Patee*, Sable, *Fimbriated*, Gules. The reason wherefore this Crosse is called *Patee*, I will presently shew you, when I come to speake of the Shield of *Cadwallader*. This approacheth neere to the former in respect of the *double tract* thereof; yet doth it much differ from the same in substance, forasmuch as the charge of that is a *twofold crosse*, viz. one *surmounted* of another, and this a *single crosse bordured*, or inuironed with a *hemme* or edge. Moreouer, that this is not a *crosse* of Gules, *surmounted* of another, Sable, it is cleere, because the edge that goeth about this *crosse* is much narrower than is the space betweenethose two *crosses*. Besides, it cannot stand with the *Rules* of good *Armorie*, to beate colour vpon colour, or metall vpon metall. This is called a *crosse Fimbriated*, of the Latine word *Fimbria*, which signifieth an *edge*, *welt*, or *hemme* for a *Garment*, and is to be vnderstood to be of the same thickness with it, and not to lie either vpon or vnderneath.

Crosse Engrailed.



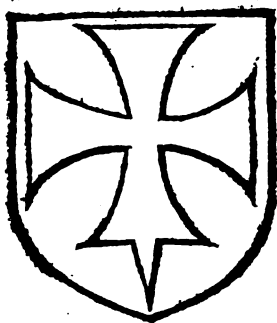
He beareth, Ermyne, a *crosse engrailed*, Gules, by the name of *Norwood* of *Lekhampton* in the county of *Glocester*. As this *crosse* is formed of *bunched lines*, so are there others that are composed of sundry other sorts of lines before shewed, as experience will informe you, and as you may in part see by the example following.

He

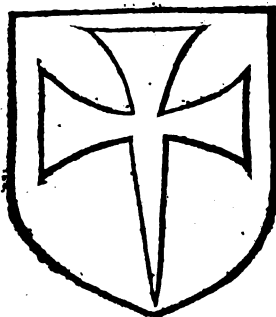


He beareth, Argent, a *crosse wauey*, voided, Sable, by the name of *Duckensfield* in *Denonshire*. In Coates of such bearing, you shall not need to say in the blazon of them, that the *charge* (whatsoeuer the same bee) is voided of the *Field*: because when you say *only voided* and no more, it is alwaies vnderstood to be voided of the *Field*. Crosse wauey

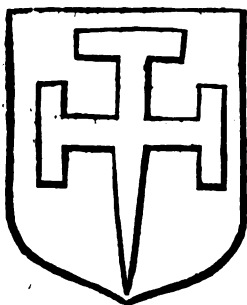
Of all other sorts of *crosses* the *crosse wauey* is a more speciall note of tribulation, in regard it representeth the turbulent *Wauies* or *surges* of the Seas, occasioned by some turbulent gust or flaw of boysterous windes or stormes; causing a successe of surging billowes: notifying vnto vs consequent afflictions and troubles following immediately one vpon anothers necke; which the children of God must sustaine with a constant resolution, following therein the instruction of *Ecclesiasticus* 2.1. *My sonne, if thou wilt come into the seruice of God, stand fast in Righteousnesse and feare, and prepare thy soule vnto temptation. And againe, Settle thy heart and be patient, bow downe thine eare, and receiue the words of vnderstanding, and shrink not away when thou art assayed, but waite vpon God patiently; Ioyne thy selfe vnto him and depart not away, that thou maist be increased at thy last end, Verse 3.*



He beareth, Or, a *crosse patee fitched* in the foote, Gules. This Coate was borne by *Galfride de Scudamore* that liued in the time of *King Henry the second*; it is termed *Fitched* of the Latine word *figo*, which signifieth to *fasten* or *make sure*, because by the meanes of the *sharpenesse* added to the foot thereof, it becometh more apt to be fastned any where. There is an other sort of *Fitching* of *crosses* that haue the whole fourth part *figetive*, as in this next *Escoccheon*. Crosse Patee Fitched.



The *Field* is *Iupiter*, a *crosse Patee* on three parts, and *Fitched* on the fourth, Sol. This (saith *Gerard Leigh*) was the *Shield* of blessed *Cadwallader* last King of *Brittaines*; who slew *Lothaire* King of *Kent*, and *Ethelwold* King of *South-Saxons*. I confesse, in terming this kinde of *crosse* a *crosse Patee*, I differ from *Leigh* who calleth it *formie*: But *Chassaneus* blazons it *Patee*, and giueth this reason thereof, *Quia extremitates eius sunt patula*, because his ends are broad and opened, *Chas. fol. 28. Bara* is of the same opinion; *Bara* le blazon des *Arm. 67.* and with these agree many of our *Blazoners*. Crosse Patee on three parts and Fitched on the fourth.

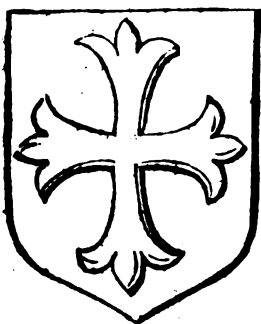


The field is *Iupiter*, a *croffe potent fitched*, *Sol.* This kinde of *croffe* was borne by *Etheldred* King of the *West Saxons*, who lived *Anno Salutis 946*.

What a *potens* is I haue formerly shewed in the first *Section*, page 27. It may also be blazoned a *croffe crowchee*, for the resemblance that it hath of a *Crowche*, which *Chaucer* calleth a *potent*, which is properly figurative: For were it that the ouerthwart or *croffe* part hereof should be exempted, then would the middle part shew

it selfe to be a perfect *Crowche*, vsed for the stay and sustentation of feeble and aged persons. Like as old Age is a blessing of God, so contrariwise it is a token of his heauy displeasure, to be cut off before a man shall attaine thereto: As appeareth by that saying of God vnto *Eli* the Priest, *Behold, the Daies come, that I will cut off thine Arme, and the Arme of thy fathers house, that there shall not be an old man in thine house*, 1 *Samuel* 2.31. And againe, *And there shall not be an old man in thy house foreuer*, *Verse* 32. And further, *And all the multitude of thine house shall die when they be men*, *Verse* 33. Moreouer it is said in the Prophet *Zechary* on the contrary part, *Thus saith the Lord of Hostes, There shall yet old men and old women dwell in the streets of Ierusalem; and euery man with his Staffe in his hand for very Age*: Whereby is meant, That God would preserue them in life, so long as nature might sustaine them.

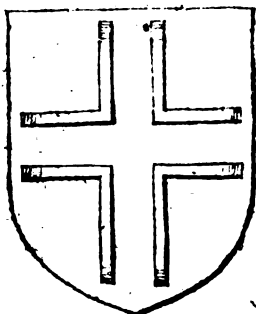
*Zech. 8.4.*



The Field is *Iupiter*, a *croffe patonce Sol.* You may read in *Leigh* his accidents of Armory, pag. 59. that King *Egbert* did beare in battell a *croffe* of this forme or fashion in his left hand, and in his *Azure* coloured banner likewise. Here you may obserue how this *croffe patonce* differeth from the *croffe patee* (demonstrated before in the Shield of *Gadwallader*) and also from the *croffe Flourey* or *Flurtee* which I shall presently shew you in *Pentbars* Coate-Armour.

Whereas I haue formerly made mention of *Voiding*, in the Chapter of *bends*, and of one other *Accident*, namely *Couping*, in the Chapter of *Fesses*, I will now expresse them both in one example in this *escutcheon* following.

*Crosse voided and Couping. Piercing wnat.*



Hee beareth, *Argent*, a *croffe voided and couped*, *Sable*, by the name of *Woodnoth*.

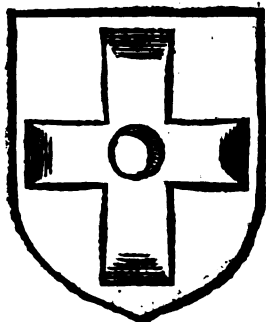
There is an other *Accident* whereunto this *Ordinarie* is subiect, that is to say *Piercing*. *Piercing* is a *Penetration* or *Perforation* of things that are of *solide substance*: and it is threefold:

That is to say,  $\left\{ \begin{array}{l} \text{Round.} \\ \text{Losengwaies.} \\ \text{Quadrare.} \end{array} \right.$

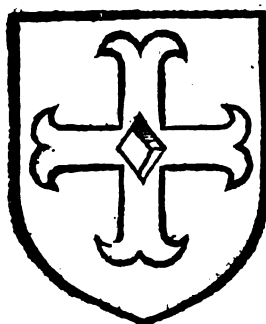
As

As touching *Round piercing*, you haue an example in this next following *Escutcheon*.

Round Piercing.



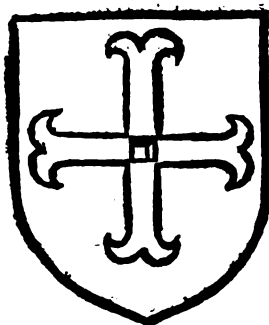
He beareth, Sable, a *Crosse coupée, Pierced*, Or, by the name of *Grill*. If this *Round* in the midst were of any other colour than of the *Field*, then should you account the same to be a *Charge* to the *Crosse*; wherefore good heed must be taken in *blazoning* of *Coates* of this kinde, and chiefly of the *Orbicular forme* in the midst of the *Charge*; to the end that you may know when to take the same for a *Piercing*, and when for a *Charge*.



The *Field* is Azure, a *Crosse Moline Pierced Losenge-waies*, Or. This is the second forme of *Piercing* before mentioned, and the *Coate* was borne by *Richard de Molineux* of *Lancaster*, that liued in the time of *King Richard the second*. Concerning this *Crosse Moline*, (*Leigh* saith) that if it stood *Saltire-waies*, then should you call it *Ferre de Molin*, that is to say, a *Mill Rinde*, or the *Inke* of a *Mill*: which to me seemeth a very *Paradox*, that *transposition* (being a thing merely accidentally) should giue a new *denomination*, to the thing trans-

Crosse Moline Losenge-waies pierced.

posed, and consequently alter the essence thereof: *Quia natum nomen dat hominum esse rei*; where are new names, new things are supposed to be. It were a thing worthy of admiration, that *Accidents* should haue such power in them, for *Aristotle Physicorum* 1. saith, *Accidentia possunt miraculose, & non alias mutare subiectum*: *Accidents change not the subiect but by Miracle*. Addition doubtlesse and Subtraction, are of greater force than *Transmutation* or *Location*, yet is there no such power in them, as that they can alter the essence of any thing; *Quia augmentum vel diminutio* (saith *Chassaneus*) *circa accidentia contractum, non reponunt contractum in diuerso esse, neq; per ea intelligitur ab eo in substantialibus recessus*: the adding or diminishing of *Accidents* makes not the thing lose the nature of his being.



He beareth, Azure, a *Crosse Moline, Quarter-pierced*, Or. This *Coate* was borne by *Thomas Molyneux* of *Haughton*, in the County of *Nottingham*, that liued in the time of *King Henry the fourth*. *Leigh* in blazoning of this forme of *Crosse*, maketh no mention at all of the *Piercing* thereof, perhaps because it resembleth the *Inke* of a *Mill*, which is euermore *Pierced*. This is termed *Quater-pierced*, quasi *Quadrace pierced*, for that the piercing is square as a *Trencher*.

Crosse Moline quarter-pierced.

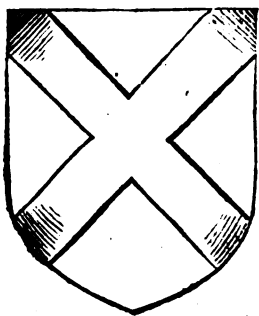
So much of the *Crosse*, with the *Accidents* thereof: Now of that other Ordinary



A Saltire what.

*dinary* that is framed also of a *four-fold Line*, that is to say, a *Saltire*. A *Slairer* is an *Ordinary* consisting of a *four-fold Line*, whereof *two* are drawne from the *Dexter chiefe* towards the *Sinister base corners*, and the *other* from the *Sinister chiefe* towards the *Dexter base points*, and doe meete about the middest by *couples* in *acute Angles*. I know the learned *Geometer* will find many more *Lines* here than I doe mention: but (as I said of *lines* in the *Crosse*) this our description agreeth best with *Heralds*, and our purpose.

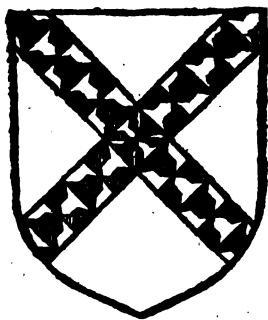
The vse of a Saltire.



He beareth, *Sable*, a *Saltire*, *Argent*, by the name of *Aston*. In old time (saith *Leigh*) this was made of the height of a *man*, and was driuen full of *Pinnes*; the vse whereof was to *scalle* the *walles* therewith, to which end the *Pinnes* serued commodiously. In those daies (saith he) the *walles* of *Townes* were but *low*, as appeareth by the *walles* of *Rome*, of which *Remus* easily leaped ouer: and the *walles* of *Winchester*, which were overlooked by *Colebrand* the *Chieftaine* of the *Danes*, who was flaine by *Guy Earle* of *Warwicke*, who was

*Champion* for king *Athelstane*.

A Saltire charged.



He beareth, *Gules*, a *Saltire*, *Verrey*, by the name of *Willington*. This *Ordinary* is limited to the *fifth part* of the *Field*, the same not being *charged*; but if it bee *charged*, then shall it containe the *third part* thereof. This *charge* also *varieth* his name in *Blazon* according to the diuerse formes of *Lines* whereof the same is composed; for that it is no lesse diuersly made in respect of the *lineaments* thereof, than the *Crosse* before handled.

## SECT. II. CHAP. VIII.

Diuerse bearing of Ordinaries.



Auing hitherto shewed at large the seuerall formes of making of such *Charges* as we call *honourable Ordinaries*: Order requireth, that I should now shew their diuerse manner of *Bearing*, according to our prefixed *Distribution*.

These are borne { *Simple*,  
                          *Compound*.

Those are said to bee borne *Simple*, when onely *Ordinaries* doe appeare in the *Field*.

Comprehending

Comprehending  $\left\{ \begin{array}{l} \text{One fort.} \\ \text{Diuers forts.} \end{array} \right.$

*Ordinaries* are said to be of *one fort*, when onely one kinde of them is borne in the *Field* without mixture of any other. Ordinaries of one fort what.

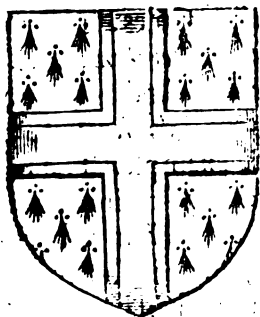
Whose bearing is  $\left\{ \begin{array}{l} \text{Single.} \\ \text{Manifest.} \end{array} \right.$

By *single bearing* I vnderstand some one *Ordinary* borne alone in the *escutcheon*: such are these precedent examples before handled. Single bearing what.

By *Manifest bearing* of *Ordinaries*, I mean the bearing of diuers *Ordinaries* of the same kinde, whether the same bee borne of *themselves* alone, or else *coniuinctly* with some of their *Subdiuisions*. Manifest bearing what.

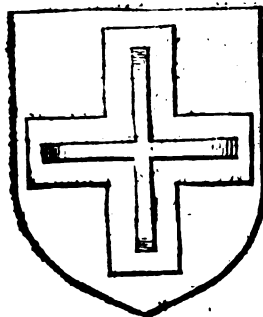
Which Forme of bearing is *two-fold*, viz.  $\left\{ \begin{array}{l} \text{One vpon another.} \\ \text{One besides another.} \end{array} \right.$

What is meant by the bearing of *Ordinaries* of one kinde, one vpon another, may be easily conceived by these foure *escutcheons* next following.



He beareth, *Ermyne*, a *croffe*, *Gules*, surmount of another, *Argent*, by the name of *Malton*. Amongst the *crosses* formerly exemplified, I haue giuen an example of one much like to this in shew, but yet much differing from the same, as you will easily finde by comparing them together: for in the former the *field* sheweth thorow the *innermost* parts thereof, but in this it is farre otherwise, forasmuch as herein are *two crosses*, whereof that which lieth next the *Field* is, *Gules*, and the other that is placed vpon the same is

*Argent*; so as in this it can by no meanes be conceived to be of that kind before handled, for then should the *Ermynes* appeare in the inner part thereof as well as in the rest of the *Field*, then might you boldly call the same a *croffe vided*, as that formerly handled.

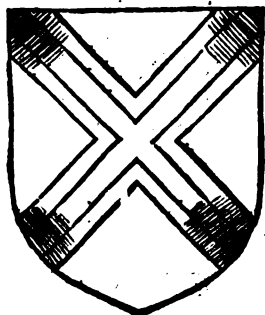


Hee beareth, *Vert*, a *croffe couped*, *Argent*, charged with another, *Gules*. This example doth more apparently expresse the double *charge* shewed in the last precedent *escutcheon*, for that the *croffe* that lieth next the *field* is made more spacious than the former: and withall it doth informe our vnderstanding, that there is great difference betweene the bearing of this, and of the *Crosse fimbriated*, herein, that in the *croffe fimbriated* the edges thereof doe occupie the least portion thereof, and in this the surmounting *Crosse* hath the

least

least part of the same. This therefore cannot by no meanes be vnderstood to be a *Crosse fimbriated*, for so should the guard or edge thereof bee larger than the thing that is said to be guarded, which were a very absurd affirmation.

Saltire Charged.



Saltire what vñe thereof.

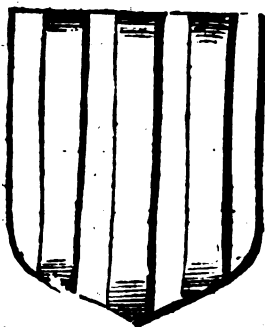
He beareth, Gules, a *Saltire*, Or, charged with another, Vert, by the name of *Andrewes*. What hath beene formerly said in the last precedent example touching the *Crosse*, doth hold also in this and other like bearings: for in things hauing a conformity or resemblance one of another, the same reason holdeth in the one as in the other: where contrariwise, of things hauing no resemblance or likenesse the reason is diuerse. This Engine (as *Leigh* noteth) in old time was of the height of a man, and was borne of such as vsed to scale

the walles of *Cities* or *Townes* (which then were but low) and it was driuen full of pinnes fit for that purpose. *Vpton* saith, it was an Engine to catch wild beasts, and therefore bestowed vpon rich and couetous persons, that willingly will not depart from their substance.

Ordinaries borne one besides another.

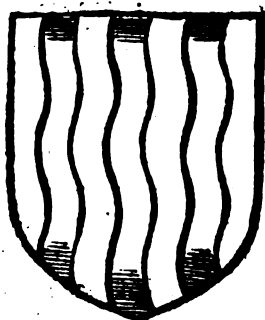
Proceed wee now to examples of *Ordinaries* of the same kinde borne one besides another: such are these next following, and their like.

Three Palleis.



The *Field* is, Argent, *three Palleis*, Gules. This *Coat* appertaineth to the ancient *Familie* of *Berchem*, Lord of *Berchem* in *Brabant* neere *Antwerpe*. And as there are *Ordinaries* of this kinde borne in *straight lines*, so are they also borne in *lines vnde*, as in example. The bearing of *Piles*, *Pales*, *Bends*, *Barres*, and their extracted parts, was called of old *Heralds*, *Restriall*, in respect of their strength and solid substance, which is able to abide the stresse and force of any triall they shall be put vnto.

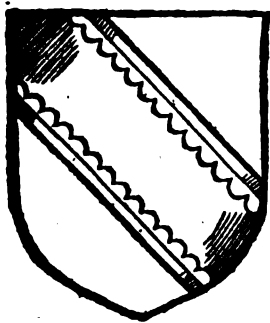
Palleis waue.



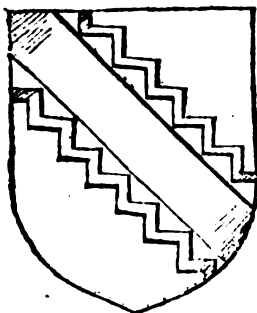
He beareth, Argent, *three Palleis Waue*, Gules, by the name of *Downes* of *Debnam*, *Suffolke*. Note, that such *Ordinaries*, as either of themselves, or else by reason of some charge imposed vpon them, doe challenge the *third part* of the *Field*, are exempted from this kind of bearing one besides another, because of such the *Field* can containe but one of them at once. But their *Deriuatives* or *Subdiuisions* may well be sorted with them in the same *Escocheon*: as a *Pale* betweene *two Endorfes*, a *Bend* betweene *two Cotiffes*, and such like of the same

kinde, As in example.

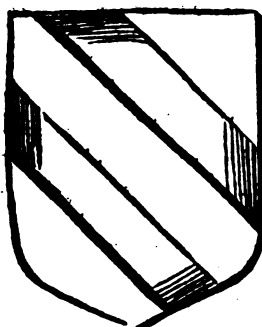
The



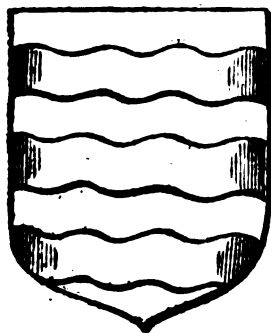
The *Field* is Azure, a *Bend Ingrailed*, Argent, *Cotised*, Or. This *Coat-armour* pertaineth to the worthy Familie of *Fortescue* of *Deuon*. As these *Cotisses* are borne plaine, so shall you finde them *varied* after the diuers formes of *Lines* before expressed, as in these examples following may in part bee scene : and *Vp*ons assertion (before deliuered) touching their diuersitie of shape approued ; as by practice the diligent obseruer shall easily perceiue.



He beareth, Sable, a *Bend*, Argent, betweene two *Cotisses dancettie*, Or, by the name of *Clopton*, albeit these *Cotisses* may seeme to be of a diuerse kind from the *Bend* wherewith they are sorted: yet is it otherwise inasmuch as they are subdiuisions abstracted from the *Bend*, as hath beene before shewed. Now I will shew you one example of two *Bends* borne one besides the other.



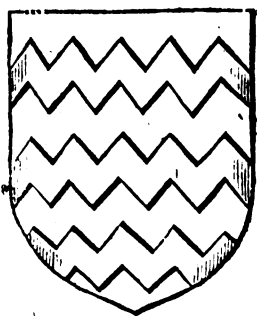
The *Field* is Argent, two *bends*, Gules. This *Coat-Armour*, I finde in an Ancient *Manuscript*, of Collection of *Englishmens Armes* in *Metall* and *Colours*, with the *Blazon* in *French*, of the time of our *Henry the Sixt*, as it is apparent by the Character of the letter : ouer which *Coat-Armour* is there written the bea-  
rers name, viz. *Monsieur Iohn Haget*; from whom *Master Bartholmew Haget*, late *Consull* of *Aleppo*, deriueth his descent. This booke at this present remaineth in the custody of a worthy friend of mine, a cu-  
rious Collector and carefull preseruer of such ancient *monuments*. There  
give this *Coat* the same *Blazon* that it there hath, by which their error appea-  
reth, who terme these *Bendlets*, and denie that two *Bendes* can be borne in  
one *Field*; which opinion of theirs occasioneth the greater admiration in  
me because the Authors which prescribe certaine and iust quantities to *Or-  
dinaries* allow the content of the *Bend uncharged* to be the fifth part of the  
*Field*. As for *Ordinaries* of other sorts borne likewise one besides another of  
the same kind, behold these next Examples.



He beareth Azure, three *Barres waues*, Argent, by the name of *Samford*. To the end I may make plaine (by demonstration) the vse of the seuerall formes of *Lines* before expressed, I made choice of this *Coat-armour*; to exemplifie the third sort of *Bunched Lines* there mentioned. This kind of *bearing* may put vs in minde, that like as in a tempestuous storme, the seas being troubled, do raise their waues one immediatly vpon an another : So likewise hath God ordained that one trouble  
O should

should succeed an other to keepe his cholen in continuall exercise, and may haue manifold experiments of his gracious prouidence and fatherly care, in preseruing of them in all their troubles, and giueth them a comfortable event, and happy end of all their afflictions: As appeareth, *Iob 5. 19. He shall deliuer thee in fixe troubles, and in the seventh the euill shall not touch thee.* It is a blessed thing to be vnder Gods correction, as witnesseth *Iob 5. 17. Behold, blessed is the Man whom God correcteth, therefore refuse not thou the chastisement of the Almighty: for he maketh the wound and bindeth it vp, he smiteth and his hands make whole, Verse 18.* Again, *he deliuereth the poore in affliction, and openeth their Eare in trouble, Iob 36. 15.* By afflictions God moueth the hearts of his Children to feele their sinnes, that they may come to him by repentance, as he did *Manasseh.* And if they be bound in fetters and tied with cords of affliction, (*Iob 36. 8.*) Then will he shew them their worke, and their transgressions that they haue exceeded, *Verse 9.* Behold God exalteth by his power, what teacher is like vnto him? *Verse 22.* Affliction bringeth vs to knowledge and acknowledging of our sinnes, as we may see, *Deuter 31. 17.*

Dauncette.

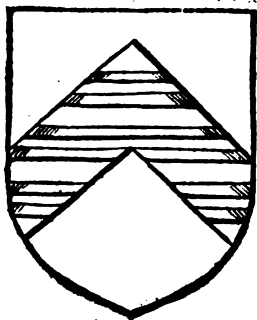


He beareth, Or, three *Barres Dauncette*, Gules, by the name of *Delamare* This example serueth to inform our vnderstanding of the vse of that sort of *Acute angled Ordinaries*, that in *Blazon* we terme by the name of *Dauncette*; and is in shape like to that other sort of *Acute angled Line*, which is there named *Indented*, but differeth from the same only in quantity, wherein these doe exceed those, as being more spaciouly drawn than they.

Ordinaries of diuers kindes.

Now from *Ordinaries* of the same kinde borne one *upon another*, and one *besides another*, with their extracted *Subdiuisions*, proceed we to *Ordinaries* of diuers kindes, and their *Diminutiues* abstracted from them, eftsoones found likewise borne both one *upon another*, and one *besides another*: Such are these next following, and their like.

Cheueron with Barres Gemelles.

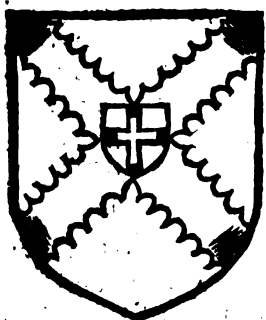


He beareth, Gules, on a *Cheueron*, Argent, three *Barres Gemelles*, Sable, by the name of *Throkemorton* of *Gloucester shire*. These are termed in *Blazon* *Barres Gemelles*, of the Latine word *Gemellus*, which signifieth a *Twin*, or children of one birth, as *Gemelli fratres*, brothers of one birth: for like as these are twinnes of a birth, so are those in like sort borne by couples.

He



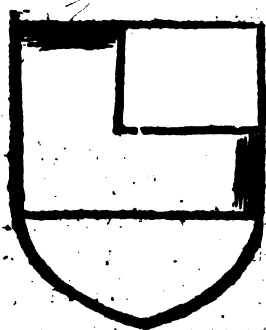
He beareth, Sable, a *Pile*, Argent, surmounted of a *Cheueron*, Gules, by the name of *Dyxton*. This Coat is found in the *Abby Church of Cirencester* in the County of *Gloucester*; and it serueth fitly to exemplifie a *Rule* formerly deliuered touching the vsuall *Blazoning* of distinct things borne in one *Escutcheon*; viz. that the *Charge* lying next and immediately vpon the *Field*, shalbe first nominated, and then things more remote.



He beareth, Sable, on a *Saltire Engrailed*, Argent, an *Escutcheon*, Or, charged with a *Crosse*, Gules, by the name of *Morris*. It may bee of some conceiued that there is false *Armorie* in this Coat, in respect of the *Escutcheon*, Or, placed vpon the *Saltire*, Argent, which is *Metall* vpon *Metall*, a kinde of bearing (as also colour vpon colour) vtterly condemned for false *Armorie*: but such kinde of falsitie is euermore meant of metall vpon metall, or colour vpon colour, placed in one selfesame *Escutcheon*: but here are seuerall *Shields*, and those pertaining to distinct *Families*, and therefore not to be holden for false *Armorie*.

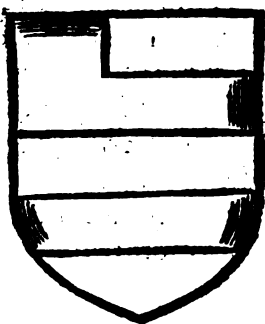


He beareth, Argent, on a *Pale*, Sable, three *Crosses Palee*, Or, within a *Bordure Engrailed*, of the second, by the name of *Crowch* of *Alswike* in the County of *Hartford*. Here you may obserue that when you are to *Blazon* an *Escutcheon* wherein are borne a *Pale* and a *Bordure*, that you must mention the *Pale* before the *Bordure*.

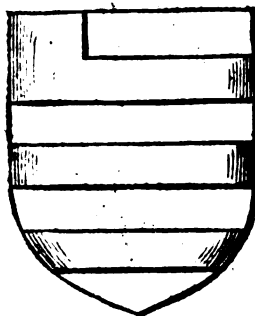


The *Field* is, Argent, a *Fesse* and *Canton*, Gules. This Coat-armour pertained to the honourable Familie of *Wooduile*, created *Earle Ryuers* in the time of *King Edward the Fourth*, who was also *L. Treasurer of England*: from whom many worthy persons of high calling are descended; As touching *Ordinaries* of diuers kinds, boin one vpon another, you must obserue, that if they bee both of one metall, colour, or *Furte*, their parts contingent are not seuered by *purfle*, for that by their formes it may bee easily conceiued what *Ordinaries* they are,

notwithstanding the defect of the *purfle*.

Barres and  
canton.

He beareth, Gules, two *Barres* and a *Canton*, Argent, by the name of *Deane*, of *Tatton* in the County of *Hertford*. As to the omission of *purfle* last before mentioned, the Rule there giuen holdeth not alone in that, but also in these and all other *Coats* of like bearing, I meane such as haue in them a *Canton* or *Quarter* borne ioyntly (as in these) with some other *Ordinary* of the same metall, colour, or *furre*, now I will adde one example of the ioynt bearing of a *Canton* with three *Barres*, as in this next *Escutcheon* appeareth.

3  
Barres.  
and canton.

He beareth, Argent, three *Barres* and a *Canton*, Gules, by the name of *Fuller*. Many more examples of *Coat-armours* of like sort of bearing could I produce, were it not that I hold these few sufficient to informe the vnderstanding of studious *Armourists*, that as well *ordinaries* of diuers kinds, as those of the same kind, are found borne one vpon another; and withall to occasion them to prie more narrowly into these curious and nice maners of bearing, which numbers of them doe sleightly passe ouer, as if they held them vnworthy of more than ordinary obseruation. But here the *Barres* are Cut too little.

Bend and  
Chiefe.

He beareth, Sable, a *Bend* and *Chiefe*, Or. This is a *Coate* of rare bearing, which I finde cut in stone in the *Abby Church* of *Westminster*, in the North part thereof. The conioyning of these two *Ordinaries* doth constitute (on the left side thereof) the forme of a *Gyronne*; and the *Ordinaries* themselues thus vnited, doe resemble the forme of the *Arithmetical* figure of *Seven* turned backwards.

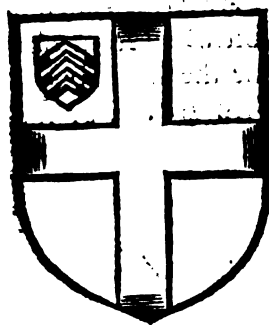
Now for *Ordinaries* of diuers kinds borne one besides another, you shall haue these *Examples* ensuing.



He beareth, Or, a *Fesse* betweene two *Cheurons*, Sable; This *Coate-Armour* was borne by *Sir Iohn Lisle Knight*, one of the first founders of the most noble Order of the *Garter*, as appeareth by his *Plate* whereon these *Armes* are enameled, and yet remaining in his *Stall* in the *Quier* in the *Chappell* of *St. George* at *Windfore*. Which *Sir Iohn Lisle* was Lord of the Mannor of *Wilbraham* in the County of *Cambridge*, of which said Mannor *William Lisle, Esquire*, is at this day Seised. A Gentleman, to whom the Studious in our anti-ent

ent *Saxon* tongue are much obliged, for the cleere light he hath given therein by his great trauell and paines.

*Robert Lisle*, who was a *baron* in the times of King *Edward the second* and *Edward the third*, bore the same Coate-Armour. And diuers *Ancient* and *Eminent Nobles* of this kingdome doe rightfully quarter these *Armes*, being descended from the heires generall of the Family of *Lisle*.

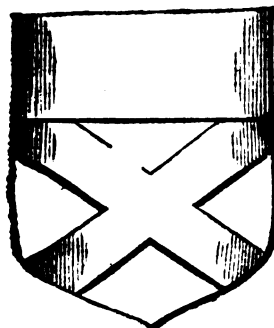


He beareth, *Gules*, a *Crosse*, *Argent*, in the *Dexter Quarter*, and *Escucheon*, *Or*, charged with three *Cheurons* of the first, by the name of *Saint Owen*; which *Familie* either for affection, or for some *Lands* which they anciently held of the house of *Clare*, may seeme to haue assumed the *Armes* of the said *Clare* in the *dexter point* of the *Field*; which forme of bearing is of very rare vse.

*Crosse and Escucheon Dexter.*

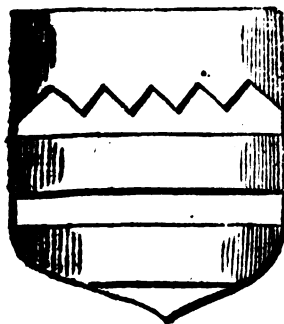


He beareth, *Argent*, a *Crosse flourey*, *Gules*, in the *Sinister quarter*, an *Escucheon*, *Sable*, charged with a *crosse* of the first; by the name of *Penthar*. This Coate I haue also inserted here because of the variety and rarity of it, being of no lesse rarenesse than the former, and seldome scene to be borne by any: in *Blazon* of which I breake not the *Rule* formerly giuen, by twice repeating the word *crosse*, because it is in the *Escucheon* by it selfe.



The *Field* is *Topaz*, a *Saltire* and *chiefe*, *Ruby*; and is the *Armes* of *Sir Edward Bruse Knight*, Lord of *Kinlosse* in *Scotland*, sometime Master of the *Rolls* of his *Majesties Court of Chancerie*. These *Armes* sometime belonged to the old *Bruses* of *Amundale*, and also to the *Earles of Carrick*, out of which House this right honourable Lord deriveth his descent.

*Saltire and Chiefe.*



He beareth, *Gules*, *two barres* and a *chiefe indented*, *Or*, by the name of *Hare*; and as I take it, deriued from the ancient *Armes* of *Harecourt*, whose *Coat-Armour* it is if the *chiefe* were away. In this *escucheon* you may obserue in some part, the variable shape of *chiefes*, occasioned by reason of diuers formes of *lines* (before shewed) whereof they are composed. The rest, time and diligent obseruation will make plaine.

*Barres and Chiefe indented.*



Cheueronels  
and Chiefe.



Earle of Pem-  
brooke.

The *Field* is Azure, three *cheueronels*, braised in the *base* of the *escutcheon*, and a *chiefe*, Or. This Coat-Armour pertaineth to the honourable Familie of *Fitz-Hugh*, sometime ancient *Barons* of the North parts of this Land; of whom the right honourable the Earle of *Penbrooke* is heire, and writeth himselfe, amongst his other titles, *Lord Fitz-Hugh*, and also quartereth the Coate. These are termed in *blazon cheueronels*, in respect they are abstracted from *cheurons*, whereof they haue not alone the shape, but also a borrowed name of *diminution*, as if you should call them *minute*, or small *cheurons*.

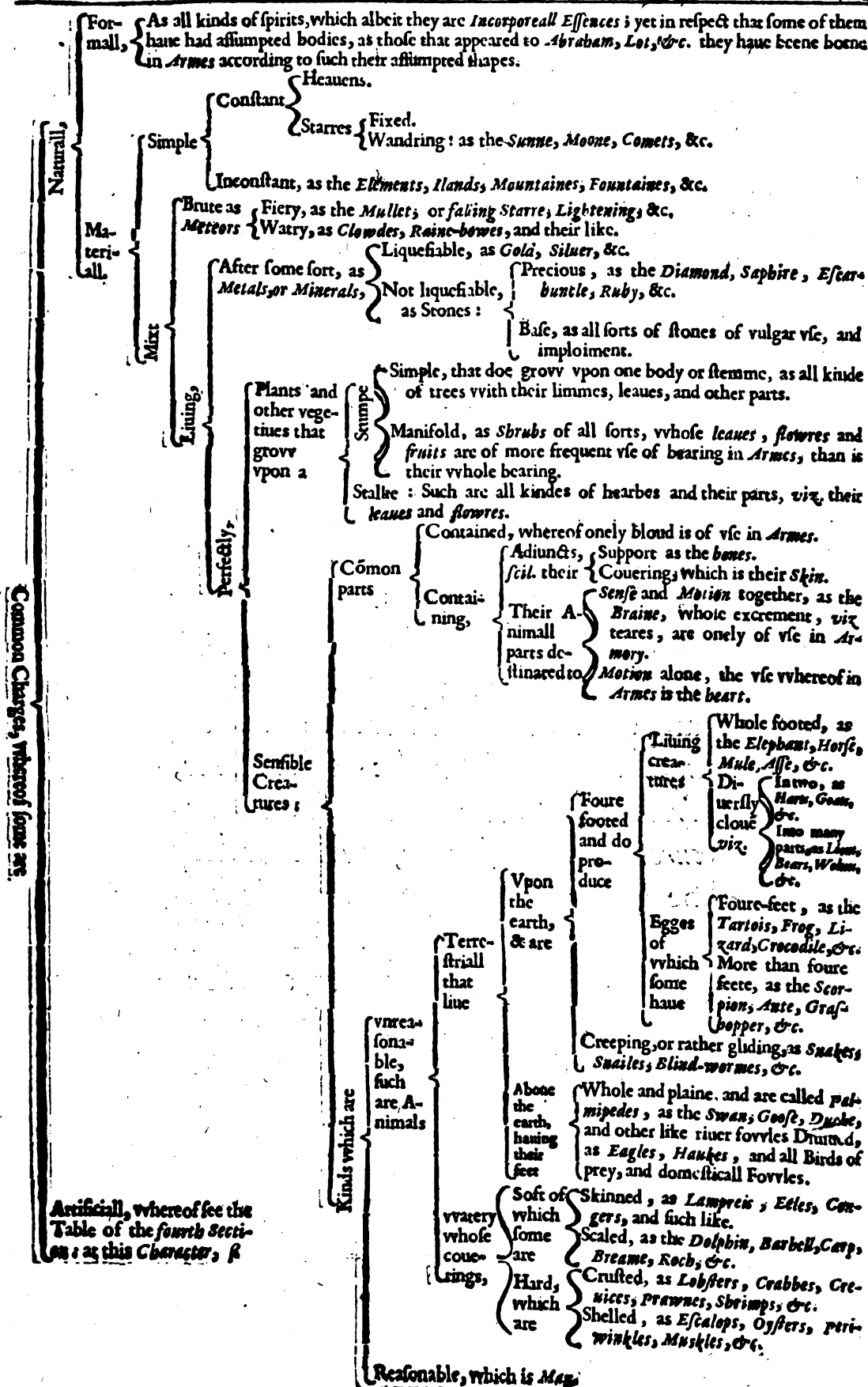
The end of the Second Section.



*Naturalia sunt specula eorum quæ  
non videntur.*

**T**His *third Section* beginneth to treat of such *Charges of Coate-Armours* as are called *Common Charges*, whereof some be *Naturall* and meerely formall ; such are *Angels* and *Spirits* : and others are both *Formall* and *Material* : as the *Sunne*, *Moone*, *Starres*: as also such *Natures* as are *Sublunar*, whether they be *living* after a sort, as all *kinds of Minerals*, or that they *live Perfectly*, as all manner of *Vegetables*, and *Sensitive Creatures*, with their *Generall* and *Particular Notes, Rules, Precepts* and *Observations*.

## The Table of the Third Section.





## SECTION III.

## CHAP. I.



Having performed the taske which our proposed Order imposed on vs, touching *Proper charges*, together with their making, and diuerse manner of *Bearing*: the same orderly *Progreſſion* now calleth vs to the handling of *common charges*, mentioned in the *second member* of the same *distribution*. By *common charges* I meane all such *other charges* hereafter following as are not hitherto handled.

Common Charges what.

Whether they bee

{ *Naturall*,  
{ *Artificiall*.

Things *Naturall* (according to *Philosophers*) are *Essences* by themselves subsisting. *Res naturalis est essentia per se subsistens*. *Manifold*, and in manner infinite are these things *Naturall*, as *Zanchius* noteth, saying; *Multa sunt, & propè infinita, non tam res, quàm rerum species, in Cœlis, in Aere, in Terris, in Aquis*: therefore it is not to be expected, that I should in exemplifying of them, passe thorow all the particulars of them; but onely touch superficially some of their chiefeſt, ſelected out of that innumerable variety, whereby I may manifest in what *rankes*, and vnder what *heads*, each peculiar thing must bee bestowed, according to their *ſeuerall kinds*, and ſo redeeme them from all former confused mixture.

Of things *Naturall*, ſome are

{ *Formall*,  
{ *Materiall*.

The *formall Nature* is moſt ſimple and pure, and conſiſteth of the propriety of its owne forme, without any body at all: of which ſort are *Spirits*, which (according to *Scribonius*) are *Essentia formata, rationales & immortales*, *Essences perfectly performed, reaſonable, and immortall*: I ſay, *perfectly formed*, to diſtinguiſh them from the ſoules of men, whoſe forming is not perfect in it ſelfe, but is for the *informing* and *perfecting* of the body and the whole *Man*.

Formall natures.

P

Amongſt

Amongst such formes are numbred } Angels,  
 } Cherubims.

Etymologie  
of the word  
Angell.

Ministers  
Gods messen-  
gers.

*Angels* (in the opinion of most men) are incorporeall essences of a spirituall Nature, void of all materiall substance. *Angelus*, in Latine, is the same that *Nuntius* is, that is to say, a Messenger; and the same is a name of Office, and not of Nature, as *S. Augustine* noteth vpon *Psalm* 104. saying, *Quæris nomen huius naturæ? Spiritus est. Quæris officium? Angelus est. Will you know the nature of it? It is a Spirit. Will you know the office of it? It is an Angell or Messenger.* The like may we finde (saith he) in man: *Nomen naturæ Homo, officij Miles: nomen naturæ Vir, officij Prætor: To be a Man, is a name of nature; to be a Souldier or Prætor, is a name of office. Angels are Messengers, by whom God hath manifested his will and power to his Elect in Christ Iesus: In which respect also the Ministers of God are called in Scriptures Gods Angels, and therefore to be honoured as his Embassadors and Messengers; and their doctrine is Euangelium, the good Angelicall Message of life eternall with the Angels in Heauen.*

All *Angels* are of like spirituall substance, of like intelligent faculcie, of like will and choice; In fine all of them created like good, and in nature perfect. Neuerthelesse, as all men by nature and naturall dignity are alike, but by accident some of them are of more esteeme and worthinesse than others: So it is also with *Angels*, inasmuch as some of them (if we giue credit to Philosophers) are appointed to attend the motion of the Heauens, others to repress the rage of Devils, as appeareth *Iob* 8. Others haue charge of preservation of Kingdomes, and to keepe vnder the rage of Tyrants, as is manifest, *Daniel* 20. Some haue charge of some particular Church, others of *Apostles* and *Pastours*, and others of priuate persons, *Psalm* 91. And all of them are by Scripture said to be *Ministring Spirits*.

Of this diuersitie of functions, and severall administrations, it is thought (because some of these offices are of higher imployment than others are) that some of them are simply called *Angels*, some *Archangels*, some *Vertues*, some *Dominations*, as *Saint Hierome* expressly sheweth.

And albeit these heavenly Spirits be in their owne nature void of all corporeall or materiall substance, yet is it certaine, when it pleased God so to imploy them, they had assumed bodies for the time, to the end they might the more effectually accomplish the service that God had inioyned them. Such bodies had the three *Angels* that appeared to *Abraham*, *Genesis* 18. Such bodies also had the two *Angels* that came vnto *Lot*, *Gen.* 19. And as God gaue them bodies for that time, so did he giue them also the faculties answerable to such bodies: viz. to walke, talke, eat, drinke, and such like. These bodies and bodily faculties were giuen them, to the end they might more familiarly conuerse and discourse with the godly; to whom they were sent, and the better performe the charge inioyned them, insomuch as they did vnfeignedly eat and drinke, as *Zacharias* noteth; whereby they did the better conceale their proper nature, vntill such time as they should make knowne vnto men what they were indeed. Hereupon it seemeth the Ancients of forepassed ages haue vsed the bearing of *Angels* in Coate-Armours,

Assumed  
Bodies.

Armours, according to those *bodily shapes* and habits wherein they appeared vnto men, as in example.



The *Field* is *Iupiter*, an *Angell volant in bend*, pointing to the *Heauens* with his *right hand*, and with his *left* to the *Earth*; habited in a *Roabe close girt*, *Sol*: hauing an *escrolle* issuing from his mouth, containing these *four Letters*, *G. I. A. D.* These *Letters* doe signify the words vttered by the *multitude* of heavenly *Souldiers*, that did accompanie the *Angell* which brought vnto the *Shepheards* the most ioyfull tidings of the *birth* of our blessed *Sauour Iesus Christ*, praising God, and saying, *Gloria in excelsis Deo, & in terra pax*:

*Glory to God on high, and on earth peace.* This Coate may well beleeue any *Ambassador*, or *bringer of happy newes*, especially such as first plant *Religion* in any *country*; in which respect this our nation hath bene more glorious both in *preseruing* and *propagating* the *purity* of religion, than any other of the *World*.



The *Field* is *Mars*, an *Angell standing direct*, with his hands conioined, and eleuated vpon his brest; habited in a long *Roabe close girt*, *Luna*: his wings displayed, as prepared to *flie*, *Sol*. Amongst the Coat-Armours of such as were assembled at the *Councell of Constance*, *Anno Domini 1413*. I finde this Coate, borne by the name of *Branger de Cernisia*. Furthermore, amongst the persons there resembled, I finde that the King of *Arabia* bare for his Coate an *Arch-angell*, couped at the *brest*, the wings displayed, and in-

signed in the forehead with a *crosse*. And that *Gedeon Episcopus Pellicastrensis* did beare an *Angell* issuing out of the *base* of the *escoccheon*, with his hands conioined, and eleuated on his brest, the wings displayed for *readinesse* of flight.



He beareth *Luna*, vpon a *chequeron Saturne*, three *Angels kneeling*, habited in long *Robes close girt*; with their hands conioined, and eleuated as afore said, and their wings displayed, *Sol*. This Coate is said to be borne by *Macloek Krm of Wales*. And indeed this forme of *kneeling* well fitteth the *Angels*, to shew their continuall adoring of their *almighty King*; in whose chamber of *Presence* they daily wait: but that we should *kneele* to them, that themselves condemne in the *Apocalyps*: and *Saint Paul* expressly for-

biddeth *Angell-worship*. And indeed a madnesse it is, when Christ commands vs to pray, *O our Father*, that any should teach vs to pray, *O my Angell*.

Bearing of  
Cherubims.

gell. After *Angels Cherubims* (whose vse in Armory is lesse frequent) are to be handled. Of these I finde two examples of severall bearing; the one out of *Hieron. Bara*, expressing the sole bearing of a *Cherub*; another out of *Leigh*, of a *Cherub* borne vpon an *Ordinary*: to which I haue thought fit to adde a Coate of name, for a more manifest proofof their vse in *Armes*, as also to shew that they are borne as well with *Ordinaries* betweene them, as vpon *Ordinaries*.

Cherub  
Sol.

He beareth *Iupiter*, a *Cherub* having three paire of wings, whereof the uppermost and nethermost are counterly crossed, and the middlemost displayed, *Luna*. As to the formes of those *cherubims* that covered the *Arke*, it is of some holden, that they had the similitude of certaine birds, such as neuer any man hath scene; but that *Moses* saw in his most blessed *Vision* such shapes vpon the *Throne* of God. But *Ioseph Lib. Antiq. Indaic. 8.* saith, *Ha cherubica effigies quanam specio fuerim nemo vel conijcere potest vel eloqui*: Of what shape these *cherubims* were, no mortall man can coniecture or utter.

Cherubim  
vpon an Or-  
dinarie.

He beareth *Luna*, on a chiefe, *Iupiter*, a *cherub* displayed, *Sol*. The *cherubims* were pourtraicted with wings before the place where the *Israelites* praied, to shew how speedily they went about the *Lords* businesse. *Cherubim* (according to *Zanchius, Lib. 2. de Nominibus Angelorum*) is not the name of any order of *Angels*, or celestiall *Hierarchy*, (as others would haue it) but such as may well agree with all *Angels*; neither doth that name alwaies signifie their nature, or ordinarie office, but for a certaine reason, euen so long as they doe appeare to be such, as by those names they are signified to be. And it is to be obserued, that *Cherub* betokeneth the singular number, and *Cherubim* the plurall number.



The *Field* is, *Sable*, a *cheuerson* betweene three *cherubims*, *Or*. This Coate pertained to the right worthe *Gentleman*, *Sir Thomas Chaloner, Knight*, sometimes *Gouernour* to the most high and mighty *Prince Henry*, *Prince of Wales*, *Duke of Cornwall* and *Rothsay*, and *Earle of Chester*. In our diuision we distinguished these from *Angels*, because by most they are taken for a distinct order aboue ordinarie *Angels*, taking that name from the fulnesse or abundance of *diuine* and *mysticall science*. Thus haue you *Examples* of *Cherubims* borne, not onely *Sole*, but also vpon and with *Ordinaries*.

## SECT. III. CHAP. II.



FROM things naturall that are meere<sup>ly</sup> formall, we come to such as are *Naturall* and *Materiall*. Those are said to be *Essences Materiall*, that doe consist of a *Body* subiected to *motion* and *alteration*; *Natura materiata est essentia in corpore motui obnoxia subsistens*, A *Materiall nature* is an *Essence* subsisting in a body subiect to motion.

Of naturall and materiall things. Materiall defined.

These are { *Simple*,  
                  *Mixt*.

*Simple* are certaine *Orbicular* or *round bodies*, or *bodily Essences*, originally consisting of an *unmixed matter*.

Of these some are { *Constant*.  
                              *Inconstant*.

Those are said to be *Constant natures* which in respect of their perfection are of most lasting continuance; such are the *Celestiall Globes* and the *Starres*.

Constant natures.

The heavenly *Spheres* or *Globes*, are { *Immouable*.  
  *Mouable*.

Spheres.

The *Immouable* is holden to be that *uttermost sphere* that glistereth so gloriously as that it dazeleth the sharpest sight of man, and is called *Caelum Empyreum*, the *first Heauen*: whereof wee shall bee better able to iudge and speake; when God shall bring vs thither, and yet our *Starre-gazers* will take vpon them to talke so confidently and particularly of those incomprehensible bodies, as if they had beene there and suruaied euery corner thereof. This *celestiall Globe* (according to *Scribonius*) is the *Mansionplace* and *Palace* of all the *heauenly Natures*; wherein the *Angels* and other the *Blessed* of God, doe with endlesse ioy behold the presence of *Almighty God* face to face. To this place (according to the same Author) were *Enoch*, *Elias* and *Paul* rapt vp before their deaths.

Immouable.

But now for more orderly progression herein, forasmuch as we haue occasion here offered to speake of a *Sphere*, we will first shew what a *Sphere* is, and so proceed to the rest.

A *Sphere* is a figure or body exactly round of all parts, and voide of all angles and corners. The *Sphericall* or round forme is of all other the most perfect, as also the most beautifull capable and fit for motion, in as much as it is voide of all corners, which might giue impediment to mouing therefore is this forme most agreeable to the *Heuens* and *Celestiall bodies*,

Sphere what. Sphericall forme perfect.



which are euermore in continuall and restlesse motion. It was requisite then, that the perfectest body, (such as the heauens are) should receiue the perfectest forme, which is the orbicular or round figure. *Figura Spharica* (saith Aristotle, *Lib. de Cælo & mundo*) *est omnium figurarum immobilior.*

The motion of the Heauens is the most sincere and vnlaboured of all motions, *Mouetur enim sine labore, & fatigatione, Arist. de Cælo 2.* As also it is said in Ecclesiast. 16. 26. *The Lord hath set his workes in good Order from the beginning, and part of them he sundred from the other, when he first made them. He hath garnished his workes for euer, and their beginning so long as they shall endure: they are not hungry, nor wearied in their labours, nor cease from their Offices, Verse 27.* Againe, *None of them hindreth another, neither was any of them disobedient to his words, Verse 28.* He buildeth his Sphaeres in the Heauen, and hath laid the foundation of the Globe of Elements in the earth: he calleth the waters of the Sea, and powreth them out vpon the open earth; *The LORD is his name. Amos 9. 6.*

The matter whereof the Heauens are composed, hath in it this naturall propertie, not to be mooued violently, neither yet naturally to rest. As the same Author testifieth in these words, *Natura materia Cæli est innata non mouere violenter, & non quiescere naturaliter, Lib. de cælo:* without intermission is the motion of the Heauens. Therefore are high and noble Spirits resembled to the celestiall bodies according to *Lipsius, Alti æthereique animi, ut ipse æther, semper gaudent motu:* Men of ethereall or heavenly spirits cannot be idle, but are euermore in action, and exercise of things commendable and vertuous, being thereto moued, and quickened by an honest and free disposition and affection of the will and desire of the minde: *Omnia enim honesta opera* (saith *Seneca*) *voluntas inchoat, occasio perficit.* But vertue hardly receiueh her due merit at all seasons. Neuerthelesse, *Sape honorata est virtus, etiam ubi eam sefellit exitus.*

The circular motion receiueh beginning in it selfe, and hath the Timotheest passage: for in all other formes you shall finde *Angles*, either more or lesse, which doe giue impediment to motion, whereby they giue occasion of some stay or rest (as I haue said before.) Therefore it behooued, that the sincerest body should be fitted with the simplest forme and motion. In this kinde of motions of the Heauens, is signified the very eternity of God, wherein there is neither beginning nor ending to be found; and therefore it is rightly said by the *Apostle, The Inuisible things of God are conceiued and understood by his creatures:* as also his cuerlasting power and diuine essence, whereof his visible workes are the expresse Characters.

*Mercurius Trismegistus* in his description of God, resembleh him to a Sphaere, saying, *Deus est Sphæra, qua ratione sapientia qua comprehenditur, cuius centrum est ubique, circumferentia vero nusquam, &c.* God is a Sphaere that is apprehended by reason, whose center is euery where, and his circumference no where. For God hath neither beginning nor ending, he wants beginning, because he was not made by any; but was himselfe the Creator of all things; and he is void of ending, by reason that hee had no beginning: *Nam quicquid finitur, in sua principia resoluitur,* Whatsoever hath an end, the same is resolued into that it was at the first.

As

As touching the Substance of the Heauens *Scribonius* saith, that it is *Corpus constans ex aqua, in firmissimam essentiam instar pellis extensa concameratum*. It is a body, (saith he) consisting of *Water*, in the most solide substance thereof spread out *vaultwaies* like a Skinne.

Substance of  
the Heauens

Though it may seeme to thee (Courteous Reader) that I doe vndertake a needlesse labour in manifesting that the glorious Heauens and Earth, were formed and framed by the most powerfull God, a thing so frequent in the sacred Scriptures, and also so cleere, as that no man can doubt thereof: yet giue me leaue for my owne particular, who doe labour to apprehend euery occasion to publish the glory of the Eternall and Omnipotent God (which is the maine and principall end of our Creation) especially sithence the order of my *Method* requireth the same; and that *bonum aliquod saepius repetitum delectat*; Giue me leaue, I say, in this my latter impression, to reprove my selfe for my too much neglected duty in my former: that so, though verry late, yet at the last, I may preferre the Glory of God before the Order of *Method*.

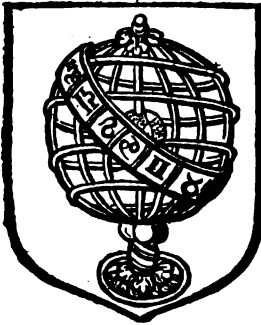
The Moueable Spheare of the Heauens is the *Firmament*. The *Firmament* is that *continually moouing-Heauen*, which with his swift *Reuolution* swaieth all the *Inferiour Orbs*, and is called in *Latine Firmamentum* (according to *Scribonius*) a *firmitate*, that is, of the *stability* thereof; meaning (as I conceiue) either the *durable subsisting* of it, or else the *vnmoueableness* of the *two Poles*, *Arctike* and *Antarctike*: otherwise, one selfesame thing cannot be said to be *moueable* and *constant*, but in a diuerse respect; euen as an *Iron wheele* in a *Clocke*, though still in motion, yet both in respect of the metalline solidity, and of the sure fastning to the *Axell*, it may be said to be *Firme* and *Vnmoueable*. If any man bare a *representation* of the Heauens, in his Coate-Armour, whether the same haue the likenesse of a *Solide* or *Armill Spheare*, they must be reduced to this head: of this kinde did the famous *Archimede* choose for his *Deuice*, who before his death, commanded that a *Spheare* should be ingrauen on his *Sepulchre*. And such a bearing is honourable for any great professor of *Astronomy*, not such *witlesse wizards* and *fortunetellers* as vsually deceiue the world with their idle predictions, but those noble spirits, whose *Eagle-eyes* search out the true natures, reuolutions and properties of those *Supernall Essences*.

Moueable Fir-  
mament.

The regardfull consideration of the Heauens and the *Ornaments* thereof together with their *certaine* and *orderly motions*, should mightily moue and prouoke vs to raise vp our thoughts, from the loue and contemplation of base and earthly objects (whereon we vsually dote) to the *admiration* of his *vnspokeable power* and *loue* of his *incomprehensible goodnesse*, who made such a wonderfull *Architecture*; first, to serue for our vse in this life, and afterward, to bee our blessed *Palace* and *Mansion* in a better life. For though all creatures demonstrate the wisdom of their wonderfull *workmaster*, yet the Heauens especially *declare his glory*, and the *Firmament his handy worke*: which made the godly King *Dauid*, to rise out of his *bed* in the *night*, to behold the Heauens, and thereby recoll to minde the perversity of *Man*, which neuer keepes the course that God prescribeth, whereas those bodies though void of sense, yet from their first *creation* neuer faltered in their endlesse iourneies.

Now

Now fithence I haue demonstrated, and laid open vnto you what a *Spheare* is, the forme, perfection, dignity, propertie, motion, substance, and the like; I will now shew vnto you, an Example of a *Shield*, illustrated with manifold variety of Celestiall Bodies, &c. Which will be very necessary and commodious to be inserted in this place.



The *Feild* is, Or, a *Spheare*, Azure, beautified and replenished with manifold variety of *Celestiall bodies*, environing the *Terrestriall Globe*, All proper.

These were the Ornaments wherewith the *Shield* of that famous and valiant Grecian Captaine *Achilles* was illustrated and garnished: Which he caused to bee engrauen therein, to the end that the minde of the beholders of them might bee raised thereby to a considerate contemplation and meditation of the admirable power and wisdom of the Omnipotent Creator of them: which

Duty whosoever performeth, hee accomplisheth the summe and effect of all true Nobilitie.

This *Shield* did *Vulcan* garnish with variety of starres of manifold kinds, and added thereto the skillfull feates and practises aswell of peace as of Warres, and all their rights and Offices; omitting (in a manner) nothing pertaining to the well gouerning of the assemblies and societies of men.

By this inuention did he labour to manifest vnto vs, that there is no shield more powerfull to resist the vehement and violent assaults of aduersé fortune; than for a man to be furnished throughout with the compleat Armor of cardinall vertues, so shall he be fitted and prepared to sustaine whatsoeuer brunt, or forcible encounter shall assaile him.

If wee shall compare this *Shield* of *Achilles*, thus garnished and furnished with manifold varieties of things, both *Celestiall* and *Terrestriall*, with those Coate Armours that consist of *Lions*, *Griffings*, *Eagles*, and such other Animals, or rauenuous creatures; we shall finde that to be more available to chase away and foyle all passionate perturbations of the minde, occasioned by the occurrence of some sudden & vnexpected danger, than any, or al of these together can be; by how much that compriseth a mixture of calamities and comforts together. For as the Globe of the earth doth represent vnto vs the dreadfull and dismall dangers that attend our mortall state, by reason of the manifold mutability of things *Sublunar*, to the daunting (oftentimes) of the most valiant: so contrariwise, the *Celestiall* formes doe represent vnto vs an Antidote or preseruatiue against all dangerous euent and Accidents, when we call to minde that those *Celestiall* powers, or rather Gods power in them, is able to diuert or mitigate in a moment all harmefull euent and dangers whatsoeuer, be they neuer so deadly. For these *Celestiall* bodies are Gods mighty and strong Armie, wherwith he oftentimes discomfiteth and subdueth his Enemies, and such as seek the spoile & destruction of his chosen people. As we may see *Iudges* 5. 20. *They fought from Heauen, euen the Stars in their courses fought against Sisera. The Sunne staied his course at the prayer of Iosuah, 10. 12. And the Sunne abode, and the Moone stood still, vntill the people auenged themselves vpon their Enemies, verse 13. And there was no day like that before it, nor after it, that the*

Lord

*Iudg. 5.*

*Iosuah. 10.*

Lord harkened to the voice of man, for the Lord fought for Israel. And againe, Ecclesiast. 46. 4. Stood not the Sunne still by his meanes, and one Day was as long as two, vers. 14.

Ecclesiast. 46.

By these visible formes we should bee incited and prouoked (vpon their view) to invoke the most powerfull God, for his aide and deliuerance, when we finde our selues any way distressed or beset with perils by the Example of *Iosuah*: Hee called vnto the most high gouernour, when the Enemies pressed vpon him on euery side, and the mighty Lord heard him, and fought for him with Hailestones, and with mighty power. So should we receiue like comfort in all distresses, as *Iosuah* did. Thus should their view put as euer more in minde, to raise our thoughts to Godward, and take euery occasion to glorifie him, by inuocating him for his aide; and say with the Kingly Prophet *Dauid*, *I lift my Eyes to the Hills from whence commeth my helpe, &c.* So should wee euer more in all distresses find the comfort of his euer ready and neuer failing promise and prouidence: *For in all things, O Lord, thou hast magnified and glorified thy people; And hast not despised to assist them in euery time and place,* *Wisdom. 29. 21.*

Wisdom. 29. 21.

These kinds of Coat-Armours are so much more noble and excellent, than these that we receiue by descent from our Progenitors (as remunerations of their vertuous demerits) by how much they haue in them store of Art, witty Inuention, and of efficacy to admonish and put vs in minde to persist in the performance of our Duties.

This manner of adorning of *Shields* doth *Aldrouandus* commend about all other garnishings, saying *Nihil equè atq; Philosophia. ab omnibus aduersis tuetur, nihil eius explicatū aptius est ad scutum exornandum et honestius.* There is nothing that doth so safely protect a man against the damage of aduerser Fortune, as Philosophy doth, neither is there any thing more fitt and seemly to beautifie a *Shield* withall than the explanation therof.

Emblemes, *Hieraglyphicks*, and Ensignes of noble Families, inasmuch as they doe intract our eyes vnto vertue, they cannot be defaced or blemished with our great wickednesse: The reason thereof doth *Farnesius* giue in these words, *Cum virtutum imaginibus tantum debemus, quantum mutis preceptoribus: Si ille tamen muta dici possunt, qui in silentio omni Doctrinā sunt verbosiora.* Of all the things that are (saith *Cicero*) there is nothing in the world that is better, nothing more excellent, nothing more beautifull and glorious to behold; and not only that there is, but that nothing can be thought or imagined to be of more surpassing beauty than the world; whereunto *Lipsius* annexeth this addition, Examine the vniuersality therof, consider the great and small parts therof, and you shall finde them composed and compacted in such orderly sort, as that they cannot possibly be bettered for vse, or more glorious to behold. The consideration wherof moued King *Dauid* to breake forth in admiration.

The *Sphericall* figure is of all other formes the fairest, the most capable, and the simplest, and comprehendeth all other formes: In a *Sphericall Line* the end is all one with the beginning, therefore it doth aptly agree with the noblest and perfectest Body, such as the Heauens are.

There is nothing that more apparently expresseth the *Sphericall* or round Forme of the heauens than doth the *Sunne* by his Circular motion; *The Sun*, saith *Salomon*, Ecclesiast. 1. 5. *riseth and goeth downe, and draweth to his place where he riseth.*

Ecclesiast. 1.

To the most simple body, the simplest motion is due, as also the simplest forme and shape.

Those things are said to be moued without labour, which are moued without any intermission or rest, or any appetite or desire of rest: such is the motion of the Heauens, because they are Circular or round: In the *Circular* motion there is no rest at all.

That the world is *Orbicular* or round it is manifest by the infallible testimony of the Prophet Dauid, *Psal. 89. The Heauens are thine, the earth also is thine, thou hast laid the foundation of the round world, and all they that dwell therein, Psal. 24. 1.* The *Orbicular* forme that we obserue to be in *Celestiall* bodies is to them natural, but *Accidental* to the Elements. According to that saying, *Figura Spharica in Celestibus est essentialiter, in Elementis verò accidentaliter. Arist. 1. de Celo.*

A *Starre* (which is next to be considered after the *Heauens*) is a permanent and constant *Essence*, and the more *condensat* or *compacted* part of the *Sphere*, wherein it is *fixed*, for the *illuminating* of *inferiour* bodies: for albeit it be an vsual *distinction*, that of *Stars* some are *fixed*, & some are *Planetary* or *wandering*, yet they are indeed all *fixed* alike, and settled in one *certain* part of the *Sphere*, but in respect of our eye, and in reference of their motions one to another, they haue a diuers *aspect*, and so haue gotten a diuers name. It is holden that the *fixed* *Starres* are discerned by their *sparkling* or *twinkling*, by reason that our sight being bound as it were by the forciblenesse of their resplendent raies, our eyes doe become wauering and trembling in beholding them; and for this cause ought all *Starres* to be made with their raies or *pointes* *waued*, as in example.

Starre of six  
pointes.



He beareth *Sable*, a *Starre*, *Argent*, by the name of *Ingleby*. If this *Starre* were borne *Or*, which is his proper colour, it would adde much more grace vnto it, especially in regard of the *Azury* *Field*, the proper colour of the *Heauens*, wherein *Starres* haue their naturall mansion. For a *Starre*, saith *Farnesius*, is a *Mysticall* *Character*, or *Figure* of *God*, to whom all worship and religion doth properly appertaine; for like as *Starres* are called in *Latine*, *Stella*, a *stando*, because they be euermore *fixed* in the *Firmament*: so there is nothing more *constant* or of more *perpetuity* than *God*, whose sacred will is the *Regular* direction of all things whatsoever; and therefore may it bee said not vnfitly that they signifie *God* and *Religion*, or otherwise some eminent quality shining aboue the ruder sort of men, as a *Starre* in the obscurity of the *night*.

Now the chiefeft, but not the sole end of the Creation of *Starres*, was not alone to giue light, and with their influence to be assisting to the *Sunne*, and *Moone* in their procreation, production and fructification of the *Seeds*, *Setts*, *Plants* and *Herbes* committed to the *Earth*; but also to the designation and foreshewing of *Times* and *seasons*, like as the *Sunne* and *Moone* were, as shall be shewed in place convenient hereafter. As for Example, The rising of the *Starre* *Arcturus*, placed neare to the Beare, called *Vrsa Maior* or the greater Beare, denoteth vnto vs the presence of the *Spring*.

This

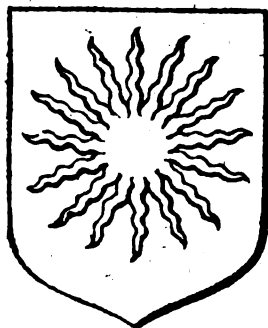
This *Starre* sheweth it selfe after the expiration of *Ianuary* and *February*, as a manifest note of the beginning of the *Spring*, when the *Sunne* entrencheth the signe of *Aries*.

The rising of the *Pleiades* or seuen starres doe demonstrate vnto vs that the *Haruest* season is at hand; and so forth of others. We may reade hereof, *Iob* 38. where he speaketh of the influence of these and of other *Starres*.

The most part of all the *Starres* are as it were publishers and proclaimers to admonish vs what wee ought to doe in each season concerning the things seruing for the vse of this present life.

*Starres* are Gods Instruments, whereby he worketh the effects of his prouidence in these inferior bodies; *Instrumenta autem utitur Artifex pro suo Arbitrio*, An artificer useth his Tooles at his pleasure and to serue his will. In vaine therefore are the predictions of them that take vpon them to foretell of things contingent, and that shall come to passe in future time, and will confidently affirme what good or euill fortune shall befall a man: A thing that is onely knowen to the secret will of God, and resteth in his diuine prouidence to dispose thereof at his good pleasure. As appeareth, *Pro.* 20.24.

As to the number of points whereof a *Starre* consisteth, we must obserue, they must neuer be fewer than six; but when the same is formed of more, then must you in *blazoning* of them expresse their certaine number: for sometimes you shall finde a *Star* formed of *sixteene points*, as in this next example shall appeare.



He beareth, Argent, a *Star* of *sixteene points*; Gules, *Starre* of *sixteene points*, by the name of *Delahay*. The field of a *Coate-Armour* (as some men doe hold) being *Argent* or *white* doth signifie *Literature*, and the *Charge* surmounting the same being *Gules* or *Red*, which is an Imperiall Colour, and is sometimes *per Synecdochen*, taken (as the thing signified) for the signe it selfe that is thereby represented: And white, being a token of *Iustice* (is in such a Case) surmounted of *Red*, which is proper to fortitude, betokeneth as they coe conceite it *Learning*,

which giueth place to *Armes*; and not *Armes* to *Learning*. This did the *Poets* secretly expresse, when they preferred *Pallas* to be the *Gouernesse* of *Learning*, and *Mars* being a man, to the manning of martiall affaires; whom they would haue to receiue the denomination of *Mars*, *A magnitudine Artis*.

The excellency of the *Stars* is highly commended, *Eccles.* 43.9. where speaking of the glorious beauty of their order and constellations, it is said, That it is a *Campe* pitched on high, shining in the firmament of beauen. The beauty of the Heauens are the glorious *Starres*, and the Ornament that shineth in the high places of the Lord. By the commandement of the Holy one they continue in their order, and faile not in their watch. And the particular *Starres* (saith *Dauid*) God calleth by their names; as likewise doth patient *Iob* remember the titles of seuerall constellations.

*Stars* are sometime found pierced, and other whiles charged: for the difference of which two formes of bearing, you haue had a rule formerly deliue- Piercing what.

Starres euer-  
more pierced  
round.

red. Moreouer, it is a rule infallible, that the *piercing* of *Starres* must be euermore round; for the *piercing square*, and *Losengewises* are repugnant to the nature of *Starres*. Here I will giue you a *generall obseruation*, touching *Bearing of Ordinaries and common-charges together*.

Rule.

That in the mixt bearing of Ordinaries and common Charges together, all common Charges may be and are borne

In, vpon,  
or with

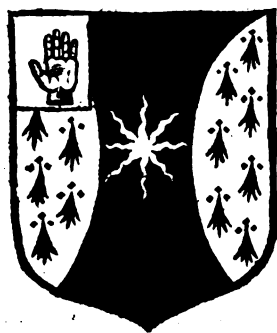
Chiefe,  
Pale,  
Bend,  
Fesse,  
Cheueron,  
Barre,  
Gyronne,  
Croffe,  
Saltire,  
Orle,

or one common Charge  
in, vpon, or with another

The vse of the  
generall rule.

This *Generall rule* I haue thought good to set downe in this place, here being my first entrance into the handling of *common charges*, and where their *mixt bearing* with *Ordinaries* is first mentioned, to the end that the same may serue as the sterne of a *Ship* to direct your vnderstanding, touching such interposed bearing of any of the *Common charges* with *Ordinaries*; because I labour to shunne all idle iterations, and multiplicity of vnprofitable examples, tending to one and the same end. This forme of *bearing* shall you finde disperfedly, yet not confusedly, exemplified in this worke, that will giue approbation to the *generality* of this *note*, which doth not warrant this forme of bearing alone in these, but also generally in all other *Coat-Armours* of like kind. Of these seuerall formes of bearing, I haue chosen some particular examples, as in these next *Escoccheons*, and others shall follow in their proper places.

Starre of eight  
points.

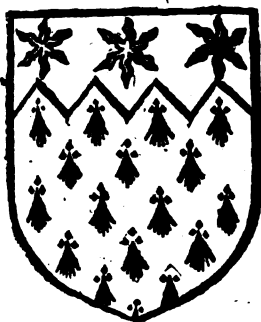


Stars why cal-  
len Gods Ar-  
my.

Hee beareth, Sable, a *Starre of eight points*, betweene two *Flanches*, Ermyne, on a *Canton*, Argent, a *Sinister hand*, Couped at the wrist, Gules. This is the Coate-Armour of *Sir Iohn Hobart*, of *Blicklinge* in the County of *Norfolke*, Knight and Baronet. Starres are numbred amongst the Hoste of heauen, for that it pleaseth G o d sometimes to execute his vengeance vpon the wicked, with no lesse dreadfull destruction by them than by Numerous and militant Armies, as appeareth by the place

of Scripture, by mee formerly cited, *Iudges*, 5. As touching the Colour of Starres, I hold it sufficient to name them onely when they be borne properly, and in their naturall Colour, which is, Or; but if they be of any other Colour, then the same must be named: as for the *Canton* thus charged, it being an augmentation or remuneration given by our Late Dread Soueraigne King Iames, to such as his Maiestie aduanced to the dignity of Baronet (it being an Order and degree by him erected,) One of which number was *Sir Henry Hobart*, Knight and Baronet, and late Lord Chiefe Iustice of the Court of Common Pleas; Father to this *Sir Iohn Hobart*.

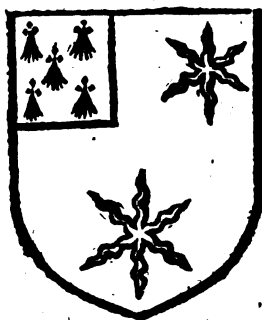
*bart.* I shall haue better ocession to speake thereof in the 6. Section and Chapter 2. When I come to treat of such Armoriall Signes as by the Soueraignes fauour are sometimes assigned for Augmentations.



He beareth, Ermyne, on a *Chiefe Indented*, Gules, three *Stars*, by the name of *Eſcourte*. When you finde any *ordinary charged vpon* (the *Field* hauing no other *charge*, as in this example) you must reckon their *charging* to be a dignity vnto them, forasmuch as they are deemed to be thereby greatly honoured. In regard whereof they are called *Honourable Ordinaries*: like as this *Chiefe* is *charged*, so shall you finde the *Bend*, *Cheneuron*, *Fesse*, *Saltire*, *Barre*, and all other the before mentioned *Ordinaries*, charged vpon, as before we obserued, and hereafter shall appeare.

Indented  
Chiefe.

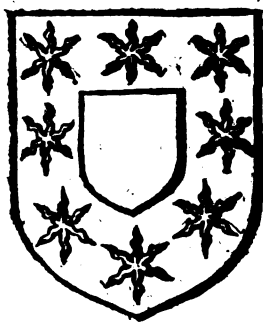
Ordinaries  
when, and why  
called Hono-  
rable.



Hee beareth, Gules, *three Starres*, a *Canton*, Ermyne, by the name of *Leuerton*. Here I doe name *three Starres*, as if the *Canton* were away, as well to the end that the manner of their position may be perfectly vnderstood by such *blazon*, as also to shew that the *Canton* doth not rebate the *Starre* in the *Dexter point*, but onely doth *surmount* the same.

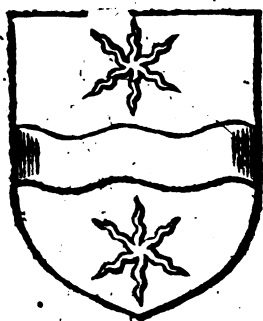
A Canton.

VVhy blazon-  
ned three  
Starres.  
S. are not  
rebated.



He beareth, Gules, an *escutcheon*, Argent, betweene *eight Starres* in *Orle*. This Coate is borne by Sir *Iohn Chamberlen* of *Preſtbury* in the County of *Glouc.* Knight These *Stars* are said to be borne in *Orle* or *Orle-waies*, but they cannot be properly said to be an *orle* of *Stars*, because they haue no *connexion* to fasten them together, but are borne seuerally and apart one from another.

Escutcheon  
within an Orle



The *Field* is *Diamond*, a *Fesse wauey* betweene the *two Pole-Stars*, *Arcticke* and *Antarcticke*, *Pearle*. Such was the worth of this most *generous* and *renowned* Knight, Sir *Frances Drake*, sometime of *Plimmouth*, as that his merits doe require that his Coate-Armour should be expressed in that selected manner of *Blazoning*, that is fitting to noble personages, in respect of his noble courage and high attempts atchieued, whereby he merited to be reckoned the honour of our *Nation* and of *Naual* profession, inasmuch as he cutting  
thorow

Pole Arctike.  
and Antartik.

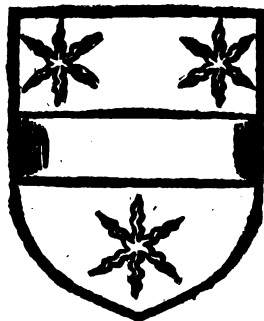


thorow the *Magellanike Straits*, *Anno Domini* 1577. within the compasse of three yeeres he encompassed the whole world; whereof his *Ship* laid vp in a Dock neere *Detford*, will long time remaine as a most worthy monument. Of these his trauels a *Poet* hath thus sung,

*Drake, pererrati nouis quem terminus orbis,  
Quemq; semel Mundi vidit uterq; Polus.  
Si taceant homines, facient te Sydera notum,  
Sol nescit comitis non memor esse sui.*  
The worlds suruaued bounds, braue Drake, on thec did gaze,  
Both North and Southerne Poles, haue scene thy manly face.  
If thankelesse men conceale, thy praise the Stars will blaze,  
The Sunne his fellow-travellers worth will duely grace.

A Fesse be-  
tweene Stars.

Ordinaries cal-  
led most wor-  
thy partitions.



He beareth, Argent, a Fesse betweene three *Starres*, Gules, by the name of *Euerard*. The three *Starres* expresse in this *Escoccheon*, may put vs in minde of that threefold path of Religious passage vnto the Heauenly *Canaan*, viz. moderation and sobriety, towards our selues, Piety towards God, and Iustice towards men.

The *Starres* may signifie vnto vs, a hopefull suc-  
cesse and happy euent, in the turbulent time of Tem-  
pestuous flaws and turmoyles of this present life.

Like as in the *Winter* season the *Starres* shine more cleere and resplen-  
dent than in the *Summer* time: euen so is the glory and vertue of a Gene-  
rous and magnanimious spirit more evidently discerned in a shattered and  
broken estate, than in prosperiry.

Whensoever there is a separation of common charges borne in Coate-  
Armours, by reason of the *Interposition* of some of the before mentioned  
*Ordinaries*, then are they not termed *Ordinaries*, but most worthy *Partitions*;  
and they are such (saith *Leigh*) as though the common charge annexed doe  
occupie more than one point of the *Escoccheon*, yet euery of them is in as great  
effect as though it were one onely thing, by the reason of *Soueraignty* of the  
same *Partition* interposed.

Thus I haue giuen you a taste of the *Particular* and *Variable* manner of  
bearing of *Ordinaries*, commixt with common charges, according to the *Gene-  
rall* rule formerly giuen. As for example, that common charges are borne with  
*Ordinaries*, you may see in the first and third of these sixe *Escoccheons*: that they  
be borne vpon *Ordinaries*, it is manifest by the second *Escoccheon*: that they are  
parted by *Ordinaries* interposed betweene them, it appeareth by these last  
*escoccheons*: that they are borne in forme of *Ordinaries*, or *Ordinarie waies*  
it is cleere by the fourth *escoccheon*. Note, that albeit I haue here set downe  
but one example of each of these particular formes of bearing, yet must you  
hold that in euery of these seuerall sorts there are diuers other particular  
kinds of composition of Coat-Armours, as shall appeare hereafter at large  
vnto the diligent obseruer. Furthermore, whereas I haue giuen only two  
examples

examples of *Common charges* borne with *Ordinaries*, one example of *Ordinaries charged upon*, one of *Ordinaries interposed*, and one of *common charges borne Ordinary-waies*, or in forme of *Ordinaries*; you must vnderstand by the first sort, all *common charges* whatsoever, borne with a *Pale*, *Bend*, *Fesse*, *Chevron*, or any other of the *Ordinaries* before named in any sort by the second: all sorts of *Ordinaries charged upon* with any kind of *common charge*: by the third, an *interposition* of whatsoever sort of *Ordinarie* between *common charges*: lastly by the fourth, you must vnderstand all sorts of *common charges* borne in forme, or after the manner of a *Crosse*, *Saltire*, *Pale*, *Bend*, *Fesse*, or of any other of the said *Ordinaries*. These haue I here handled briefly, because I must of necessity deale more copiously in each particular of them in places better fitting thereunto.

Note.

## SECT. III. CHAP. III.



Thus farre of such *Starres* which we called *fixed*: Now of those *Planets* whose shapes are of most vse in *Heraldrie*; I meane those two glorious *Lights*, the one for the *Day*, the other for the *Night*: for, as for the other *five planets*, because their aspect is lesse to the view, therefore they cannot easily admit a different forme from the *fixed Stars*. The *Sun* is the very fountaine of *Light*, and (as some *Philosophers* thinke) of *Heat* also; and all the *splendor* which the *Moone* hath, it borroweth from the *Sun*: and therefore as the *Sun* goeth farther off, or neerer to her, so her light doth increase or diminish. And between both these and the *Stars* there is a great conformity, in respect of their sparkling and resplendent beames, which are in appearance more euident, and in operation more effectually, or at least more palpably discerned in these, by reason of their neerenesse vnto vs, than of those that are from vs so farre remote. But herein they are vnlike, that the beautifull and blazing brightnesse of these is oftentimes subiect to the *passion* of darkning or *eclipsing*. Of whose glistering, eclipsing and variety of formes, we haue in *bearing*, these and other like *examples* following.

The aspect of the planets is lesse to the view.

The borrowed light of the Moone Conformity of planets with Planets.



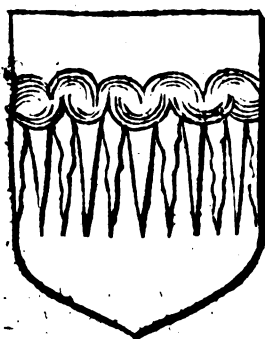
He beareth, Azure, a *Sun* in his *glory*, by the name of *S. Cleere*. To expresse the colour of the *Sunne* being thus borne, I hold it needlesse: for who knoweth not that the *chiefest glory* and highest commendation that may be given to the *Sun* doth consist in this, that he is beautified with the brightnesse of his *proper beames*, which cannot bee better expressed than by the colour *Gold*, or *Gold-yellow*. But if it be borne of any other than this, which is his *natural colour*, then must the same bee expressly mentioned, as in due place shall appeare.

The Sun in his glory.

The *Sun* is called in Latine *Sol*, according to some *Authors*, *vel quia solus ex omnibus sideribus est tantus*, *vel quia quum est exortus, obscuris alijs solus apparet*: for that only he is so great, or for that when he is risen, he so darkneth all the rest with his *splendor*, as that he alone appeareth in heauen, as a *Monarch* in his *Kingdome*.

The forcible  
power of the  
Sun, i. e.

dame. Of the glory and excellency of the Sun, it is said, *Eccle. 42. 16.* The Sunne that shineth, looketh on all things, and all the workes thereof are full of the glory of the Lord. And againe, *Eccle. 43. 2.* The Sunne also, a marvellous instrument, when he appeareth, declareth at his going out the worke of the most high. At noone it burneth the Country, and who may abide for the heat thereof? *ver. 3.* The Sun burneth the Mountains three times more than he that keepeth a furnace with continuall heat. It casteth out the fire vapours, and with the shining beames blindeth the eies. Great is the Lord that made it, and by his commandement bee causeth it to runne hastily. And if we consider how many foggy mists it dispelleth, how many noisome vapours it consumeth, and how all creatures are overcome with the heat thereof, we shall find that King David did very aptly compare it to a Giant (for strength) refreshed with wine (for the heat) to run his course, for his swift motion.



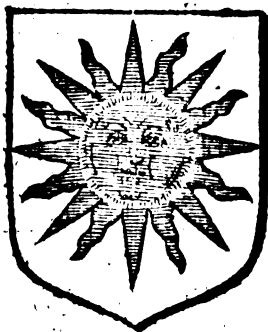
charge, as in this next example.

He beareth, Gules, a chiefe, Argent, on the lower part thereof a cloud, the Suns resplendant Raies thereout issuing, Proper, by the name of *Lesone of Whitfield* in *Northampton-shire*. The former example wherein the Sunne is borne, doth represent a visible forme of a corporeall shape of a body, from which these Raies or beames here demonstrated may be apparantly seene to issue; And these are as it were Strained through a Cloud. Sometime one Ray or beame of this glorious Planet is borne in Coate-Armour, without any other



He beareth, Azure, One ray of the Sunne, issuing out of the dexter corner of the Esccheon Bend-waies, proper by the name of *Aldam*. Here I doe not in the blazon make any mention of the three points or lines which are on either side of the ray, for in Nature they haue no essence, but proceed from the weakenesse of the Eye which is not able to behold so glorious an object as the Sunne.

Occasion of  
the Sunnes E-  
clipse.



He beareth, Or, a Sun eclipsed, Sable. If this colour were not accidentall in respect of the eclipse of the Sun, the same should not haue been named. The Suns eclipse is occasioned by the Interposition of the Moone, which though it be farre lesse in quantity, yet comming betwixt vs and the Body of the Sunne, it doth diuert the Beames thereof, and debarreth vs of the sight of them euen as the interposition of our hand, or any other smal body, before our eies, doth debarre vs from the sight of some greater Mountaine. For to think that the Sun doth lose his light by the Eclipse, as doth a candle being extinct, proceedeth out

our of meere rusticke ignorance : as the like error is in those, who think the *Sunne* loseth his light, or goeth to bed every night, whereas it doth only remoue it selfe from our *Horizon*, to inlighten other *Countries* situated in other parts of the world. As was well expressed by *Secundus* the *Philosopher*, who being demanded by *Adrian* the *Emperour* what the *Sunne* was, taking his *Tables* in hand, wrote in this manner : *Sol est Cæli oculus, caloris circuitus, splendor sine occasu, diei ornatus, horarum distributor* : It is the *Eie* of heauen, the *Circuit* of heat, a shining without decay, the daies *Ornament*, the *houres distributor*. The most miraculous *eclipse* of the *Sunne* that euer was, happened then when that *Sun* of *Righteousnesse*, the *Sonne* of *God*, was on the *Crosse*, when all the *Earth* was so benighted at noone-day, that *Dionysius Areopagita* a *Heathen Athenian* cried out, *Either the world was at an end, or the Maker of it was suffering some great agonie*. The *Starres* and *Planets* hitherto spoken of doe shine alike, or after one manner. Now others there are which shine after a diuerse sort : such are the *Moone*, and *Comets*, which we call *Blazing-Starres*. Neither are we ignorant, that in proper speech, and truth of *Philosophie*, *Comets* are not *Stars*, but *Meteors* : yet the *Vulgar opinion*, and the receiued name and shape vied in *Heraldrie*, may warrant me for thus ranking them amongst the *Stars*. But as touching the *Moone*, her *light* is meereley *reflectiue*, as the brightnesse of a *Looking-glasse* against the *Sun* ; and in respect that her substance is very vnequall, as in some parts of thicker substance, and in some parts thinner, therefore she is *unequally* inlightned by the *Sun-beames*, which maketh the weaker *eye*, and weaker iudgement, to fancie a face of a man in the *Moone* : whence wee haue gotten the fashion of representing the *Moone* with a face. But why the *Sunne* should haue the like, I wot not, vnlesse it bee that he should not be outfaced by the *Moone* being his inferiour. The most wise and provident *God*, before the creation of his other workes, did first create the *Light*, to teach man to lay the first foundation of all his actions in the light of true knowledge, thereby to direct his waies aright, and that his doings be not reprobued as workes of darkenesse : especially sith *God* would not suffer the *Night* it selfe to be so wrapt in darkenesse, but that the *Moone* and *Stars* should somewhat illuminate it. And according to the diuerse apparitions of the *Moone*, hath she her diuerse denominations in *Heraldrie* ; as her *Increment*, in her increase ; her *Complement*, when she is at *Full*, her *Decrement*, in her *Waning* ; and her *detrimment*, in her *Change* and *Eclipse*. And according to these varieties, is she also diuersly borne in *Coate-Armour*, as the examples following will shew.



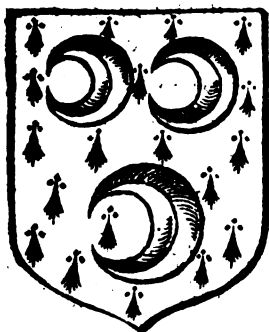
He beareth, *Gules*, an *Increscant*, Or, by the name of *Descus*. This is the state of the *Moone* from her entrance into her first *Quarter*, which is most vsually the seventh day after the *change*, vnto her *full*. In which time she is more and more illuminated, vntill she hath filled her *Circle*. This word *Increscant* signifieth the *Moones Increment*, or increasing estate : and it may fitly represent the rising fortunes of some hopefull *spark*, illightned and honoured by the gracious aspect and beames of his *Soueraigne*, who is the bright *Sunne*, and

R

fountainē

Entry of the  
Moone into  
her first quar-  
ter.

fountaine of all the *light* of glorious Nobility, and may conferre the *royes* of his grace on whom it best pleaseth him.



Hee beareth, Ermyne, *three Increscents*, Gules. This Coate pertaineth to the family of the Symmes of *Dauntre* in the County of Northampton.

Complement  
of the Moone  
what.



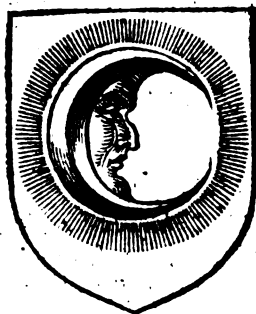
Proper co-  
lour of the  
Moone.

Use of the  
Moone.

The Moone  
Mistresse of  
Mutabilitie.

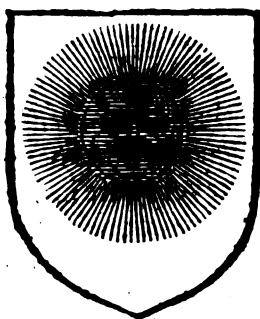
He beareth, Azure, a Moone in her Complement, (which is as much to say, as the Moone illustrated with her full light.) proper Here you need not to name the colour of the Moone, for the reason before deliuered in the first example of the Sunne. The proper colour of the Moone we in Heraldrie take to be Argent, both for the *weakenesse* of the light, and also for distinction betwixt the blazoning of it and the Sunne: and therefore when we blazon by Planets, we name Gold Sol, and Silver Luna. Concerning the use of the Moone, it is said, Eccles. 43. 6 The Moone also hath be made to appeare according to her season, that it should be a declaration of the Time, and a signe for the World, Verse 7. The Feasts are appointed by the Moone, the light thereof diminisheth vnto the end, Verse 8. The Moone is called after the name thereof, and groweth wonderfully in her changing. The Moone is the Mistresse by which all moist, mutable and vnconstant things are ruled; as Mulier, Mare, Flumina, Fontes: a Woman, and the Sea, Riuers, and Fountaines: the ebbing and flowing of the Sea following the motions of the Moone.

The Moone  
in her decre-  
ment.



He beareth, Azure, a Moone decreffant, Proper, by the name of *Delaluna*. This the state of the Waning Moone, when shee declineth from her Full, and draweth to her last Quarter, which is accomplished most commonly the *seuenth* day after she hath attained the Full, and receiueh a diminution of her light, to the wasting of the one halfe thereof; and from the said *seuenth* day after her full, she diminisheth continually more and more, vntill she become againe (as many honest men are) *corniculata*, *sharpe-horned*, and suffereth continually diminution vnto the instant of her Change; and differeth from her prime state after the Change, onely in this, that the first (represented by the first of these Examples) is turned to the right hand of the *esccheon*, and this other to the left. And hitherto I haue proposed examples of her naturall aspects: you shall now see her accidentall forme, as in example.

He



He beareth, Argent, a *Moone* in her *detriment* or *Eclipse*, Sable: the *Moone* is *Eclipsed*, onely at such time as she is at her *full state*: and *diametrically* opposite vnto the *Sunne*; when by interposition of the Earth betweene them, shee seemeth to our sight for the time to be deprived of her *light*, through the shadow of the grosse body of the Earth. This is a *passiue forme* of the *Moone*; and such her *Passions* are called in Latine, *Labores Luna*, the *throwes* or *pangs* of the *Moone*. In former time the old *Germans* thought the *Moone* was

The *Moone* in her *detriment*.

*Passiue formes* of the *Moone*.

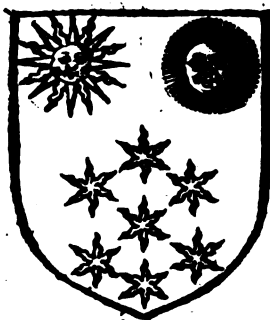
in a *Trance*, and vsed to shout and make a noise with *Bassons*, to wake her: or else they supposed she was angry with them, and therefore they howled till shee looked cheerefully on them againe. Of this *mutable* state of the *Moone*, thus writeth the Poet:

*Nec par aut eadem nocturna forma Diana,  
Esse potest usquam, semper hodierna sequente:  
Dame Cynthia imitates the Dames of our Nation;  
Every day she attires her selfe in a new fashion.*

Which occasioned a witty *Morall* related by *Plutarch* (as I thinke) how on a time the *Moone* sent for a *Tailor* to make her a *Gowne*, but he could neuer fit her, for it was euer either too little, or too bigge for her; which was not the *Tailors* fault, but her owne *inconstancie*: so impossible a thing is it to fit the humours of one that is fickle and vnstable.

VVitty morall.

Sometimes you shall finde all these seuerall kindes of *Lights* before expressed, borne together in one *Escoccheon*, as in example.



He beareth, Azure, the *Sunne*, the *Full Moone*, and the *seuen starres*, Or, the two first in Chiefe, and the last of orbicular forme in base. It is said that this *Coat-Armour* pertained to *Iohannes de fontibus*, sixth *Bishop* of *Ely*; who had that (after a sort) in his *escoccheon* which *Ioseph* had in his *dream*, *Gen. 37.9.* where the *Sunne*, *Moone* and *eleuen Starres* did doe him reuerence; signifying, his *Father*, *Mother* and *eleuen Brethren*. For as in *Scripture*, so in *Heathenish* deuotions also, the *Sunne* and *Moone* were accounted the

*Sunne Moone* and *seuen Starres*.

*Male* and *Female*, and sometimes *Man* and *Wife*; and as the *Moone* hath all her light from the *Sunne*, so hath the *Wife* from the *Husband*; and as the *Moone* is euer lighter on that side which looks towards the *Sunne*, so should the *wife* study to be fairest in her *husbands* eie. And many *wiues* in their *husbands* absence doe truly imitate the *Moone* in this, that they are lightest when their *Sunne* is farthest from them. Howsoeuer this marriage betwixt *Sunne* and *Moone* was made vp, it is certaine that once the *Banes* were forbidden; as appeareth by one, who speaking of *Queene Maries* daies and of her Marriage, relateth, how when the *Sunne* went first a *woing* to the *Lady Moone*, all *Nations* (especially those of hot *Countries*) preferred a petition to *Iupiter*,

*Holinsbeds* *Chronicle* in *Q. Mary*.

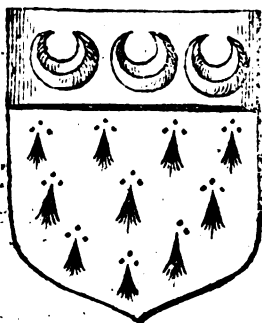
to hinder, the *Nuptials*; alleaging, that there then being but one *Summe*, yet he scorched and burned all, but if he should marry, and get other *Summes*, the heat would so increase, as all must needs perisht: whereupon *Iupiter* staied the match for that time, or at least, was so propitious, that no illie came of the coniunction of those *fiery flames*. The severall *states* of the *Moone* increasing and decreasing before handled, are now very rare in *be-rings* and in manner antiquated, inasmuch as in these daies, not onely their *shapes*, but their very *names* also are extinct, and in stead of them we have another new coined forme, having neither the *name*, *shape*, nor yet so much as the *shadow* of the former remaining, as may be scene in this next *esccheon*.

Comets.



*Esccheon*; so they are also borne vpon the honourable Ordinaries as in this next example.

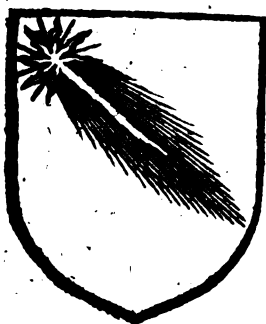
He beareth, Argent, three *creffants*, Gules, by the name of *Butuillaine* of *Northamptonshire*. At this day wee take no notice of any other forme, either of the increasing or decreasing *Moone*, but onely of this *depraved shape*, which corrupt custome hath rashly hatched, as a forme much differing from those before exemplified, if not meerey repugnant to *Nature*. The *Patricians* of *Rome* vsed to weare the badge of the *Moone* on their shooes: as these *Cressants* are, sometimes the sole Charge of the *Field*, as in this last



He beareth, Ermyne, on a *Cheefe Sable*, three *Cressants*, Or, by the name of *Préston* of *Suffolke* as appeareth in diuerse Ancient Bookes remaining in the *Office of Armes*. Concerning the *chiefe* and *furres* demonstrated in this Coat-Armour, I haue elsewhere at large spoken of them in their proper places.

The other sort of *Starres*, that doe shine after a diuerse sort, are those that wee call *comets* or *Blazing-Starres*, whose *Forme* is commonly as in this next *Esccheon* is reprented.

Comets.



He beareth, Azure, a *Blazing-Starre*, or *Comet* streaming in *Bend*, proper. The comet is not of an *orbicular shape*, as other the *celestiall natures* are; but doth protract his *light* in length like to a *beard*, or rather dilate it in the mid'st like a *hairy bush*, and growing thence *Taper-wise*, after the manner of a *Foxe-tail* and it doth contract his substance or matter from a *slimy exhalation*, and hath not his being from the *creation*, neither is it numbred amongst the things *naturall*, mentioned in the *History* of *Genesis*, but is *Ali-*  
quid

quid præstat naturam; and yet placed with the heavenly bodies, because they seeme to vs to be of that kinde. They are supposed to prognosticate dreadfull and horrible euent of things to come: wherevpon *Lucan* saith,

*Ignota obscura videntur sidera noctes,  
Ardentemq; polum flammis, caloque volantes  
Obliquas per inane faces, crinemq; timendi  
Sideris, & terris minitantem Regna Cometam.*

*In sable nights new starres of uncouth sight,  
And fearefull flames all o're the Heauens appeare,  
With fry Drakes, and Blazing-bearded-light,  
Which fright the world, and Kingdomes threat with feare.*

### SECT. III. CHAP. IV.

**S**O much of the first Member of the distribution before deliuered, viz, of Constant essences, which are onely those *Celestiall creatures*, which being void of this corrupt mixture that is found in all creatures *Sublunar*, haue a priuiledge by diuine appointment from the mutabilitie, whereto all things vnder the *Moon* are subiect. Now come we to that other member thereof, namely, such as are *Inconstant natures*, so far forth as there is vse of them in *Armes*. *Inconstant Natures* are bodily Essences of small continuance by reason of their ignoble or base substance, such are the foure Elements, viz. *Fire, Aire, Water and Earth*.

*Fire, Winters treasure: Water, Sommers pleasure.*

*But the Earth and Aire, none can euer spare.*

Elements are simple essences of small stability, and the vnmixt things (as *Scribanus* noteth) and according to some *Authors* called *Elementa ab alendo*, of nourishing: but *Saint Hierom* calleth *Elementa, quasi Elementa*, for their proportionable mixture in the composition of the bodies *sublunar*, whereby they are made fit for motion: of these Elements these examples next following haue a representation.



He beareth, Argent seuen Firebrands *Flammant*, and *Scintillant*, Proper. Some Writers do affirme that none of the *Mechanical trades* were found out by men before, they had fire, which being at the last obtained, and the vse thereof known, from thenceforth were produced all manner of *Arts* behoouefull for mans vse, and through assistance of fire, they did daily put in practise some new inuention and experimental prooffe, whereby they attained their perfection of skill. Yet if we weigh the manifold mischiefs that sometimes come by fire, we might doubt, whether the good or the hurt thereby insuing be greater. For both *Fire* and *water* are good seruants, but vnruely masters.



*Fire* in the Scriptures is often taken for a speciall token of Gods fauour, and that he is pleased with the Sacrifices that are done vnto him; as when he answered (as it were by *Fire*) like as wee reade *Iudges 6.21*. Then the Angell of the Lord put out the end of his staffe that he held in his hand, and touched the fleth and unleauened bread, and there arose vp *Fire* out of the stones, and consumed the fleth and unleauened bread, &c. And as when *Eliab* contended with the Prophets of *Baal* touching the manifestation of the true God; Then the *Fire* of the Lord fell, and consumed the burnt Offerings, and the wood, and the stones, and the dust, and licked up the water that was in the trench, *1 Kings 18.38*. And againe, when *Salomon* had made an end of praying, *Fire* came downe from heauen and consumed the burnt offerings, and the Sacrifices, and the glory of the Lord filled the House, *2 Chro. 7.1*.

VVhereupon  
this Coate  
was giuen.



He beareth, Argent, a *Cheueron*, Sable, between three flames of *Fire*, Proper. This Coat standeth in the Church of *Barkley* in the County of *Glocester*, in a window on the South side of the same.

The *Cheueron* being (as we before haue said) a memoriall and token of building, it may seeme the *Heralds* were not well aduised to put *Flames* of *Fire* so nere it: but it is no inforced coniecture, to suppose that this Coate-armour was first giuen to him who had restored some publike edifice, which *Fire* had consumed. This next ensuing hath also a resemblance with it.

Fire what it  
signifieth.



He beareth, Argent, a *Cheueron* voided, Azure, between three flames of *Fire*, Proper, by the name of *Welles*. Many Coate-armours seeme to allude to the beawers names, but surely this is not so, this hot *Element* hauing little affinity with that watry mansion. *Fire* betokeneth zeale, and every Sacrifice was offered with *Fire*, to shew with what zeale we should burne, that come to offer prayer, or praise and thanks to the Lord: the *Holy Ghost* also descended vpon

Hypocritically  
zeale.

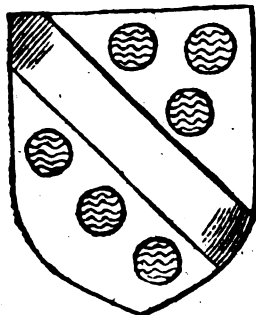
the *Apostles* in *Fire*, to shew the seruency of them vpon whom it rested. But as here this painted *Fire* yeelds little heat, so doth an *Hypocrite* coloured zeale; and many now adaies might beare such painted *Fire* vpon an *Escutcheon* of Pretence, for their Deuice.

Force of  
Counsell.



He beareth, Argent, two *Billets Raguled*, and Truncked placed Saltirewaies, the *Sinister* surmounted of the *Dexter*, Azure, inflamed on their tops, Proper. This is a *Duch* Coate, and is borne by the name of *Shurstab*. Not vnfitly is the force of counsell shadowed vnder the *Fire* of *Promethheus*, because that as *Fire*, so counsell doth giue light to the darkest obscurity of things.

He



He beareth, *Diamond, a bend, Topaz, betweene six Fountaines, proper, borne by the L. Sturton.* These *six Fountaines* are borne in signification of *six springs*, whereof the *Riuer of Sture* in *Wiltshire*, hath his beginning, and passeth along to *Sturton* the seat of that *Baronie*. And to this head are referred, *Spaciofa Maria, Vada Speciosa, Fluij lati, Fontes Grati* : The *spacious Seas, The beauteous Shallowes, Riuers spreading, Fountaines pleasing.* The *Sea* is the *Riches* of a *Kingdome*, and a *faire Riuer* is the *Riches* of a *Citie* :

A Bend betweene six Fountaines.

and therefore their *Waues* are held good *bearing* for one that hath done service vpon either.

*Fresh and sweet Waters* are reckoned amongst Gods peculiar blessings promised to the obseruers of his lawes, and those of chiefeft ranke; *For the Lord thy God bringeth thee into a good land, a land in the which are Riuers of Waters, Fountaines and depths that spring out of the Valleyes and Mountaines, Leuit. 26.7.*



Hee beareth, *Or, a Rocke, Sable, by the name of Securades.* A *Rocke* signifieth *safety, refuge, or protection*, as *Psal. 31. Thou art my rocke and my fortresse; &c.* For he that resteth vnder the defence of the *Almighty* is like a *Castle* of *strength* situated vpon an *inaccessible Rocke*, whereto none can approach to doe hurt. I haue set this as a *patterne* of the *earth*, as being one *principall parcell* thereof, and withall to represent the *stability* of the *earth*, which *God* hath so fixed that it *cannot be removed*.

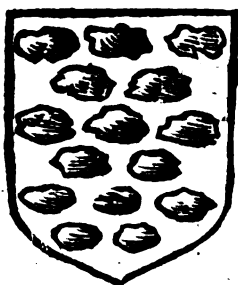
A Rocke what



The *Field* is, *Or, a Mountaine, Azure, inflamed, Proper.* This *Coat* pertaineth to the *Familie* of *Mackloide*, Lord of the *Isles* of *Skey* and *Lepes* in *Scotland*. Here you see are two *elements* borne together, the *earthly* and *fiery*. *Aetna* is like this, or else this like *Aetna*, it being a *Hill* in *Sicilie*, which vncessantly casteth forth *flames of fire*, whereto the *enuious* man may bee fitly compared, who still disgorgeth his *furious malice* against others, but it inwardly eateth out *brimstone* like his owne bowels. One writeth of this *Hill Aetna*, that on the one part it keepeth *Snow* all the yeere long, and on the other it *ener burneth*, like those who can breathe hot and cold out of one mouth.

A Mountaine inflamed.

The

Fifteene  
Ilands.

The *Field* is, *Argent*, *fifteene Ilands*, diuersly coloured. This *Coat-armor* pertaineth to the king of *Spaine* in respect of certaine *Ilands* of that number within his *Dominions*. And amongst these examples of *earthly bearing*, I haue produced the bearing of a *Mountaine* (a heauie *bearing*, but much in vse among the *Germanes* : ) *Hillockes* and *Turfes* might I adde, which may sooner bee conceiued by the vnderstanding, than delineated by my *Pencill*. Touching the *Element* of the

*Aire*, I haue represented no *shape*, for to doe that were as wise an attempt, as to weigh the *Wind* in a *ballance* : yet some haue expressed the boistrous motions thereof by a *mans face*, with swollen and puffed *Cheekes*, whence issueth as much *winde* as out of the *Witches bottles* of *Norway*, who will sell any *winde* that a *Merchant* will aske for : if they sold *wines* out of *bottles*, I should sooner belecue them, and I thinke the *Butlers* should bee lesse coozened.

Witches of  
Norway.

## SECT. III. CHAP. V.

Natures of  
mixt kind.

HAVING shewed by particular examples the bearing of *simple essences*, or (at the least) of such things as haue a mutuall participation of *qualities* with them ; I will now proceed to the handling of the next member of the *Distribution*, which comprehendeth *Essences*, or *Natures* of *Mixt kinds*.

Such are { *Brute, or without life.*  
          { *Liuing.*

Meteors vn-  
perfect.

By *Brute natures* I vnderstand all *Essences* whatsoever of *mixt kinde* that are meerely void of life. Such are *Meteors*, which are *vnperfect kinds* of mixture, which by their strange apparitions doe moue their *beholders* to an admiration, and these are called *Corpora sublimia*, because they are ingendred aloft in the *Aerie Region*. The matter whereof these *Meteors* are ingendred, is a certaine attracted *fume* drawne vpon high by the operation of the *Sunne* and *Starres*.

Corpora subli-  
mia.

This fume or smoake is { *Vapour.*  
                                  { *Exhalation.*

Vapour what.

*Vapour* is a *moist kinde* of *fume* extracted chiefly out of the *water*, and therefore is easily dissolued againe therinto, and hence are *watery Meteors*. *Exhalation* is a *drier kind* of *fume*, attracted vp from the *earth*, and apt to be inflamed, and they are *firie Meteors*. There are also other *Meteors* formed of a mixture of both these *fumes*.

*Firie Metores* are *formes* consisting of hot *Exhalations* attracted into the  
*Aerie*

*Airy Region*, hauing a hot quality, which at length breaketh into a *Fire*.

Fire meteors  
what.

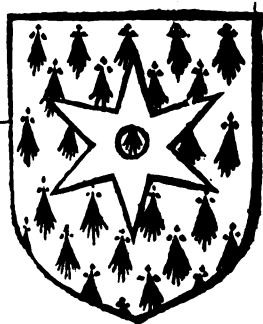
And those are  $\left\{ \begin{array}{l} \text{Simple.} \\ \text{Mixt.} \end{array} \right.$

*Simple fire Meteors* are of diuers sorts and different formes, wherof there is little vse in *Coate-armour*, except of the *falling Starre*, which of *Blazoners* is termed a *Mullet*; which is an *Exhalation* inflamed aboue in the *Aire*, and stricken backe with a *Cloud*, wherby it is forced to runne downwards in such sort, that to the ignorant a *Star* seemeth to fall. There is oftentimes found vpon the earth a certaine gelly fallen from aboue, and disperfed into *diuers points*, which of many is taken to be the substance of the *falling Star* or *Mullet*. Note that such *Mullets* borne in *Coate-armour*, are now most vsuall of *five points*, but anciently you shall finde them borne of *six points*, as in the next *Escutcheon*.

Meteors of di-  
uers sorts.

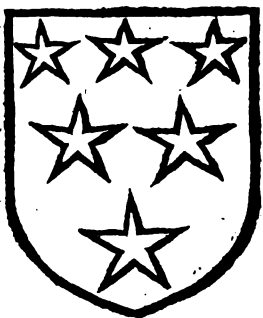
Diuers bea-  
ring of Mul-  
lets.

And so I haue scene them in diuers very Old *Rolles*, in the Custody of that worthy knight Sir *Richard Saint George*, now *Clarenceaux* king of *Armes*, whose industrious trauell in the carefull Collection of such *Antiquities*, and his free communicating of the same to the studious in that way, merits much.



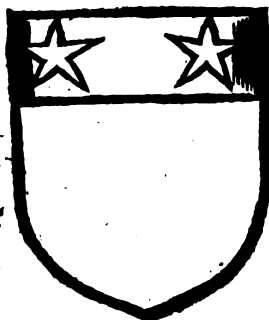
He beareth, *Ermine*, a *Mullet of six points*, pierced, *Gules*, by the name *Hassenhull*. These kinds of *Meteors* haue an apparence of *Starres*, but in existence they are nothing lesse; for they are (saith *Bekenhab*) certaine *Impressions* of the *Aire*, appearing for a time; and in time doe vanish away, because they bee of nature fluxible, and nothing permanent. Concerning the bearing of *Mullets* of *five points*, behold these examples.

Mullets of they  
6. points.



He beareth, *Azure*, *six Mullets*, *three, two, and one*, Or, by the name of *Welsh*. In *Blazoning* of *Mullets* of this forme, you shall not need to make mention of their *points*, because it is the *vsuall forme* of *Bearing* but if they doe consist of more than *five points*, then must you specially obserue their *number*, as in the former *Escutcheon*.

Of 5. Points.



He beareth, *Ruby*, on a *Chiefe*, *Pearle*, *two Mullets*; *Diamond*. I giue this selected forme of *Blazon* to this present *Coat Armour*, because it appertained to that Honoured and right worthy Knight, Sir *Nicholas Bacon*, Lord Keeper of the great Seale of England, in the Reigne of our late Queene *Elizabeth* of blessed memory, to whom he was a *Privy Counsellor*, and for his wisdom, Learning and Integrity by her aduanced to that high place of *Lord Keeper*. His eldest Sonne Sir *Nicholas Bacon*, was the first *Baronet*

S

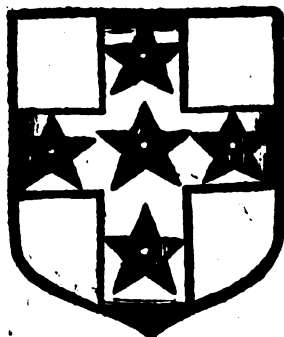
that

that our late Soueraigne King *James* of cuer blessed memory, made by letters patents vnder the Great scale of this kingdome: And Sir *Francis Bacon*, one of his yonger sonnes, was *Lord Keeper*, and afterward *Lord Chancellor of England*, in the reigne of the said King, who created him in the yeare of Grace, 1617. *Baron of Verulam*, and in the yeare following *viscount of Saint Albans*. The Printers haste and the Cutters leasure, would not permit me to insert in this *Escocheon* the second brothers difference.

Noble signification of Mullet.

Though the *falling Star* it selfe is but the *Embleme* of the inconstancie of *high fortunes* and vnshure footing of *Ambitious Aspirers*, which may shine for a time, but in a moment fall headlong from the heaven of their high hopes; yet the *Mullet* in *Heraldrie* hath a more noble signification, it being supposed to represent some diuine quality, bestowed from aboue, whereby men doe shine in *vertue*, *Learning* and workes of *piety*, like bright *Starres* on the earth, and these are *Stella dimissa à celo*, *Starres let downe from heauen by God*; not *Stella deicta*, *throwne downe*, as those which the *Taile of the dragon* threw downe, which are *Apostataes* from *God* and their *Religion*; nor yet *cadentes stella*, *falling Starres*, such as the stroke of *Iustice* and their owne demerits casts downe from the height of their honours.

Rule prescribed by Leigh.



He beareth, *Gules*, on a *Crosse*, *Argent*, *five Mullets pierced*, *Sable*, by the the name of *Randall* of *Aylesford* in the Countie of *Kent*. Sometimes the round in the midst of the *Mullet* is not of the colour of the *Field*, and then you must not take it for a *piercing*, but for a *Charge* of other signification. *Gerard Leigh* seemeth to prescribe this *Generall Rule* touching *Mullets*; that if the same doe consist of *euén points*, they must bee called *Rowels*, meaning (as I conceiue) *Rowels of Spurres*.

Diverse opinion concerning Mullets.

But he might more aptly haue applied the same in particular vnto *mullets pierced*, in respect of their neerer resemblance of such *Rowels*, than those that are not *pierced*. Some are of opinion, that all *mullets*, whether they consist of five or sixe points, *pierced*, or *vnpierced*, are *Rowels of spurres*, with this difference that those which are *vnpierced*, are *Rowels* not fully finished or made vp by their maker, and their reason is, because that in old French or Norman Language, this word *mollette* signifieth a *Rowell* of a *Spurre*; as appeareth in an Ancient French Manuscript remaining in the *Office of Armes*, where the Author there treating of the compleat *Armour* of a *Combatant à Cape à pee* according to his degree, hee there speaking of the *Harnesse* or *Armour* of the *Legge*, vseth these words concerning *Spurs*; --- *Et vngz esperous d'ores qui seront atachiez à une cordellette autour de la jambe afin que la mollette ne tourne deffoubz le pie*. The French is old, and according to the *Orthographie* of those times, which I, as precisely as I can, haue shewed you. Others thinke that the *Heralds* haue borrowed this word vled by them in *blazon* from a kinde of fish so called, nor that which is most vsually knowne by the name of *mullet*, but another not much unlike in shape to that thing which is vsed in *Armory*; and as I am informed is often found vpon

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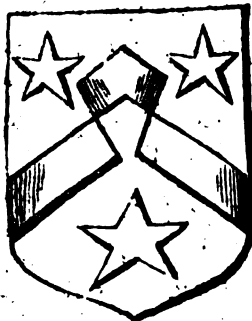
vpon the Sands at the ebbing of the Sea; and is in Kent now by the vulgar people, *propter similitudinem*, called a Taylors bottome or a Fiuefinger, and in Ancient time it was for the like cause knowne by the name of a *mullet*; the forme whereof I haue procured, according to the best description, that I could gaine from such as haue seene and well know this kinde of fish presented vnto your view here in the Margent.



And I finde in a very Ancient rolle now in the custody of the before mentioned worthy Knight *Sir Richard St. George, Clarenceux*, in the *Blazon* of *Gilbert Hausarts* Coate-Armour, those which wee now in *Heraldrie* blaze by the name of *mullets*, thereto bee termed *Estiles*, I thinke it is meant *Estoeles*; yet are not their points, which are fiue, there waied; but in this variety of opinions I leaue every man to follow what in his iudgment, he shall approue to be best and most probable.



He beareth, Argent, *two barres*, Sable, each charged with *three Mullets* of *six points*, Or, by the name of *Hopton*. As are borne vpon *Ordinaries*, so shall you finde them commixt with other *common Charges*, as also oftentimes sorted with *Ordinaries* interposed betweene them, one example whereof I will now presently shew you, which for the rarity of the forme of the *Ordinarie* is worth your obseruation.



Hee beareth, Sable, a *Cheueron Rompee*, betweene three *Mullets*, Or, by the name of *Sault*. This *cheueron* in *Blazon* is called *Rompe* or rather *Rompu*, from the French verbe *Rompre*, deriued from the Latine *Rumpo, Rumpere, to breake*. Thus haue you examples of the diuers bearing of these *simple meteors*; to wit, the bearing of them *sole, unpierced, pierced*, some of *fiue points*, and others of *six*.

So much of *simple fiery meteors*, so farre forth as there is vse of them in Coate-Armour: Now of such *meteors* as are of *mixt kinde*, according to the distribution before deliuered in the next precedent. These are *fiery meteors*, bred of an *exhalation* somewhat more *grosse* and *impure* than those before specified, by reason of a more thicke and slimy *vapour* whereof they be ingendered.

Meteors  
mixt.  
Fiery Meteors  
what.

Meteors of this kinde are {  
Thunder.  
Lightning.

S 2

Thunder

Thunder what

*Thunder* is an inflamed *Exhalation*, which by his powerfull force breaketh thorow the *Clouds* violently, with great noise and terrour. The forcible power thereof is rather apprehended by the *care*, than subiected to the *sight*: neuerthelesse, the ancient times haue deuised a certaine imaginarie forme whereby they would expresse the forcible power thereof, as also of the *lightning*.

*Thunder* is supposed to be ingendered two manner of waies, *viz.* When either a *hot* or drie *vapour* is inclosed in a *cold* and moist *Cloud*, and being vnable to containe it selfe therein, by reason of the contrariety, it labourerth by all meanes to finde a vent, and so struiuing by all meanes to get passage, it maketh way with great vehemency and horror of sound: such as a Glowing *Gadd* of Iron, or any other fry matter maketh, when water is infused therupon in abundance, or that it is therein drenched, it maketh a furious and murmuring sound. Such is that weake and feeble sort of thunder; that seemeth to bee ingendred in some region of the Aire farre remote from vs, yeelding onely (for a small time) a kind of turbulent noise or murmuring.

Or else it is ingendered in a more violent manner, to wit, when this inclosed drie and combustible matter, being inflamed in the *Clouds* of contrary qualities, doth breake out with vehemency: then doth it yeeld a terrible and forcible sound, nor vnlike a great peece of Ordnance when it is overcharged. And this sound thus ingendered is called *Thunder*.

This sort of sound is vsed oftentimes Metaphorically, as when God threatneth his Iudgements against sinne, he is said to *thunder* them out. In this sense doth *Petrarch* vse the same, saying, *Deus ideo tonat in Caelis, ut tu in terras bene viuas, quodque amore debueras, saltem metu facias.* For vnlesse God loued man, he would neuer threaten him, but rather punish him; forasmuch as man doth evermore minister many and those grieuous occasions of execution of Gods Iudgements.

Lightning what

*Lightning* is a vehement eruption of an inflamed *exhalation*, proceeding from *Thunder*, which though it is in time after the *Thunder*, yet it is first represented to our senses, by reason that our *sight* is farre more subtil and apprehensue than is our *hearing*. And in regard that *Thunder* and *Lightning* doe both proceed from one selfe-cause, they haue in such their imaginarie fiction conioined them both vnder one forme, after this manner.

Thunderbolt.



The Field is, Azure, *Iupiters Thunderbolt* in Pale, Or, Inflamed at both ends, Proper, shafted Saltire-wise, and winged Fesse-waies, Argent. *Chassaneus* describing the *Ensignes* of lundry Nations, noteth this for the *Ensigne* of the *Scythians*: and in the glory of *Genrositie* it is said, that *Tomyris Queene of Scythia* did beare the same in this manner. The bearing of *Lightning* betokeneth the effecting of some weighty businesse with much celerity and forceableness; because in all ages this hath bene reputed the most quicke, forcible and terrible dart, wherewith the Almighty striketh where him selfe pleaseth: which the *Heathen* religiously acknowledged, though hee thereupon inferres an irreligious conclusion, saying,

Si

*Si quoties peccent homines, sua fulmina mittat*

*Iupiter, exiguo tempore incrimis erit :*

*If God should Thunder-strike still when he sinne doth see,  
His shafts would soone be spent, and arme unarm'd would be.*

His inference had beene truer thus :

*If God should Thunder-strike till when he sinne doth see,  
All men would soone be spent, yet God still arm'd should be.*

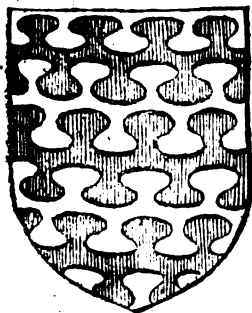
Hitherto of *Firie meteors*, now of such as be *watery*. *Watery meteors* are certaine cold and moist vapours, copiously attracted by the powerfull operation of the heavenly bodies into the *Aire*, & there transmutated into their severall formes. Of these there are diuers sorts, whereof *Clouds* are most vually borne in *Coat-Armour*. A *Cloud* is a *Grosse vapour*, attracted into the middle Region of the *Aire*, and there thickned, by reason of the coldnesse of the place hauing in it store of matter apt to ingender *water*. A *Cloud* (according to *Zan.*) is a moist thick vapour, attracted from the Waters by the heate of the Sunne, vnto the middle Region of the *Ayre*, and there thickned by the coldnesse thereof, and so continueth vntill it be againe dissolued by the Sunnes heate, and so conuerted into raine, and doth distil down in Drops. *Zanch. de meteoris aqueis*, 483. The *Clouds* are said to bee Gods chariots, as wee may see *Psal.* 104. *Hee laieth the beames of his Chambers in the waters, and maketh the Clouds his Chariot, and walketh vpon the wings of the windes.* The *Clouds* are Gods instruments wherein hee containeth and retaineth at his pleasure, the showres of Raine as in Bottels : as wee may see *Iob* 38. 37. *Who can number the cloudes by Wisedome ? or who can cause to cease the bottels of Heauen ?*

Meteors watery.

A Cloud what.

The *Clouds* are resembled to a *Sponge* replenished with *Water*, and God with the hand of his prouidence wringeth this *Sponge* moderatly, not pressing out all the moisture thereof at once, but leasurely, and by little and little after a gentle and soking manner. No pencill can make a true representation of *Clouds*, because euery instant and moment of time, doth adde vnto them some kinde of alteration, whereby it differeth from that it was late before : neuertheless, former times haue coined, (of these also) a *conceited forme*, as in these next *Escocheons* may bee seene.

Coined forme of Clouds.

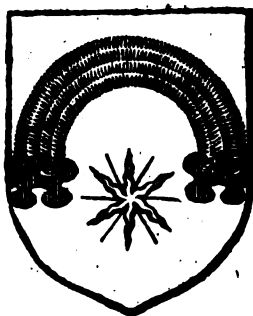


This *Coat-armour*, is *Barre Nebule*, of eight peeces, *Topaz* and *Diamond*, and pertaineth to the Honourable Family of *Charles* late Earle of *Denon*, and Lord *Montmoy*, Lieutenant gouernour of *Ireland*, Great Master of the *Artillerie* of *England*, Captaine of *Portsmouth*, Knight of the most noble Order of the *Garther*, and of his Maiesties most honourable priue Councell. The bearing of *Clouds* in *Armes* (saith *Vpton*) doth import some Excellencie in their Bearer.

In the *Clouds* hath the *Rain-Bow* his temporarie residence, and therefore next let vs cast our eies on it.



Rain bow  
what.



Difficult re-  
presenting of  
the Raine-  
bow.

The Raine-  
bow a token of  
Gods Coue-  
nant.

A president for  
Nobles.

Farnesius.

A Raine-Bow is a diuers coloured Arch or Bow, formed in a hollow, thinn, and vnequall Cloud, by the reflexion of the Beames of the opposite Sonne. The cause of the rare vse of the Raine-Bow in Coat-armour, perhaps may bee for that the colours thereof cannot be aptly counterfeited, as witnesseth Aristotle, Meteor. Lib. 3. saying, *Soli colores Iridis non possunt fieri à Pictoribus* : whereby it seemeth of all other the hardest thing to imitate. The naturall colours of the Rainebow (according to Scribonius) are Redde, Greene, Blew, and

Yellow. The Field hereof is, Argent, Issuant out of two Petit Clouds in Fesse Azure, a Rainebow, in the Nombrill point a Starre, proper. The Rainebow is a token of Gods Couenant made with Noah, and in him with all people; as appeareth, Genesis 9. 13. *I haue set my Bow in the Clouds, and it shall bee for a signe of the Couenant betweene mee and the Earth, &c.* As touching the Beautie of the Rainebow, it is said, Eccles. 43. 11. *Looke upon the Rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof; it compasseth the Heauen about with a circle, and the handmost High hath bended it, Ibid. 12.* And indeed worthily is he to be so praised, who when he could haue made a Bow to destroy vs rather chose to make this Bow to assure vs he would not destroy vs. A noble president, to teach Nobles to vse their strength and their weapons rather to preferue and helpe, than to ouerthrow or hurt those who are vnder their power. Farnesius saith, that the Rainebow appearing in the South, betokeneth Raine, in the West, it foresheweth Thunder; and in the East, prognosticates faire Weather.

### SECT. III. CHAP. VI.

Things lining  
what.



Soule taken in  
the largest  
signification.

Hitherto haue we prosecuted our intendment, touching things of mixt nature, which are brute of linelesse: now proceed wee to the consideration of things of Mixt Nature hauing life. Mixt Natures that are lining are corporeall Essences, endued with a vegetable Soule: for here we vse this word Soule, as also the word Life, in his largest signification. A vegetable Soule is a facultie or power that giueth life vnto bodies.

Whereby they doe liue } After a sort,  
or  
Perfectly.

Such as doe liue after a sort, or lesse perfectly, are all sorts of Metals; which because they are suppose to grow and increase in the Earth, we will (for our present vse) ascribe life vnto them. Metals are bodies imperfectly lining, and are decocted in the veins of the Earth.

Metals what.

Of these some are naturally } Liquefiable.  
Not Liquefiable, or, lesse Liquefiable.

The

The *Liquefiable* are Gold, Silver, Copper, Tinne, Lead, and other of like kind. Liquefiable.

The not or hardly *Liquefiable* are Nor Liquefiable.

Precious.

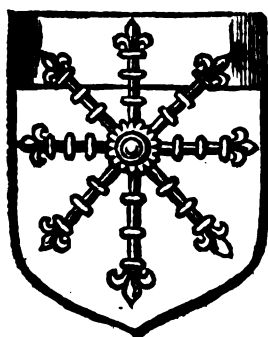
Brittle.

Those that are altogether *Hard* are *Stones* of all sorts. *Stones* are bred of a *waterish moisture*, and of an *eylie kinde* of *Earth* firmly compacted together. Stones.

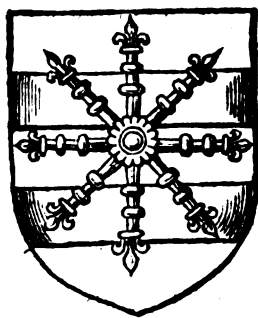
Of *Stones*, some are Precious,

Base.

*Stones precious* are of that sort that wee call in Latine *Gemma*, which are of estimation either for that they are rarely to be gotten, or for some *virtue* fancied to be in them, or for that they are such as wherewith mans *Eie* is wonderfully delighted by reason of their purenes and beautifull transparent substance. Of which kinde are the *Diamond*, *Topaz*, *Escarbuncle*, *Emerald*, *Ruby*, and such like. Of which sorts, *Twelve* of chiefeft note were appointed by *God* himselte to bee vsed in the principall ornament of the *Higb Priest*, when hee appeared before the *Lord*, presenting therein the Names of the *Twelve Tribes* of *Israel*, to shew how *precious* in his sight is the *People* and *Nation* which serueth him, as himselte prescribeth. But of all these severall kindes, the *Escarbuncle* is of most vse in *Armes*, and is borne as in these next *Escocheons* appeareth. Precious Stones.



The *Field* is *Ruby*, a *Chiefe Pearle*, over all an *Escarbuncle* of eight *stones*, or *raies*, *pommelte & florette* Escarbuncle of eight stones.  
*Topaz*. This *Coat-armour* pertained anciently to the *Earles* of *Anion*, from whom came *Geffery Plantagenet* Earle of *Anion*, that married *Maud* the *Empresse*, daughter to *Henry the first King* of *England*. This *Stone* is called in Latine *Carbunculus*, which signifieth a little *Cole*, because it sparkleth like fire, and casteth forth as it were *fiery raies*. There is another kinde of but *fiery Carbuncle*, which *Chirurgions* can best handle; one of those of the *Lapidaries*, is more to be desired than ten of the other. Geffery Plantagenet.



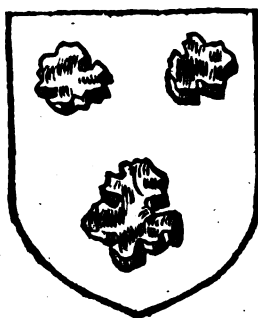
He beareth, *Argent*, two *Barres*, *Azure*, over all an *Blount*. Blount.  
*Escarbuncle*, of eight *raies*, *Gules*, *pommelte & florette*, *Or*. This *Coate* is cut in stone vpon the *Church-porch dore* of *Magnotsfield* in the *County* of *Glocester*, and is borne by the name of *Blount*. As there is in all kinds of *Minerals*, a *vegetable life*; even so and much more (saith *Zanchinus*) is it iudged that *Stones* haue this *life*, yea, and that they haue a *passive capacity* of *Sickenesse*, of *Age*, and also of *Death*. Whether this be so or not, sure it is a pretty deuice to aduance their estimation with those who already too much dote on them; insomuch, as it was said of the *Romane Empresses*, that some of them did weare whole *Kingdomes* at their *Eares*, so now many a one hang whole *Mannours* on their *secures*. Passive capacity of Minerals.

So

Stones base.

So much of *Precious Stones* : now of those which are *Base* ; such wee esteeme all those to be, which both for their ordinary and base imployments, and also for that they are easily to be had of all men, are of small estimation; as are these next following, with their like.

Flint Stone.

Digonius  
Earle of Flanders

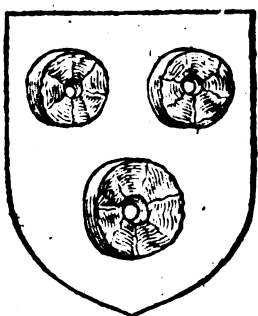
He beareth, Vert, *three Flint stones*, Argent, by the name of *Flint*. This Coate is *quartered* by the *Right Honourable* the Earle of Cumberland. The *Flint stone* is an ancient *Embleme* or token vled by great persons. *Iohannes Digonius* Earle of Flanders gaue for his *Deuice*, *Ignitabulum Silicem feriens*, a Steele and a *Flint stone*, which well agreed with his disposition. This Earle was taken *Prisqner* by *Biaazeth* the Turke, and when he should haue beene put to the sword, a *Physiognomer*, much esteemed by the Turke, perswaded

Censure of a  
Physiognomer.

him to let him goe free, saying he foresaw in him, that when he came home, he would set a great part of *Christendome* in a *combustion* ; as indeed he did, by reason of the murder of *Lewis*, brother to the *French King Charles* the sixth; which his murder, the *Franciscane Friers* did as impiously defend, by the examples of *Zimri* killed by *Phinees*, *Holofernes* by *Iudith*, *Sifera* by *Iael*, and the *Egyptians* by *Moses*. As the like examples are still produced by the traitorous *Parricides* of *Kings* and *Princes*, set on worke by the *Grand-Father* of such *holy Treasons*. The said Earles son, *Philippus Bonus*, was founder of the order of the *Golden Fleece*, which hangeth at a collar made with the formes of the said *Steeles* and *Flintstones*; which order the *Kings of Spaine* still vpholdeth.

Franciscane  
Friers.

Steeles.

Three Mil-  
stones.

Hee beareth, Azure, *three Milstones*, Argent, by the name of *Milucion*. The *Milstone* representeth vnto vs the *mutuall conuerse* of humane *Society*; because *Milstones* are never occupied *single*, but by *couples*; and each of them standeth in neede of the others helpe, for the performance of the worke whereunto they are ordained. Hereupon our *mutuall amities* and assistances are termed in Latine, *Necestudines Amicitia*, because euery man standeth in need of some fast and assured friend, by

Whereto re-  
sembled.Needfull vic  
thereof.

whose counsell and aduice hee may bee supported for the better compassing of whatioeuer affaires of importance hee shall vndertake. Of all the rare *Stones* before mentioned, in my iudgement men haue cause to esteeme the *Milstone* ( though here wee haue placed it amongst *baser Stones* ) the most *precious Stone* of all others; yet I would be loth to wish any *Lady* to weare it at her Eare.

Minerals vsed  
in the largest  
sense.

So much of *Metals* or *Minerals* (for I vse the word in the largest sense) that are hard and not *Liquefiable*; there are other also which we reckoned to bee hardly *Liquefiable*, in respect of their brittle nature; such are *Alome*, *Salt*, *Amber*, *Chalke*, &c. but there is no vse of them in *Armes*. Because in this Chapter I haue spoken of *Precious stones*, diuers of which are of vse in *Heraldry*; for

Blazoning

*Blazoning* of the Coate-Armours of *Nobility*, (as my selfe have often occasion to doe in sundry parts of this worke) before I proceed further I will set downe those severall *stones*; as they answer to their severall *metals* and *colours*; together with the *Planets* also, which I vse onely in the *Atchievements* of *Kings* and great *Princes*.

	Metall and Colours.	Precious Stones.	Planets.
Selected <i>Formes</i> of <i>Blazon</i> before mentioned	1 Or.	1 Topaz.	1 Sol.
	2 Argent.	2 Pearle.	2 Luna.
	3 Gules.	3 Ruby.	3 Mars.
	4 Azure.	4 Saphire.	4 Iupiter.
	5 Sable.	5 Diamond.	5 Saturne.
	6 Vert.	6 Emerald.	6 Venus.
	7 Purpure.	7 Amethyst.	7 Mercury.
	8 Tenne.	8 Iacynthe.	8 Dragons head.
	9 Sanguine.	9 Sardonyx.	9 Dragons taile.

SECT. III. CHAP. VII.



O much touching examples of such *Natures*, as doe *line* after a sort: in the next place succeed those things, which do *line* perfectly or properly; such *Natures* are those as haue in them expresse and manifest tokens of a *lining soule*.

Of this kinde, some are } *Vegetable.*  
 } *Sensitive.*

Forasmuch as I am now to treat of *vegetable Animals*, and of their particular kinds; I must excuse my selfe in two things before I enter into the Exemplifying of them. The one, that there is no cause that any man should expect at my hands an expresse demonstration of each particular species of them: And that I should runne through and display their manifold and almost innumerable kinds, for that would be a tedious travell and (besides) an infinite and vnnecessary charge and cost, and withall farre wide from the proiect of my prefixed purpose. The other thing (and the same more pertinent to that I doe intend) is, That in handling of *vegetables* and *Sensitive*, I purpose onely to distribute their severall *ran- es* of *Distribution*, according to their *Order* to them prescribed by *Nature*, which to expresse is my chiefest drift, and the principall scope that I doe aime at.

Of the perfect sort of *Creatures* there are many kinds, whereof some are of more perfection and more worthy than others, according to their more excellent kind of life, or worthinesse of soule.

Of these the lesse perfect sort of *bodies* were first created; and then such as were of more perfection. *Plants* are more worthy than *Metals*, and *Animals*

*nimals* of more reckoning than *Plants* : therefore were these first created, and those afterwards.

Of *Animals* wherewith God did adorne the *Aire*, the *Waters* and the *Earth*, there are diuers kinds, whereof some were *more worthy* than others, in the Creation of these did God obserue the same order.

Betweene the Creation of *Plants* and *Animals*, it pleased God in his vnsearcheable wisdom, to interpose the Creation of the *Starres* wherewith he beautified the Heauens, he did it to this end ; to giue vs to vnderstand, that albeit the *Sunne* with his light and motion together with the *Starres* doe concur in the generation of *Plants* and *Animals*, neuerthelesse their generation is not to be attributed simply to the influence and power of these *Celestiall bodies* ; but onely to the *Omnipotency* of God, inasmuch as by his powerfull word he commanded the Earth to produce all sorts of *Plants* and their fruits, before the *Starres* were created.

From the most fertile and pleasant *Garden of Eden*, vnto the most barren and desolate *Wildernesse*, may we see and behold the great and wonderfull workes of God, and take occasion to extoll his Omnipotency, Wisdom and Mercy. As we may obserue, *Esay 41. 19. I will set in the wildernesse the Cedar of Shittah tree, and the Myrrh tree, and the Pine tree ; And I will set in the Wildernesse the Firre tree, the Elme, and the Box together. Therefore let them see and know, and let them consider and vnderstand together, that the hand of the Lord hath done this, and that the Holy one of Israel hath created it, Verse 20.* Hence we may gather that there is no object so meane that presenteth it selfe to our view, but will minister some iust occasion to glorifie God.

Men are accustomed to attribute the propagation of these, either to the influence of nature, or to the trauell and industry of man ; but these were produced before any other of like kind could bee found vpon the face of the Earth, whereof it might be imagined they might receiue being ; for as yet there had neuer fallen any *raine* to fructifie the Earth, whereby it might produce greene herbs, nor as yet was *Man* created, that might *manure* and till the ground for that purpose : therefore neither were they produced naturally, or of their owne accord, nor yet by the Art, Skill, or industry of Man, but by the immediate word and commandement of God.

The reason that moued *Moses* to giue an instance of *Plants* and *herbes*, how that they were produced by the vertue and power of Gods word onely, and not naturally, or by the skill and industry of man ; neither yet of *Animals*, nor of any other of the infinite number of things Created, (*Genesis 1. 11.*) was this ; because the generation of *Plants* and *Herbes* might bee much more doubted of, than the originall of other things :

Of the first springing of *Trees* in the Creation *Moses* saith, *Et germinare fecerat Iehoua Elobim è terra omnem arborem concupiscibilem, id est, visu, & bonam ad escam* ; which words doe comprehend all the desirable qualities of fruite *Trees* : for in them we expect that their fruits should be either delightful to the Eye, or that they should be fit for food and wholesome, and that they be also fragrant and sweet smelling : For the fruits of *Trees* the better they be, the more *odoriferous* they are.

That the *Trees* wherewith *Paradise* was planted, had all these qualities,  
it

it is manifest by the words of *Moses* in that he saith, *Concupiscibilem ad visum, & bonam ad escam*: whereby we gather that the sight is delighted with things beautifull and glorious, the *smell* with *sweet* and pleasant *saours*, and the *palate* with things of sweet and *pleasant taste*. And none of these are in themselves euill; for such was the constitution of *Adam* before he transgressed, that he might haue delighted himselfe in them all without offence; and to that end did God create them, that he should vse them with thankgiuing.

*Moses* describeth vnto vs two principall qualities of the Garden of *Paradise*, whereby he laieth before vs the pleasantnesse of the situation thereof, and also the beauty and fertility of the soile: The first of these qualities was that it was replenished with all sorts of *Trees*, not onely most pleasant and delightfull to the *eye*, but also most pleasant to the *taste*; for that they produced the best and sweetest fruits. The other quality was, that the whole circumference of the Garden of *Paradise* was surrounded and inuironed with a *Riuer*, being distributed into foure heads, which did highly beautifie the same, and made it most pleasant to the view.

In this description *Moses* maketh mention of two *Trees* of speciall qualities that were planted in the middest of *Paradise*: The one named the *Tree of life*, the other the *Tree of knowledge* of good and euill.

The first of these had a viuificant power in it selfe, the fruit whereof was ordained to this end; That being eaten it would enable a *Man* neuer to feeble sicknesse, feeblenesse, old Age, or Death: but should euermore continue in the same state of strength and agilitie of body: This was the efficacy and power that was giuen to this *Tree*, whereof it was neuer yet depriued. Therefore was this quality after a sort naturall thereunto.

For this cause was there a *Cherub* set at the entrance of *Paradise*, to keepe out such as would enter the same, and eat of the fruit of the *Tree of life*; that hee should not alwaies liue that kinde of life.

How behouefull the knowledge of the vertues and operations of *Trees*, *Plants*, *Herbes* and other *vegetables* are, for the extolling and manifesting the Omnipotency, Wisdome, Mercy, louing fauour and fatherly prouidence of our most gracious God towards sinfull *Man* is, in that hee hath created for the behoofe and vse of man, as well touching his necessary food and rayment, as for recreation and delight; we may evidently perceiue by *Salomons* industrious inuestigation of the vertues and operations of all sorts of *vegetables*, for (besides other his admirable qualities wherewith he was richly endued) he had surpassing knowledge in the vertues, operations and qualities of *herbes* and other *vegetables*, insomuch as he was able to reason, discourse and dispute, not onely of *Beasts*, *Fowles*, *creeping things* and *fishes*, but of *Trees* also and *Plants*, from the *Cedar in Lebanon*, to the *Hyssope that springeth out of the Wall*, that is, from the highest and tallest tree to the smallest shrub and lowest herbe. Thus we see the knowledge and skill in naturall *Philosophy* to be holden in great estimation in all Ages, insomuch as it hath beene reckoned a study well befitting the dignity of a *King*, yea of *Salomon* who was the wisest *King* that euer was, and a Type of our SAVIOUR CHRIST. But to returne to the *vegetable*.

Such are said to be *vegetable* as haue in them a liuely power of growing,  
T 2 budding,

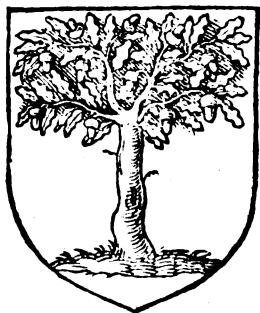
*budding, leafing, blossoming, and fructifying, as Trees, Plants, Herbs, Grasse, &c.* And of these some grow on *Trunks* or *solide bodies*, some vpon flexible *Stalks*: some againe grow vpon a *single Stemme*, as commonly all *Trees* do, some vpon manifold *Stemmes*, as *Shrubs, Roses, &c.*

Trees what.

*Trees* are certaine *Plants*, springing from a roote with a single *Trancke* or *Stemme* (for the most part) shooting vp in height, and delineated with *limmes*, *sprigges* or *branches*. Of these *Trees* some are more proper to *hot Countreies*, as the *Frankincense tree* to *Arabia*; the *Balsamum*, *Myrrhe*, *Mace*, and *Nutmeg trees*, as also the *Pepper trees*, and such like, which chiefly grow in *India*, the *Plane tree* in *Agypt* and *Arabia*, the *Pomegranate* in *Africa*, &c. which I purposely passe over, and will onely giue examples of other sorts to vs better knowne, whether they be *Trees fruitfull* or *barren*. In giuing examples whereof I purpose not to obserue any precise order, but to mingle them *pel mel* one with another, because I hold such curious sorting them, better fitting a professor of *Physike* or some *Herbalist*, than a *Amorist*; to whom it sufficeth to shew superficially, that these, and their seuerall parts, are borne in *Coate-armour*, aswell simply of *themselves*, as also with things of *different nature*, as in the examples following may appeere.

Examples of  
fruits better  
knowne to vs.

An Oake.



Genes. 1. 24.

He beareth, Or, on a *Mount in Base*, an *Oake acorned*, Proper, by the name of *Wood*. Almighty God, what time by his powerfull word he did enable the Earth to fructifie, and produce Hearbs and Trees with their variable fruits, said, *Let the earth bud forth according to his kind, the bud of Hearbe that seedeth seed, the fruitfull Tree which beareth fruit according to his kind, which hash seed in it selfe vpon the earth; and it was so*: whereby (saith *Zanchius*) wee are admonished that they should bee preferred and nourished in

the earth vnto the time of seed for our necessarie vse, for that they profit little vntill they be come vnto their full ripenessse. The *Oake* is of the strongest fort of *Trees*, and therefore may best challenge the first place.

Pine apple  
Tree.



He beareth, Argent, on a *mount in a base*, a *Pine apple-tree, fructed*, Proper, by the name of *Pine*. There is a difference betweene the production of seed of *Trees* and of *Herbes*, aswell for the propagation as for the preservation of their seuerall kindes, for the *Herbes* doe produce their seed in their stalks *without fruit*, and the *Trees* doe produce theirs in *their fruit*.

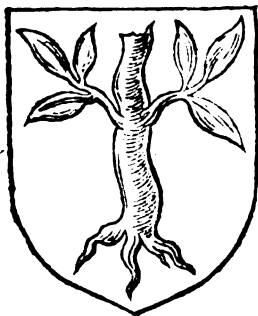
It is holden of some that the *Pine Tree* is a representation of *Death*, forasmuch as the same being once felled, or cut downe by the ground, the roote thereof is said neuer to sprout or spring any more.

He

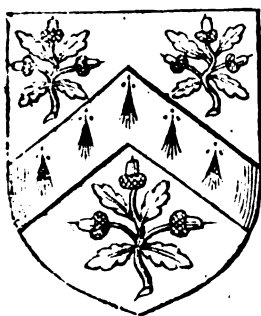


He beareth, Or, on a *Mount in Base*, a *Pearre tree*, Pearre tree.  
fructed, Proper, by the name of *Pyrtou*. As God for the necessary sustenance of *Man*, ordained manifold varieties of nourishment, so likewise many sorts were created not onely for mans necessity, but also for his delight, both to *eye* and *taste*; as too well appeared by the first *woman*, whose rash affection in this kind, all her *Posterity* hath since rued. But withall God teacheth vs by these dumbe instructors, that man should not be fruitlesse, lest he become thereby *fuell* onely fit for burning.

Those proposed examples are of *whole bearing of Trees*: Now of their *parts*, viz. their *Leaves*, *Fruits*, *Slips*, &c. promiscuously, as in example.



He beareth, *Gules*, the *Stemme* or *Trunke* of a *Tree* Trunk.  
*Eradicated*, or *Mooted* vp by the rootes, as also *Couped* in *Pale*, sprouting out *two branches*, *Argent*, by the name of *Borough*, alias *Stockden*, of *Borough* in *Leicester shire*. Branches must needs wither which haue neither shelter from aboue nor nourishment from beneath: being therein like that *Romane Embassage*, where the one *Embassador* had a *giddy head*, and the other *gouty feete*, whereof one said, that it had neither *head* nor *foot*.



He beareth, *Azure*, a *Cheneuron*, *Ermyne*, between *three Oken slips*, Three Oken Slips.  
acorned, Proper, by the name of *Amades* of *Plymouth*. By the words formerly noted to be extracted out of *Gen. 1. 24. Let the earth bud forth, &c.* we doe gather (saith *Zanchius*) a diuerse manner of conseruing of the seuerall kindes of *Herbes* and *Trees* by propagation (through the production of their *Seeds* whereby their particular sorts are preserved) the one that doe bring forth their seed in their stalkes without fruit, and *Trees* doe produce

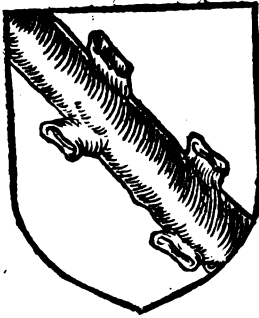
their seed in their fruit.



He beareth, *Argent*, three *sterued branches*, Sterued branches.  
*Slip*, *Sable*, by the name of *Blackstocke*. This *Example* is of different nature from all the former, those bearing the signes of their *vegetation* and life, but this being mortified and vnuetted of the verdour which sometimes it had; which is the condition of all mortal men, whose most flourishing estate must haue a change, their beauty turnd to baldnesse and withered wrinkles, and they leaue all their riches, or their riches leaue them: this is the end of the *Tree*, and fruits

of our worldly estate; but the fruits of holinesse will neuer perish, and the righteous man shall be as the tree planted by the *Waters of life*. Other *Escocheons* of the same kind ensue.

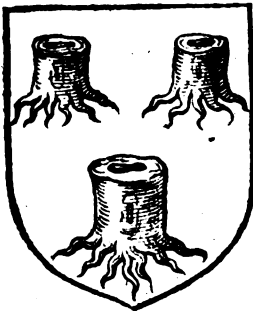


Limme of a  
tree.

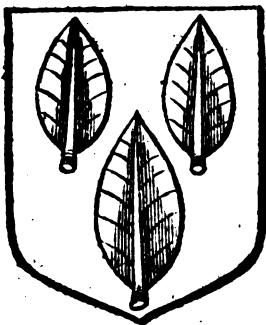
helpes are wanting to the besiegers.

Hee beareth, Gules, a Bend of the *limme* of a Tree, Raguled and Trunked, Argent, by the name of *Penruddocke*. That which I spake of before touching the Bend Crenelle, fitted by art for the scaling of a Wall, the same seemeth to bee here naturally found. At the first approach of *King William the Conqueror*, the greene boughs of trees, borne by Souldiers, served for an excellent *Stratagem* of defence; and as helpfull an instrument of offence to the enemy may this trunked tree bee, when other

Stocke.



Hee beareth, Argent, three Stockes or Stumps of Trees, Couped and Eradicated, Sable, by the name of *Retowre*. If the toppe or boughes be cut off, yet the Root standing there is hope of a new growth: but when the Root is pluckt vp, there remaineth no hope of reuiuing. And therefore that was a fearefull warning, *Now is the Axe put to the Root*; which should quicken vs to the bearing of good fruits, lest otherwise wee meane to beare that dreadfull stroke, and the issue of that terrible commination.



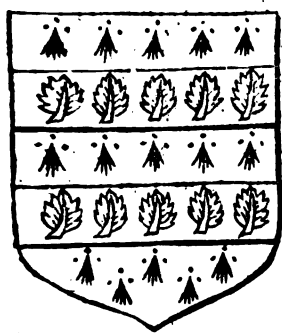
He beareth, Azure, three Laurell leaues slipped, Or, This is the paternall Coat-armour of *Sir Richard Leueson of Littleball* in the County of *Salope* who was made knight of the Bath at the Coronation of our Soueraigne Lord *King Charles*. That the laurell was in ancient times, thought to be a remedy against poyson, lightning, &c. and in warre vsed as a token of peace and quietnesse, you may at your leasure reade in master *Bosswell* his booke of Coats and Crestes.

Figge leaues.



The Field is, Topaz, five Figge-leaues in Saltire, Emerald. This Coat appertaineth to the Count *Feria* of *Spaine*. The Figge Leaues are the ancientest wearing that is, being the first clothing of our first transgressing Parents. And *Irenaus* saith, that they vsed not the Leaues of any other Tree, to shew the torture and anguish of Repentance, signified by the roughnesse and sharpnesse wherewith this sort of leafe is beset. Our Saviour Christ liked not to see Figge Leaues without Fruit, and therefore cursed the Tree: and accursed will their condition be, the growth of whose Faith and Religion is in shew, and not in substance of fruitfull workes.

The



duce better fruits of their industry.

The *Field* is, Ermyne, *two barres*, Sable, each charged with *five Elmen Leagues*, Or, by the name of *Elmes of Lilford* in the County of *Northampton*. It is supposed that there is great *love*, and a naturall *Sympathy* betwixt the *Elme Tree* and the *Vine*, because the *Vine* neuer prospereth better than when it groweth by the *Elme*, where as the *Elme* it selfe is of all *Trees* the most barren. So should those who haue few good parts in themselves, yet at least cherish and support such, as *Nature* and *Art* have enabled to pro-

Elmen Leagues.



*Trees* borne *Ordinarie-waies*, as in example.

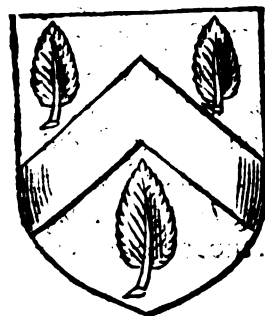
He beareth, Or, three *Woodbine Leagues pendant*, Azure. This Coate-Armour pertaineth to the *Familie* of *Gamboa* in *Spaine*. Sometimes you shall haue these *Leaves* borne *bend-waies*, as in this next *esccheon*. The *Woodbine* is a louing and amorous plant, which embraceth all that it growes nere vnto; but without hurting of that which it loueth: and is therein contrary to the *Iuie*, (which is a *Type* of *lust*, rather than of *love*) for it hurteth that which it most embraceth. Sometimes you shall finde *Leaves* of sundry sorts of

Woodbine Leagues.



this next *Esccheon*.

He beareth, Argent, three *Woodbine Leagues Bend-waies*, Proper, 2 and 1, by the name of *Theme*. These *Leaves* are all one with those in the last precedent *Esccheon* in shape, but different from them in the manner of their position, in that those are borne with their points downwards, and these naturally or vpwards. Otherwhiles they are borne in forme of other *Ordinaries*, as by example shall hereafter bee made plaine. Moreover, you shall find them sometimes borne with *Ordinaries* betweene them, as in



and friend or foe were all alike to it. Yet this propertie it hath, that the harder you presse it the lesse it will sting.

He beareth, Or, a *Cheneron*, Gules, betweene three *Nettle Leagues*, Proper, by the name of *Malherbe De non*. The *Nettle* is of so *teschie* and *froward* a nature, that no man may meddle with it, as many testy-natured men are. One writes, that a little *Girl* being stung by a *Nettle* in her fathers *Garden*, complained to him, that there was such a curst *Herbe* in his *Garden*, as that it was worse than a *Dog*, for it would bite them of their owne house. Her *Father* answered her, that was the nature of it to bee *unpartiall*,

Nettle Leagues.

He

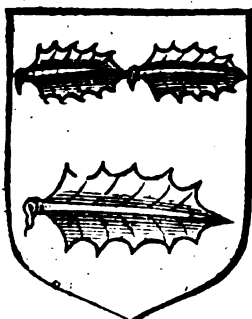
Holy leaues.



He beareth, Argent, three *Holly Leaues*, pendant, Proper, by the name of *Inwine*. Note that when *leaues* are borne after this manner, viz. pendant, you must tell in what fashion they are borne: but if their points onely bee vpwards, then it sufficeth to say *Leaues*, because it is their most naturall and proper way when they are in full vigor.

Now I will shew you an example, where three leaues are borne *Bar-waies*.

Borne barre-waies.



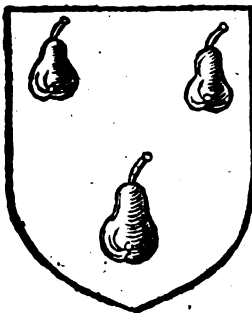
He beareth, Argent, three *Holly-leaues*, *Barrewaies*, 2 & 1, their stalkes toward the *Dexter* part of the *esccheon*, Proper, by the name of *Arneft*, *Deuon*. These seeme to haue beene, (as still they are) much vsed in *Adorning* the *Temples* and *Sacred places*; especially at the most solemne time of our *Sauours Nativity*, and thence to haue taken that *Holy name*. There is a kinde of *Holly* that is void of these *Prickles* and of gentler nature, and therefore called *Free-holly*, which in my opinion is the best *Holly*; and so it was in his, who saith, that *charity* (the daughter of *ue holinesse*) is gentle, and hurteth not, but rather suffereth all things: farre vnlike to those *Hedge-hogge* holy-ones, whose sharpe censures and bitter words pierce thorow all those who conuerse with them.

Pomegranats.



The *Field* is, Argent, a *Pomegranat*, in *Pale*, slipped, Proper. These *Armes* doe pertaine to the *Citie* and *Country* of *Granata*, within the dominions of the *K. of Spaine*, situated by the *Mediterranean Sea*. This fruit is holden to be of profitable vse in *Physicke*, for the qualifying and allaying of the scorching heat of burning *Agnes*, for which end the iuice thereof is reckoned to haue a very soueraigne vertue.

Peares.



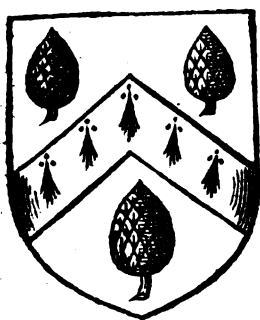
He beareth, Azure, three *Peares*, Or, by the name of *Stukeley*, *Deuon*. This fruit, as other, was ordained for the comfort of man: but as the *Diuell* made vse of the *Apple* to the destruction of man, so did the *Diuels Impes* vse the *Peare* to a wicked end, when the *Monkes* of *Swinsted* inuited *King Iohn* to a *Banquet*, poisoned him in a dish of *Peares*, though others write it was in a *Coppe* of *Ale*.

Concerning

Concerning the fruits of *Trees*, God in the beginning gaue vnto *Man* a free scope to vse them without restraint, onely the fruit of the *Tree of knowledge of good and euill* excepted, whereof he was prohibited the eating vpon paine to dye the *Death* whensoever hee should taste thereof. In this prohibition God would, that he should not so much respect the *fruite* of the *Tree*, as the *Soueraigne authority* of him that forbade the eating thereof, yea, this chiefly and principally first, and secondly, the *fruite* because of the interdiction.

Prohibition of  
the Tree.

The end for which God did prohibite *Adam* the eating of the *fruite* of the *Tree of knowledge of good and euill*, was, that notwithstanding God had giuen him a *Soueraigne iurisdiction* on earth, yet was he not so absolute a gouernour and commander, but that he had a *Lord Paramount* to whose hefts hee was simply and with all reuerence to obey, and that hee should know that God his *Creator* was aboue him, whose *will* should be vnto him the *Rule* of all Iustice, and whereunto he should conforme all his actions, counsels, and cogitations; that hee should euermore haue an awfull eye vnto him, and alwaies hope in him, glorifie, feare, reuerence, and loue him. The end I say was this; That *Adam* should know both God, and *himselfe*: God as his true creator, *himselfe* to be his creature; God, to bee his *Lord*; *himselfe*, his seruant; God a most most bountifull and magnificent giuer of all good blessings; *himselfe*, Gods *foster-childe*, and such a one as must acknowledge that whatsoeuer hee possesseth, proceedeth from Gods free bounty and mercy; and therefore should render vnto him continuall praise and thanks for the same, from the ground and bottome of his heart.



He beareth, Gules, a *Cheueron*, Ermyne, betweene three *Pine Apples*, erected, Or, by the name of *Pine*. The *Pine tree* was in much request in ancient times, for adorning of *walkes* about *Mansion houses*; according to that of the *Poet*:

*Fraxinus in syluis pulcherrima, Pinus in hortis,  
Populus in flumijs, Abies in montibus albis:*

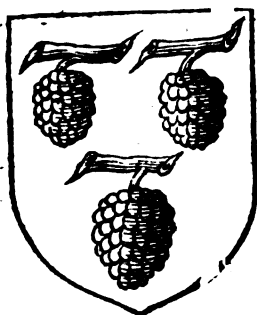
*The Ash in Woods makes fairest shew,*

*The Pine in Orchards nigh;*

*By Rivers best is Poplars hew,*

*The Firre on Mountaines high.*

A Cheueron  
between three  
Pine Apples



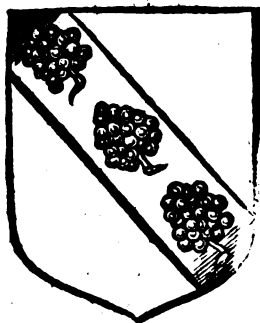
He beareth, Or, three *Mulberiest*, heir *Stalkes truncated*, Proper. The *Mulbery Tree* is an *Hieroglyphicke* of *Wisedome*, whose propertie is to speake and to doe all things in opportune season: And it is reputed (as I may say) the *wisest* of all *Trees*, in regard it never sprouteth, nor buddeth, vntill such time as all extremitie of cold *Winter* season bee cleerely past and gone. This *Fruit* hath a *Purple blushing* colour, in the one resembling the *Judges* attire who attempted *Susanna*, in the other that hue of their face which

Three Mul-  
berries.

should haue beene in them, if they had beene so gracious to blush at their fault,

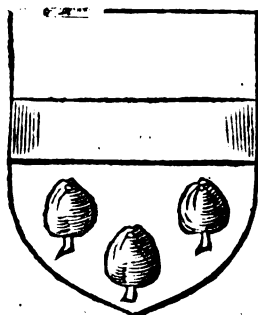
Susanna

fault, as they were hasty to commit it. A greater sinne in them than in others, because they were to punish others for the like offences: but it is no rare thing to see the great Offenders hang the little.



He beareth, Or, on a Bend, Sable, three Clusters of Grapes, Argent. This Coate appertained to Sir Edmund de Maroley Knight of the County of Yorke. He lived in the time of Edward the First. How profitable the moderate vse of the iuice of the Grape may be to man is as manifest, as the inconuenience that doth attend the too much bibing of the same is odious.

Apple called  
*Pomum*.



Slow ripening  
how procured.

He beareth, Azure, a Barre, Argent, three Apples erected in Base, Or, by the name of Harlewin, Deuon. An Apple is called in Latine *Pomum*, which is a generall word for all sorts of eatable fruits, inso much as *Plin. lib. 15. cap. 22.* comprehendeth Nuts also vnder this name, albeit the same is most commonly taken for this sort of fruit. If we desire to haue Apples to continue longer vpon the Trees than their accustomed season of ripening, wee may effect the same by wreathing of the bowes and plating them together

Force of Art.

one in another; as *Farnesius* noteth, saying, *Præter naturam tempus ex arbore pendebunt Poma, si ramusculos contorqueri iusserimus*: whereof he yeeldeth this reason, that by meanes of such wreathing and plating, the humour is more slowly concocted or digested, so that they cannot ripen with that maturity, as those which are not hindred of their naturall passage and action. Hereby wee may learne, that Art worketh forcibly in things meerely vegetable: how much more effectuall and powerfull is education (which is reckoned a second nature) in forming and reforming the conditions and inclinations of men?

### SECT. III. CHAP. VIII.

Plants growing  
on a manifold  
stake.



HERTO of Plants growing vpon a simple body or Stemme with their common parts. Now of such as grow vpon a manifold stalke or tender sprigs, as Flowers, Herbs, and such like, as in example.

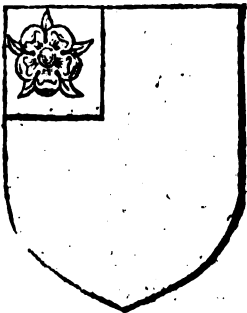
He



He beareth, Ermine, a *Rose, Gules Barbed and Seeded*, proper by the name of *Benerley*. Amongst *Flowers* in ancient time the *Rose* was holden in chiefest estimation, as appeareth in *Scholijs Epist. St. Hieron. de vit. Hilar*, where it is said, *Rosis apud Priscos prima gloria fuit inter flores*. The *Portraicture* or resemblance of a *Rose*, may signifie vnto vs some kinde of good enuironed or beset on all sides with euils, as that is with prickels, which may giue vs notice how our pleasures and delights, are beset with bitterness and

Sole bearing of a Rose.

sharpenesse. Here I do blazon this *Rose Gules*, because the word *Proper* fitteth not this flowre : for if I should blazon it a *Rose proper*, it could not bee vnderstood of what color the same were, forasmuch as *White* and *Crimson* are as proper to *Roses* as *Red*. Therefore for the more certainty I haue blazoned it *Gules*.



Hee beareth, Argent, on a *Canton, Gules, a Rose, Or, Barbed, Proper*, by the name of *Bradston of Winterborne* in the *County of Glocester*. This beautifull and fragrant flowre doth liuely represent vnto vs the momentary and fickle state of mans life, the frailty and inconstancy whereof is such, as that we are no sooner borne into the world, but presently we beginne to leaue it; and as the delectable beauty and redolent smell of this pleasant flowre doth suddenly fade and perish; euen so mans life, his beauty, his strength

A Rose vpon a Canton.

Whereunto resembled.

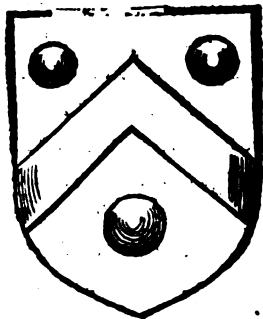
and worldly estate, are so weake, so mutable, and so momentary, as that oftentimes in the same day wherein he flourisheth in his chiefest iollity, his beauty consumeth, his body decayeth, and his vitall breath departeth, and thus he leaueth his life as if he had neuer beene. Of this sudden fading of the *Rose* a certaine *Poet* writeth in this manner;

*Mirabar celerem fugitiua aetate rapinam,  
Et dum nascuntur consensisse Rosas.  
Quam longa una dies, et tam longa Rosarum,  
Quas pubescentes inuicta senecta premit.  
As fades the blushing Rose, so speedes  
our flowry youth away:  
It growes, it blowes, it speedes, it sheds  
her beauty in one day.*

Of such *Plants* that grow vpon a manifold body or stalke, there are some other sorts that doe beare fruits, as in part may by this next example appeare:

Fruit bearing plants of manifold stalke.

Hurt berries.



He beareth, Argent, a *Chevron*, Gules, betwene three *Heurts*, Proper, by the name of *Baskerville*, in the *County of Hereford*. These (saith *Leigh*) appeare *light-blew*, and come of some violent *stroke*. But if I mistake not, hee is farre wide from the matter, in that he liketh these *rundles* vnto *vibices* or *hurts* in a mans body proceeding of a *stripe*; whereas they are indeede a kind of *fruit* or small round *berry*, of colour betwixt *Blacke* and *Blew*, growing vpon a *manifest stalk*, about a foot high, and are found most commonly in *Forrests* and *Woodland grounds*; in some places they are called *Wind-berries*; and in others *Heurts*, or *Heurle-berries*. They haue their time when *Straw-berries* are in season. The neere resemblance of their names caused *Leigh* to mistake the one for the other.

## S E C T. III. C H A P. IX.

Of such as grow on a single stalk.



Producing Graine.

**I** H V S much of *Vegetables*, growing either on a *single* or *manifest Stemme* or *Body*. Now of such as grow vpon a *bending Stalk*, such are *Herbs* of all sorts. And of these some are *Nutritive*, others lesse *Nutritive*: the first sort are in ordinary vse of diet, such are both those which produce *Graine*, and those that serue for seasoning of the *Pot*, *Salades*, and the like. Such as doe produce *Graine* are these, and their like, *Wheat*, *Rie*, *Beames*, *Pease*, *Barley*, *Spelt*, *Oates*, &c. Of these such are most vsuall in *Coate-armour* as are accustomed to bee bound vp in *Sheafes*, as *Wheat*, *Rie*, *Commyn*, &c. As in part by these next examples may appeare.

Wheat stalkes.



He beareth, Azure, *Issuant* out of a *Mount*, in *Base*, three *Wheate stalkes*, *Bladed* and *Eared*, all Proper. This is a *Venetian Coate-armour*, and pertaineth to the *Family of Garzoni*. And here wee see a *Mount* borne, which we before mentioned, as a bearing of the nature of one of the foure *Elements*. As before wee honoured the *Axis* with the name of the *chiefe of precious stons*, so may we iustly give precedenceto this *Plant* aboue all other in the *world*; no one kind of food being so necessary for preservation of mans life as this; which therefore the *Scripture* calls the *staffe of bread*, because it vp-holds the very being of *mankind*. For which cause, as the *Heathens* accounted *Ceres*, and others, as *gods*, for inuening meanes to increase *Corne*; so are those to bee held *Enemies* to *mankind*, whosoever through couetousnesse overthrow *Tillage*, as by *inclosures*, and depopulations of *Villages*, &c. And how inestimable a blessing *Corne*, is may by this be conceiued, that no *Comtre* is said to haue a *Famine*, so long as it hath *Corne*, though all other things bee *scarce*: but if all other things abound, and *Corne* bee wanting, that one wanteth both the name and the heauy punishment of a *Famine*.

He

Among the manifold blessings promised by God to the observers of his lawes, plenty of Corne is reckoned one of the chiefeſt, *Leuit. 26.3.* If ye walke in my ſtatutes, and keepe my Commandements, and doe them; Then will I giue you raine in due ſeaſon, and the Land ſhall yeeld her increaſe, and the Trees of the field ſhall yeeld their fruit, and your threſhing ſhall reach vnto the vintage, and the vintage ſhall reach vnto the ſowing time: and you ſhall eate your bread to the full, and dwell in your land ſafely. And againe, *Deuter. 8.7.* For the Lord thy God bringeth thee into a good Land, a Land of brookes of Water, of Fountaines and depths that ſpring out of valleyes and hills; A Land of Whcate and Barley, and Vines and Figge-trees, and Pomgranates; a Land of Oyle Olive and Honey; A Land wherein thou ſhalt eate bread without ſcarceneſſe, thou ſhalt not lacke any thing in it: A Land whose ſtones are Iron and out of whose hills thou ſhalt digge braſſe.



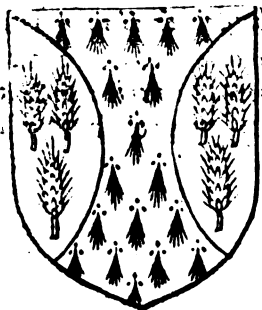
Hee beareth, Azure, three Eares of Ginny Wheate, *V Wheat ſtalks.* Couped and bladed, Or, by the name of *Grandorge*. This is a kinde of Graine not much inferiour to our *Wheat* for uſe, but for multiplication, beauty and largeneſſe; much beyond it; and of this, moſt vndoubtedly true is the ſaying of our Saviour, that one Graine bringeth forth fifty, yea an hundred fold: and ſuch ſhould be the increaſes of Gods graces in vs, which are not put into vs there to die vterly, but to increaſe to our owne good, and the giuers glory. Saint Paul

makes an excellent argument here to ſatiſſie a very naturall man, touching the *Reſurrection* of the dead, which is no more vnpoſſible than for dead corne to ſprouet out of the earth, much more flourishing, yea and more abundant than it was caſt in.



He beareth, Gules, on a Bend, Argent, three Rie *Three Rie ſtalks.* ſtalks, Sable, by the name of *Rye*, or *Reye*. Were it that theſe *ſtalks* had bene borne in their proper kinde, it would haue beautified the Coate greatly, and made the ſame much more commendable for bearing; by how much ſweet and kindly ripened Corne is more valuable and to bee deſired, than that which is blaſted and mildew: that being a ſpeciall bleſſing of God, and this the expreſſe and manifeſt token of Gods heauy wrath inflicted vpon vs for our ſins. As appeareth

in the Prophet *Amos, 4. 9.* I haue ſmitten you with blaſting and Mildew, &c. *Amos. 4. Hag. 2.* And likewiſe in *Haggai* the ſecond, the ſame words are vſed.



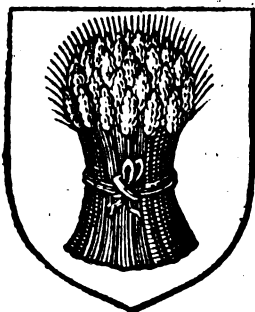
The Field is, Ermyne, two Flaunces, Azure, each charged with three Eares of Wheat, couped, Or, by the name of *Greyby* of *Northampton ſhire*. It maketh not a liſtle to the commendation of this graine, that it is taken in the *Scriptures* for the faithfull: where it is ſaid, which hath his Fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, &c.

Theſe ſorts of Graine are moſt vſually borne in Coate.



A Garbe of  
Wheate.

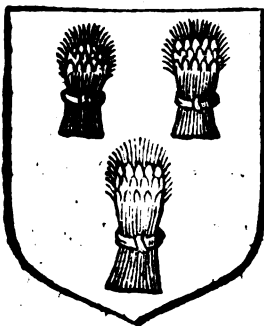
Coat-Armour bound vp in sheates, and banded of the same *Metall* or *Colour*; yet shall you finde their band sometimes of a diuerse *Metall* or *Colour* from them, as in this next example.



Munf. Col-  
mogroph.

The *Field* is Azure, a *Garbe*, Or, *Banded*, Gules. This Coate-Armour pertaineth to the ancient Family of *Grauenor*, of *Chefhier*, whose name was anciently written *Grosse-nenor*, that is to say, *great banter*. They bare this *Garbe* from their Ancestors, who pretended to be of consanguinity to the most ancient *Earles* of *Chester*. Alike vnto this is borne by *Helmshed*, sauing that the band of that *Garbe* is Vert. There is a kind of wretched *Cormorants*, whose *Garbs* are so fast bound that the poore curseth their merciesse hearts: and such an one was *Hatto Abbot* of *Fulda*, who suffered *Rats* rather to eate vp his *Corne*, than he would helpe the wants of the poore; but his punishment was answerable thereunto; for the *Rats* deuoured him, though he guarded himselfe in a *Castle* purposely built in the midst of the *River Rebene*, which is there this day to be seene.

Cheueron be-  
tweene Garbs.

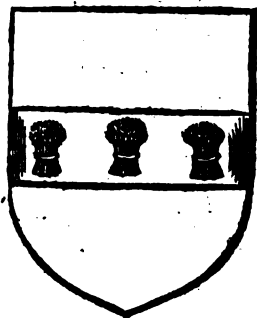


He beareth, Gules, *three Garbs*, Or, by the name of *Preston*. This Coate-Armour is quartered by the worthy Family of *Hennege* of *Linconshire*, for *Iohn Hennege* of *Hainton* in the County of *Lincolne* married *Elizabeth* the Daughter and heire of *Iohn Preston*. Here you may obserue that I mention not the bands of *Garbs* because they differ not in *Metall* or *Colour* from the *Garbs*. Sometimes you shall find these *Garbs* borne with an *Ordinarie* interposed, betwene them as in this next example.

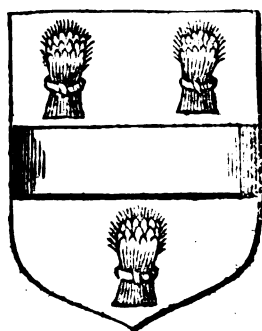


The *Field* is, Pearle; a *Cheueron* betweene *three Garbs*, Ruby. This Coate-Armour pertaineth to the right honourable *Edmund Earle* of *Mulgrane*; *Baron Sheffield* of *Butterwick*, and Knight of the most Noble Order of the *Garter*. An *escutcheon* like vnto this (but of different *Colour* and *Metall*, viz. the *Field*, *Saphire*, a *Cheueron* betweene *three Garbs*; *Topaz*) was borne by *Sir Christopher Hatton* late *Lord Chancellor* of *England*, *Councellour* to that *Peerelesse Queene Elizabeth* of *immortall memorie*: a Coat well befitting his *magnificency* and *bounteous hospitality*, wherein hee hath scarce had any *Rinall* euer since.

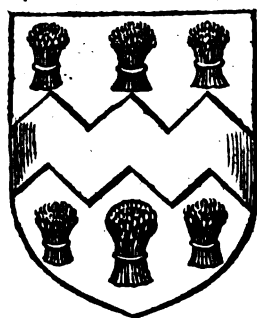
He



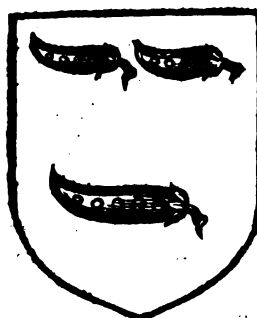
The *Field* is, Or, on a *Fesse*, Azure, three *Garbes* of the first, by the name of *Vernon*. This is an ancient *Family* of *Cheshire*, and descended of the worthy *Stemme* of *Vetnons* that were *Barons* of *Shipbrooke*, and doe beare these *Garbes* for a difference from the elder House that did beare, Or, onely a *Fesse*, Azure. And the reason of the bearing of their *Garbes* was, for that they would make knowne that they were descended from the said *Barons* of *Shipbrooke*, who anciently held of the *Earles* of *Chester*.



He beareth, Azure, a *Fesse*, betweene three *Garbes*, Or, by the name of *Le-White* of *Bromham* in *Wiltshire*. The *Garbe*, signifieth in *Heraldrie* plentie, or abundance, and that the first *Bearer* did deserue well for his *Hospitality*.



He beareth, Azure, a *Fesse*, betweene six *Garbes*, Or, by the name of *Rayncourt*. *Leigh* calleth it a *Sheafe* of *Wheate*, but though it were of *Rie*, *Barley*, or *Comine*, or whatsoeuer it were (saith he) it is sufficient to call it a *Garbe*, (which is a *French* or rather *Teutonicke* word, signifying a *Sheafe*) telling the *Colour* or *Metall* whereof it is. As to their sole and diuers bearing vpon, and with *Ordinaries* betweene them, these few examples may suffice for the present. Others shall follow in their places.



He beareth, Argent, three *Beane Coddles* Barrewaies, two and one, Proper, by the name of *Hardbeane*. The *Beane* in ancient times amongst the *Grecians*, was of great authority, for by it they made all the *Magistrates* of their *Common-Weales*, which were chosen by casting in of *Beanes* in stead of giuing of *Voices* or *Suffrages*. But *Pythagoras* taught his *Scholars* to hate the *Beane* aboue all other *Vegetables*; meaning perchance, that they should shunne the bearing of

any *Office*: though others giue other reasons of that his doctrine: Some write, that the *flowers* of the *Beanes*, though very pleasing to the smell, yet are very hurtfull to weake braines; and that therefore in the time of their

their *flowring*, there are more *foolish* than at other times; meaning belike those, who then distill these *flowers* to make themselves faire therewith.

Reference.

To this *Head* must be referred all other sorts of *Nutritive Herbes* borne in *Coat armour*, whether they produce *Graine* in *Eare*, *Codde* or *Huske*; or that they be *Herbes* for the *Pot*, or *Sallads*, as *Betonie*, *Spinage*, *Coleworts*, *Lettuce*, *Purslaine*, *Leekes*, *Scallions*, &c. All which I leaue to obseruation, because I labour by all meanes to passe thorow this vast *Sea* of the infinite *varities* of *Nature*, with what conuenient breuicie I may, because *Quod breuius est, semper delectabilius habetur*; in such things as these, *The shorter the sweeter*.

### SECT. III. CHAP. X.

Herbes lesse nutritiue.



Ext after *Herbes Nutritiue* let vs take a taste of *Herbes lesse Nutritiue*, which are either *Coronarie* or *Physicall*. *Coronarie Herbes* are such as in respect of their odoriferous smell haue beene of long time, and yet are vsed for decking and trimming of the body, or adorning of houses, or other pleasureable vse for eye or sent: as also in respect of their beautifull shape and colour, were most commonly bestowed in making of *Crownes* and *Garlands*; of which vses they received their name of *Coronarie*. Amongst which, wee may reckon the *Rose* before expressed, to be one of the chiefeest, as also *Violets* of all sorts, *Gloue Gilliflowers*, *Sweet Maioram*, *Rosemarie*, *White Daffadill*, *Spikenard*, *Rose Campeon*, *Daisies*, &c. But of all other, the *Flower-de-Lis* is of most esteeme, hauing beene from the first *Bearing*, the *Charge* of a *Regall Escoccheon*, originally borne by the *French Kings*, though tract of time hath made the *Bearing* of them more *vulgar*: euen as *Purple* was in ancient times a wearing onely for *Princes*, which now hath lost that *prerogative* through custome. Out of these seuerall kindes I haue selected some few *Examples*, as in the *Escoccheons* following appeareth.

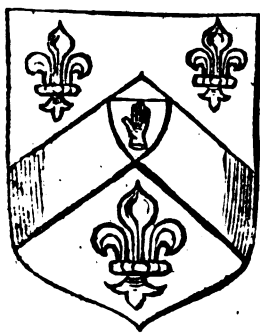
Estimation of the Flower de-lis.

Cheueron betweene.

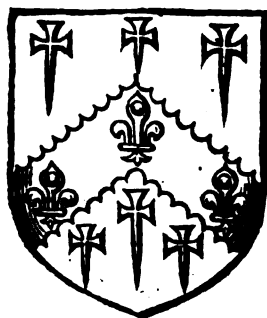


Hee beareth, Or, a *Cheueron* between three *Flower de Lis*, Sable. This *Coat-armour* pertaineth to the very worshipfull *Sir Thomas Fanshawe Knight*, of the *Bath*, his Maiesties Remembancer of his Highnes Court of *Exchequer*. This *Flower* is in *Latine* called *Iris*, for that it somewhat resembbeth the colour of the *Rainebow*. Some of the *French* confound this with the *Lily*; as hee did, who doubting the validitie of the *Salt ke-Law* to debarre the *Females* from the *Crowne* of *France*, would make it sure out of a stronger Law; because (forsooth) *Lilia non laborant, neq; nent, the Lilies neither labour, nor spinne*: which reason excludes as well a *Laborious, Hercules* as a *Spinning Omphale*.

He



He beareth, Argent, on a *Cheueron*, Gules, between three *flowers de lis*, Sables, an *Escoccheon* of the first, charged with a *sinister hand couped* at the wrist as the second. This is the Coat-armour of that Noble Knight and Baronet, Sir Basill Dixwell of Kent. Whose reall expressions of true loue and affection to his native country deserues commemoration. Here I name of the first, and as the second, to auoid iteration of the same words according to the rule formerly giuen.



He beareth, Sable, on a *Cheueron Engrailed*, between six *crosses Patee-Fitchee*, Or, three *flowers de lis*, Azure, each charged on the toppe with a *Plate*, by the name of Smith of Nybley in the county of Glocester. The *Plate* is the representation of *Siluer Bullion* fitted for the *stampe*, and therefore need not haue other *Blazon* than its owne name. \* *Armourists* hold that this bearing of *Sable* and *Or*, answers to *Diamond* ioined with *Gold*, whereof each giueth honour to the other; and it may well besee me a *Bearer*, whose sober and well composed conditions are accompanied with the lustre of *shining vertues*.

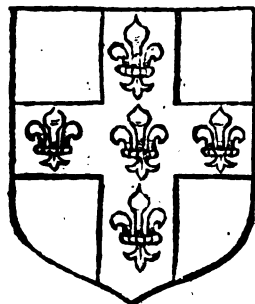
*Cheueron*  
charged vpon.



He beareth, Sable, a *Bend*, Argent, betweene six *Flowers de lis*, Or, by the name of Redmere. This Coate-Armour haue I added in regard of the variery of bearing hereof from those before handled, inasmuch as in this one *Escoccheon*, is comprehended the full number contained in both the former; as also to make known in what manner, these or other *Charges* of like *Bearing* must bee placed, the same being borne entire; But if they were strowed, or (as I may better terme it) *Seminated* all ouer the *Field*, then

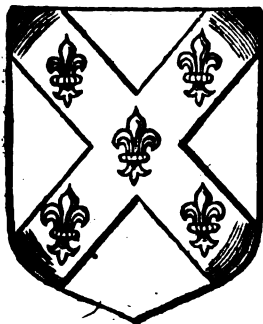
*Bend inter-*  
*posed.*

were it not a *bend* betweene, but vpon, or ouer them; forasmuch as in such bearing onely the halues of many of them, or some greater or lesser portion of them would appeare alwell vnder the *bend*, as in the limits or edges of the *Escoccheon*.



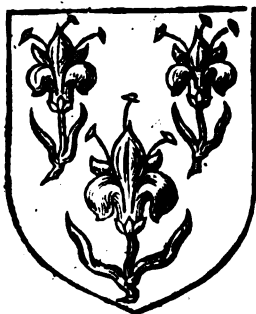
He beareth, Argent, on a *Crosse*, Sable, five *flowers de lis*, of the first: This Coate-Armour in the time of King Henry the fourth, appertained vnto Robert le Neue of Tivetshall in the County of Norfolk (as a appeareth by Seales of old deeds and ancient Rolles of *Armes*) from whom are descended those of that *surname* now remaining at *Aflaeton*, *Wischingham*, and other places in the said County. If this *Crosse* were *seminated* all ouer with *Flowers de lis*, shewing vpon the sides or edges thereof but the halues of some of them, then it should

should bee *blazoned Semie de flowers de lis*: And the like is to be obserued when they be so borne vpon any other *Ordinary*, or *Charge*.



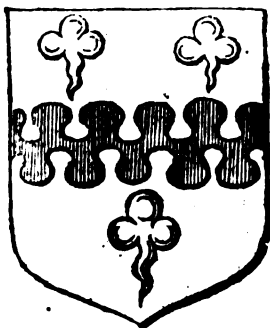
He beareth, Argent, on a *Saltire*, Sable, *fine flowers de Lis*, Or: This Coate-Armour pertaineth to Sir Thomas Hawkins of Nash in Kent, Knight. I haue inserted this *Esccheon* not onely to shew you that this flower is borne vpon this kind of *Ordinary*, but also to giue demonstration that the *Saltire* charged containeth the third part of the field according to the rule formerly giuen.

Colledge of  
Winchester.



The Field is, Sable, *three Lilies slipped*, their stalkes seeds, blades and leaues, Argent. These *Armes* pertaineth to the Colledge of Winchester, founded by the renowned Architect, William Wickham, Bishop of Winton, who contriued those many and most curious Castles and other buildings of King Edward the Third; and besides this goodly Colledge of Winton, built another magnificent Colledge (called the *New Colledge*) in the Vniuersitie of Oxford: two such absolute Foundations; as neuer any King of this Land did the like. This Wickham hauing finished the Castle of Windsor, caused to be inscribed on the wall of the Round tower, *This made Wickham*; which caused such as were enuious of his high fauour, to suggest vnto the King, that he arrogated all the honour of that great Worke to himselfe: but he pleasantly satisfied the King, saying, that he wrot not, *Wickham made this*; but, *This made Wickham*; because by his seruice in these Workes hee had gained his *Soueraignes* princely fauour.

Trefoiles Slipped.



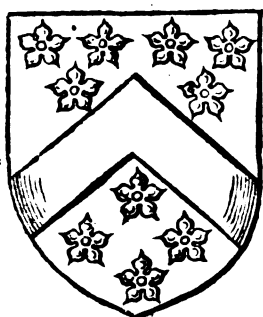
The husband  
mans calendar

Hee beareth, Argent, a *Fesse Nebule*, betweene *three trefoiles slipped*, Gules. This Coate pertaineth to George Thorpe of Wanswell in the County of Gloucester, Esquire, one of the honourable band of his Maiesties Gentlemen Pensioners. The Trefoile is accounted the Husbandmans Almanacke, because when it shutteth in the leaues, it foretelleth raine; and therefore the *Fesse Nebule*, representing the rainie clouds, is not vnaptly ioined with it. This *Leaf* being grassy, some may maruell I should reckon it amongst the coronaries: but they must know, that in ancient *Romane* times, amongst other sorts of crownes the *Graminea corona*, or *Grassie crowne*, was of very high honour to the Wearer.



He beareth, Argent, a *cheuron*, Sable, betweene three *columbines slipped*, Proper, by the name of *Hall of Couentrie*. The *columbine* is pleasing to the eie, as well in respect of the seemely (and not vulgar) shape, as in regard of the *Azurie colour* thereof; and is holden to be very medicinable for the dissolving of impostumations or swellings in the throat.

Columbines  
slipped.



He beareth, Gules, a *Cheuron* betweene ten *Cinquefoiles*, *four, two, one, two, and one*, Argent. This Coat-Armour pertaineth to the worshipfull Family of *Barkley of Wymundham*, which descended out of the right noble progenie of the *Lord Barkley*. This Coat is of an vsuall kind of *Blazon*, and therefore I held it the fitter to be here inserted; as a patterne for all such Coate-Armours, whose *Charges* are marshalled in this order. The *Cinquefoile* is an *Herbe* wholesome for many good vses, and is of ancient bearing in *Escocheons*.

The Cinque-  
foile.

The number of the *leaves* answer to the *five senses* in a man; and he that can conquer his affections, and master his senses, (which sensuall and vicious men are wholly addicted vnto) he may worthily and with honour beare the *Cinquefoile*, as the signe of his *fiuefold victorie* ouer a stronger *Enemy* than that *three-headed monster Cerberus*.

Re semblance  
thereof.



He beareth, Argent, three *Gilloflowers slipped*, Proper, by the name of *Iorney*. These kindes of *flowers*, for beauty, variety of colour, and pleasant redolencie, may be compared with the choicest attires of the garden: yet because such daintinesse and affected adornings better besit *Ladies* and *Gentlewomen*, than *Knights* and men of *valour*, whose worth must be tried in the *Field*, not vnder a *Rose-bed*, or in a *Garden-plot*, therefore the ancient *Generous* made choise rather of such *Herbes* as grew in the *Fields*, as the *Cinquefoile*,

Gilloflowers  
slipped.

*Trefoile, &c.*



He beareth, Argent, a *Cheuron*, Gules, betweene three *blew Bottles*, slipped, proper, by the name of *Chorley of Chorley*, an Ancient family in the County *Palatine of Lancaster*. These few examples may suffice, to shew that all others of like kind (which I for breuity sake voluntarily passe ouer) are to be reduced vnto this head of *Coronary Hearbs*; from which we will now proceed to the *Physicall*, whose chiefe and more frequent vse consisteth in asswaging or curing of *maladies* and *diseases*: And of these, some are *Aromaticall*, which for the most part, in respect of their familiar

Blew Bottles.

Of Plants.  
Trees, &c.

familiar and pleasing nature, doe serue for the corroborating and comforting of the inward parts of mans body, and for that purpose are oft vsed in meates; of which sort, are *Saffron, Ginger*, and such like: other are meereley *Medicinall*, and such as a man (were it not for necessity) would wish rather to weare in his *Escocheon*, than in his *belly*. Examples of which kinds I will willingly passe ouer, onely as it were pointing out with the finger, vnto what head they must be reduced, if any such be borne in *Armes*. Of the *Plants, Trees, Fruits* and *Herbs* before mentioned, some are *forren*, and some *Domesticall*, some grow in *Mountaines*, some in *Marish* and *Fenny grounds*, some by the *Riuers*, some by the *Sea-coast*. Concerning their *causes, natures* and *effects*, *Philosophers, Physitians* and *Herbalists* doe seriously dispute; and doubtlesse they are the admirable worke of the most Omnipotent God, who hath sent as may kinds of *Medicines*, as of *Maladies*, that as by the one wee may see our owne wretchednesse, so by the other wee might magnifie his goodnesse towards man, on whom hee hath bestowed, *Fruit for Meat, and Leaues for Medicine*.

### SECT. III. CHAP. XI.

Things Sensitive.



Having hitherto handled that part of our distribution which comprehendeth things *Vegetable*; proceed we now to the other, concerning things *Sensitive*, which are all sorts of *Animals* or *Creatures* indued with *senses*. The *senses*, as likewise the *sensitive soule*, are things in themselves not visible; and therefore estranged from *Heralds* vses: but because they reside in *Bodies* of differing parts and qualities from any other before mentioned; therefore in handling of these *sensitive Creatures*, I hold it requisite to beginne with their *parts* (for of them the whole is raised) and these are either the parts *contained*, or *containing*, or *sustaining*.

But since we are now to speake of things *Sensitive*, (and amongst them) first of *Terrestriall Animals* and their parts; it shall not be impertinent to produce some few causes amongst many, why these *Terrestriall Animals* and *Man* were created in one Day, viz. the *sixth day*.

First, because God had appointed the Earth to be the ioint habitation of *Man* and *Beast* together. *Secondly*, in respect of the neere resemblance both of bodily parts and naturall properties that these *Terrestrials* haue of *Man*, in respect either of *fowles* or of *fishes*. Lastly, for that very many of them were to serue for mans ease and necessary vse: as *Oxen* to till the ground, *Horses* for his ease in trauell, *Dogs* to be watchfull keepers of his House, and others for other his necessary and domesticall vses.

There is no *Animall* but hath at the least these parts, viz. *Head*, where-withall to receiue food; and wherein their senses haue their residence; a *Belly*, to receiue and concoct his meate; *intrals*, whereby toiect the superfluities or excrements of aliment; *members* also; seruing for the vse, and exercise

cise of the *Senses*, and others ordayned for motion from place to place, for without these members he cannot receiue foode or nutriment, neither feele, nor moue : Therefore there is neither labouring beaſt, or beaſt of ſauage kinde, domeſticall *reptiles*, or other, that can bee without theſe bodily parts.

By the name of *Soule*, and *life*, wherewith all ſorts of *Animals* are endued from God, *Moses* teacheth vs, that there is no liuing Creature to be found that hath not either true and naturall *bloud*, or at the leaſt ſome kinde of hot humour that is to it in ſtead of *bloud*, *Anima enim cuiuſq; Animalis in Sanguine eſt*, as *Moses* teacheth, *Leuiticus* 17. and in ſundry other places. And in the Common receiued opinion of all men, *In humido & calido conſiſt it vita*.

Naturall Bloud  
or ſupplemen-  
tall humour.

That which is ſpoken of diuers kindeſ of *Inſecta*, that there is no *bloud* to be found in them, it is to be vnderſtood to bee meant of true perfect and naturall *bloud*, but of neceſſitie they muſt haue in ſtead thereof ſome kind of humour in them, that hath the qualitie of *bloud*, viz. that is both hot and moiſt as aforeſaid, elſe can they not liue.

Concerning *Animals* in generall, it is not to be doubted but that all ſorts of the m; aſwell thoſe of ſauage and rauinous kinde, as thoſe of domeſticall and labouring kinde, as alſo venemous *Serpents*, of themſelues and of their owne nature were themſelues good; and might bee good to others and profitable for mans vſe; forasmuch as it is ſaid, *Et vidit Elohim quod bonum* : But in that they are now become noyſome, and painefull to man, that is *per Accidens*; for this is occaſioned by the ſinne and tranſgreſſion of *Man*, whereby all things became accuſed for his ſake.

The vtilitie or benefit that commeth to Man by theſe *Terreſtriall Animals* is twofold; the one, pertaining to the *body*, the other, to the *Soule*. The corporall benefit that commeth to man by them, who knoweth not? For dayly experience ſheweth vs how beneficiall the vſe of Horſes, Oxen, Kyne, Calues, Sheepe, and other ſorts of Beaſts and cattell of all ſorts, are for the ſeruiſe of Man: whereof ſome ſerue vs for food, ſome for rayment, ſome for carriage, ſome for tillage, and other for diuers other vſes. Of this vſe of them *Moses* ſaith, *That God hath ſubiected all things to man, Omnia ſubieciſti ſub pedibus eius*, &c. And made him Ruler ouer the fiſhes of the Sea, the fowles of the Ayre, and the beaſts of the land: wherby he giueth vs to vnderſtand, that all ſorts of *Animals* were created for the diuers vſes of man; and each one of them ordayned to a ſeueral end. But their ſpirituall vſe is farre more noble and excellent; by how much the ſoule ſurpaſſeth the body in dignitie and worthineſſe.

And their vſe conſiſteth not alone in this, that by the conſideration of them we are led to the knowledge of God, and of his wiſedome, power and goodneſſe (for this vſe hath all things elſe that are created) as appeareth *Romans* 1. and elſewhere: But alſo that in theſe *Animals* God hath propoſed to vs ſuch notable examples of imitation, in reſpect of vices to be eſchewed; that the ſacred Scriptures excepted, there is no morall precepts can better inſtruct vs than theſe *Animals* doe, which are dayly in our view, and of which we haue dayly vſe: amongſt theſe we may produce ſome examples of fiſhes and fowles, but many more may we gather from *Terreſtriall Animals*. And to the end we ſhould ſhunne the ignorance of things, ſuch eſpeci- Pſal. 32.  
ally as are *celeſtiall*; *Dauid*, the kingly *Prophet*, propoſeth to vs for examples,



the Horfe and Mule saying, *Non eritis sicut Equus & Mulus in quibus non est intellectus.*

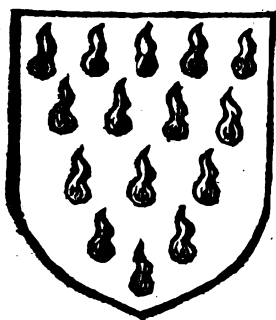
Like as naturall *Philosophy* consisteth in other things, so doth it chiefly in the knowledge of *Animals*, viz. in the vnderstanding of their wisdom, natures and properties, which knowledge hath beene approued by God himselfe from the beginning, and not onely approued but also ordained, and giuen to *Adam*; for *Moses* saith, God brought these *Animals* vnto *Adam* to the end that he should aduisedly view and consider them. To the end that *Adam* should giue them names answerable to their shapes, natures, proportion, and qualities. And that the imposition of these names should not be casually or at aduenture (for God abhorreth all disorder and confusion) but deliberately and according to reason: So as every thing might be aptly distinguished from other, by their particular names, and according to their seuerall natures and dispositions: And that for our benefit; That wee hearing their names, and vnderstanding their significations may be led to the vnderstanding of their naturall properties, for which *Etymologie*, or true interpretation and deriuation of words is very behoouefull and of great vse.

Humors.

Bloud.

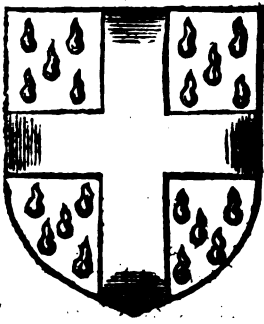
The *Parts contained* are *Humors* and *Spirits*, whereof only the first is vsed in *Coate-armours*, wherein are represented sometimes *Drops of bloud*, and sometimes *Teares*, which both are naturally *Humors contained*, though in *Armory* they are supposed no longer to be contained, but shed forth. The *Bearing* of this *Humour*, *Bloud*, is vnderstood to be euermore borne *Drop-meale* (as I may to terme it) or by *Drops*. Which manner of bearing is in *Blazon* termed *Gutte*, of the Latine word *Gutta*, which signifieth a *Drop* of any thing that is either by *Nature liquid*, or *liquefied by Art*. These *Drops* doe receiue a different manner of *Blazon*, according vnto their different colour, or diuersitie of the substance wherof they doe consist; as by examples shall appeare.

Drops of  
bloud.

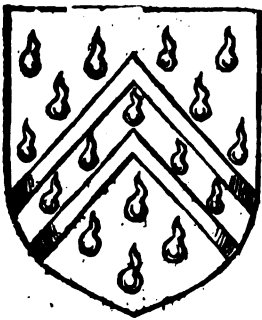


He beareth, Argent, *Gutte de Sang.* by the name of *Lemming*. These *Drops* are seldome borne of themselves alone, but rather vpon or with some other kind of *Charge*, either ordinary or extraordinary, or else diuidedly, by meanes of the interposition of some of the lines of *Partition* hereafter to be handled. These are termed *Gutta de Sang.* *Quia ex guttis sanguinis constant*; Because they signifie *Drops of Bloud*; wherein the life consisteth. And if the bloud of those who boast of their *Generous bloud* should once drop forth of their veines, no difference would appeare betwixt it and the meanest mans bloud, vnlesse perhaps it be in this, that vsually it is more corrupt and vitiated, whereas in the poorer sort it is more healthfull and pure. Which should teach such great ones not to prize their bloud at too high a rate, but rather to excell others in *vertues*, since they cannot surpasse in that *humor*, which is alike in all: and if they look in the first *originals* of both sorts, they shall find that *Adam* was the first *Ancestor* of the poore, as well as of the *Mighty*, and so the one of them as anciently descended as the other.

He



He beareth, Argent, *Gutte de Sang*, a *Crosse*, Gules, *Gutte de Sang*, by the name of *Fitz.* of *Fitzford* in the County of *Deuon*. This is the most principall and predominant humor whereby the life of all *Animals*, is nourished and continued, and whose defect bringeth present death. For the life of all flesh is his blood, it is joined with his life: *Therefore I said unto the children of Israel, Yee shall eat the blood of no flesh, for the life of all flesh is the blood thereof, who soeuer eateth it shall be cut off.*



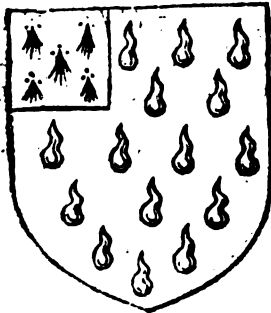
He beareth, Argent, *Gutte de Larmes*, or *de Larmettes*, a *Cheueron* voided, Sable, by the name of *St. Maure*. This is that other humor before mentioned: and this bearing is called *Gutte de Larmes*, *Quia ex Lacrymarum guttis constant*, because they represent Drops of Teares falling; these *Gutte*, are alwaies vnderstood to be of colour blew.

In blazoning of *Coat-Armours* charged with drops, you must euermore consider the substance whereof they are, and to giue them a denomination accordingly; so shall you not need to name their colour at all, forasmuch as by their substance their colours are easily conceived: whereof I will giue you some few examples in these *escocheons* next following; which albeit they may seeme to be vnduly bestowed with these, yet in respect of their vniforme manner of bearing, to wit, by drops (as the former) I haue chosen rather to sort them together with these, than to bestow them confusedly vnder seuerall heads.



He beareth, Sable, a *Tarnip*, Proper, a chiefe, Or, *Gutte de Larmes*. This is a wholesome roote and yeeldeth great reliefe to the poore, and prospereth best in an hot sandy ground, and may signifie a person of good disposition, whose vertuous demeanour flourisheth most prosperously even in that soile where the scorching heate of *Ermy* most aboundeth. This differeth much in nature from that whereof it is said: *And that there should not bee among you any roote that bringeth forth Gall and Wormwood.*

*A Tarnip proper.*

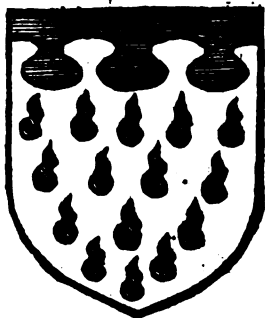


He beareth, Sable, *Gutte de Eau*, a *Canton*, *Ermyne*, by the name of *Dannet*. This word *Eau* is a French word, and signifieth the same that *Aqua* doth in *Latine*: which is as much to say, *He beareth drops of water*: if he should blazon it in *English*, the proper colour thereof is Argent. This had beene a worthy *Escoccheon* for a Souldier of that *Christian Legion* called *Fulminatrix*, at whose prayers in a great drouth, God powred downe raine in the sight of the *Heathen*, as *Ensebius* testifieth; and yet they were no *Fresh-water*

*Gutte de Eau*

ter Souldiers, but were as ready to haue embrued their *Escocheons* with drops of bloud, as to haue thus sprinkled them with drops of Raine.

Gutte de Poix.



He beareth, Argent, *Gutte de Poix*, a *Chieffe Nebule*, Gules, by the name of *Roydenhall*. This word *Poix* is a *French* word, and is the same that we call *Pitch* in *English*. Yet among our *English blazoners* these colours and drops are termed *Gutte de Sable*. This Coate serueth aptly to giue warrantize of the bearing of chieffes, consisting of some of the *bunched lines* before mentioned in the first *Section*. There are *Ordinaries* framed of sundry other former sorts of *lines*, before expressed in the first *Section*, which I leaue to the strict of obseruation of the curious searchers of those things.

Gutte de Or.



Hee beareth, Argent, a *Crosse ingrailed*, Sable, charged with *Gutte de Or*, by the name of *Milketfield*. These drops may be vnderstood to be drops, either *fusible* or *molten*, as *Gold*, either molten in fire, or otherwise liquefied, whereby it may bee distilled dropmeale.

Note.

Note, that if such kind of *Drops* be Or, then shall they be taken as representations of *fusible* or *liquid gold*: if they be Vert, then shall they be taken to bee drops of *oile Olive*, as hereafter shall appeare, when I shall speake of Coat-Armours, whose fields haue no *Tincture predominating*. But to returne to the *humor* of bloud (from which we haue vpon occasion hitherto digressed) it is infallible that there is no *Animal* or *living creature*, but hath in it, either bloud or some other kind of hot humor in quality like thereunto, as I hauesaid before.

Bloud what.

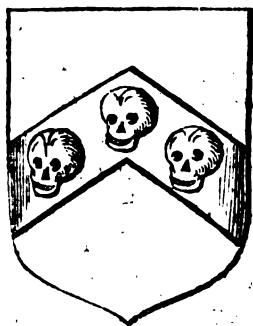
These *humors* before mentioned, in respect of their moist and fluent nature, doe stand in need of some other thing to containe them: and such *containing parts*, are either the *outmost includer* which is the *skinne* (of which we haue already spoken in the first *Section*, where we intreat of *furres*) or the whole body it selfe, with the seuerall members and parts thereof; all which because they need their supporters, those we will first speake of, and so descend vnto the whole bearings and parts.

Humors di-  
uided.

Couering.

But I will first shew you an example of the bearing of dead mens sculs, and then proceed to the supporting parts.

He

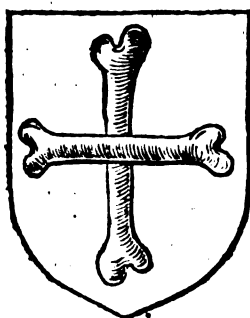


He beareth, Argent, on a *Cheueron*, Gules, three *dead mens sculles* of the first, by the name of *Bolter*: this kind of *bearing* may serue to put both the proper owner of this *Coate-armour*, and also the serious *spectators* of the same in mind of the mortality of their bodies and last end.

Support.

Bones.

Parts of support whereof we haue vse in *Armes*, are those solide substances which sustaine the body, viz. the *Bones*, whereby the *body* is not onely vnderpropped, but also carried from place to place, by helpe of their *ligatures* and *Sinnewes*. Of the vse of these in *Coate-armour*, you shall haue examples in these *Escocheons* next following.



He beareth, Sable; *Shinnebone in Pale*, surmounted of another, in *Crosse*, Argent, by the name of *Baines*. I doe giue this forme of *blazon* hereunto, because the first lieth neerer to the *Field* than the other doth, for they cannot be properly said to be a *Crosse* of bones; because they be not incorporated one with another, but are diuidedly seuered by interposing the purflings.

A shin bone surmounted of another.



He beareth, Sable, two *Shinne bones Saltirewaies*; the *Sinister* surmounted of the *dexter*, by the name of *Newton* of *Derbyshire*. To this *Coate-armour* I giue the blason in the former, for the reason before deliuered. Concerning bones, *Iesus Syrach* recording the fame and vertues of *Iosua*, *Caleb*, and *Samuel*, saith; *Let their bones flourish out of their place, and their names by succession remaine in them that are most famous of their children. Eccles. 46. 12.* And though they seeme, like the withered bones in *Ezechiels* vision,

Two shinne bones Saltirewaies.

yet shall they reuiue againe by vertue and power of him who died on the *Crosse*, and of whom it was said, *Not a bone of him shall be broken.* Thus in briebe you see the vse of these parts of support.

## SECT. III. CHAP. XII.



N following the tract which our *Method* first chalked out vnto vs, we are at length come to such *Blazons* as doe present to the eye those *sensitive* things which wee called the *Containing*, because they are the mansion, in which not onely the *bloud* and *spirits*, but also the *bones* (which we named the parts *sustaining*)

**Definition of Animall.** *sustaining*) are enclosed. These are *Animals* of living creatures, with their parts and members. An *Animall* is any substance consisting both of a *Body* fitted for diuerse functions, and of a *Soule* giuing *Life*, *Sense* and *Motion*.

*Animals* (saith *Fanchius*) especially such as produce a living Creature, haue a more neerer resemblance of Man, both as touching the parts of their Bodies, as also concerning the faculties of their minde, and subtiltie and quicknesse of wit: for their bodies also do consist (like as ours doe) of flesh, finews, Arteries, bones, Gristles and skinne, &c. In like sort they haue head, necke, breasts, backe, a chinne or backebone, thighes, leggs and feete: As also hearts, lights, liuer, spleene, gutts, and other inward parts as we haue; furthermore they doe participate with vs in our Actions, as to eate, drinke, sleepe, watch and mooue: Albeit in many other things they are much vnlke vs.

In the handling of *Animals*, it might be a *scruple*, whether the *bearing* of such creatures *whole* should haue precedence in their *bearing* before their *parts*, and also in what ranke and order the seuerall kindes of creatures are to bee *marshalled* by vs, that thereby the dignitie of their *bearing* may bee best conceived; because the dignity of those things that are borne in *Coat-Armour*, being truly knowne, and duly considered, doth not a little illustrate the worthinesse of the *Bearers*, in the displaying of their *Ensignes*: For taking away these *scruples*, I hold it requisite before I proceed to giue *Examples*, first to set downe certaine Notes by way of introduction to that which followeth, shewing how the dignitie of these *Animals*, hereafter to be handled, is to be accounted of, either in a *relative* respect of things of *distinct Natures* compared one to another, or in a *comparative* reference of *Animals* of the same kinde each to other.

**Dignitie of Animals how vnderstood.**

This *dignitie* cannot bee better vnderstood, than by taking a considerate view of that *Order*, which the *Author* of all *Order*, and the most wise and powerfull *Disposer* of all things, did obserue, not onely in the creation of the *celestrall*, but also of the *elementarie* parts of the *World*, with their seuerall *Ornaments*, wherein he obserued a continuall progression from things of *lesse perfection*, to things *more perfect*. For was there not a *Chaos*, without forme and void, before it came to that admirable beautie whereof it is said, *Loe, it was very good*? In the *Celestials*, the *Sun* (the glory thereof) was made after the *Firmament*, and the *Night* was before the *Day*. In the *inferiour bodies*, the *vegetables*, as *Trees*, were made before *sensitiue* and liuing creatures: and amongst these, the *Fishes* (which haue neither *breath* nor *voice*, and therefore *imperfecter*) were before the *Fowles*: and both of them before *terrestriall creatures*; and all of all sorts before *Man*, made after *Gods Image*, for whose seruice all other things were made, as he was made for *Gods seruice*. Moreouer, in the creation of *Man*, the *Body* was before the *Soule*; which yet is a thing incomparably of more perfection.

**Order of God in nature.**

**Diuers ends of Art and Nature.**

By this rude draught of *God* and *Natures* admirable *Method*, you may conceiue the *naturall dignity* of those creatures, as often as they shall occur in *Armorie*. But as *Art* hath not alwaies the same end which *Nature* hath, (because the one intendeth the *being*, the other the *knowing* of things) so is not the *Method* of both alwaies alike in attaining their ends: For *Natures* proceesse is *à simplicibus ad composita*, from the single parts to the whole, whereas *Art* descendeth

cendeth from the *compounds* to the *simples* : in imitation whereof, we shall in this our progresse, follow this course; that first euery whole *bearing* of any *Animall* shall preceede, and then such *parts* and *members* thereof as vually are borne; for so euery one that first hath seene the *whole*, will discern the *parts* the better, whereas he that seeth a *part* (hauing neuer seene the *whole*) knoweth not whereof it is a *part*. And in *Coate-armour* the *whole bearing* of *Animals* is most worthy, yet is not the *bearing* of *parts* to be misliked, but if we consider both the one and the other respectively, then doth the *whole bearing* farre surmount the *parts* in honour and dignitie.

Whole bearing needfull to first know

Whole bearing better than the parts of Animals.

Neither must we here precisely esteeme the *worth* of euery *bearing* by this order of *Nature*, because *Art* doth sometimes stampe a *peculiar note* of dignitie, for some particular respect, as for some especiall *use*, *qualitie*, or *action* in the things. And this *dignitie* or *nobilitie* may haue a twofold relation; the one, betwixt *Animals* of diuers kinds, as a *Lion* and a *Spaniel*, a *Wolfe* and a *Lambe*; the other, betwixt things of one kinde, as *whelpes* of one *litter*, whereof yet one may be nobler than the other, as the one will run to the *Chase*, the other to the *Pottage Pot*. And forasmuch as the liuing things before mentioned, as well *vegetable* as *sensitiue*, haue their *peculiar vertues* worthy *imitation*, as also their particular *vices* to be eschewed, and that it is a chiefe glory to *Gentlemen of Coate-armour*, to haue their *vertues* displayed vnder the types and formes of such things as they beare, it is to be wished that each one of them would considerately examine the *commendable properties* of such significant *tokens* as they doe beare, and doe his best to manifest to the *world* that hee hath the like in himselfe: for it is rather a dishonour than a praise for a man to beare a *Lion* on his *Shield*, if he beare a *Sheepe* in his *Heart*, or a *Goose* in his *Braine*: being therein like those *Ships* which beare the names of *Dreadnought*, *Victory*, and the like, though sometimes it speed with them contrary to their *Titles*. A true *generous* mind will endeavour that for his *selfe vertues* hee may bee esteemed, and not insist onely vpon the fame and merits of his *Progenitors*, the praise whereof is due to them, and not to him.

Twofold dignity.

*Nam genus, & Proanos, & qua non fecimus ipsi,  
Vix ea nostra voco.*—Ouid. Met. Lib. 13. Verse 140.  
Great Birth, and bloud, and Ancestors high worth,  
Call them not thine, but what thy selfe bringst forth.

And now we will proceede to some particular precepts, concerning things *Sensitiue* borne in *Coate-Armour*. Wherein first obserue, that all sorts of *Animals* borne in *Armes*, or *Ensignes*, must in *Blazoning* be interpreted in the best sense, that is according to their most *Generous* and noble *Qualities*, and so to the greatest honour of their *Bearers*. For example; the *Fox* is full of *wit*, and withall giuen wholly to *Filching* for his prey: If then this be the *Charge* of an *Escutcheon*, wee must conceiue the *qualitie* represented, to be his *wit* and *cunning*, but not his *Pilfering* and *Stealing*, and so of all other. All *Beastes* of *Sauage* and fierce nature, must be figured and set forth in their *Most noble* and *Fierce action*; as a *Lion Breasted* bolt ypright, his *Mouth* wide open, his *clawes* extended (as if he were prepared to rent and teare;) for with his *Teeth* and *clawes* hee doth exercise his fierceneffe: In this forme he is said to possesse his *Vigor* and *Courage*; and being thus formed, he is said

Rule 1:

Y 2

to

to possesse his *Vigor* and *Courage*; and being thus formed, he is said to bee *Rampant*. Action doth the *Prophet David* approue to be proper to a *Lion*, *Rsal. 22*. Where describing the cruelty of the wicked towards him, he saith, *They raged vpon me with their mouthes as it were a Ramping and roaring Lion*. A *Leopard* or *Wolfe*, must be pourtraied going (as it were) *Pedescensim*, Rep by step; which forme of action (saith *Chassanens*) fitteth their naturall disposition, and is termed *Passant*: All sorts of placable or *Gentle-nature*, must be set foorth according to the most noble and kindly action of euery of them; as a *Horse running* or *vaulting*, a *Greyhound coursing*, a *Deere tripping*, a *Lambe going*, with a smooth and easie pace, &c.

traw placing  
of Animals.

And concerning the true placing of *Animals* of whatsoeuer kinds in *Armory* according to order, *Art* and the *proprietie* of their nature: The vse of the thing whereupon they are to be placed or depicted, must be first considered of, and so must they be placed accordingly; whether they be borne *bolt upright* or *passant tripping*, or howsoeuer.

In Banners.

As if they be to be placed in *Banners* they must be so placed as that it be agreeable to the naturall qualitie of the thing that is borne, *Ars enim imitatur naturam in quantum potest*: therefore sithence it is proper for a *Banner* to be carried vpon a staffe, according to the vse thereof the staffe doth proceed, and the *Banner* commeth after: Therefore ought the face to looke towards the staffe, that is, directly forwards. So is it likewise in euery other thing whose *parts* are distinguished *per Ante & Post*; in such the forepart of the thing borne shall be placed towards the staffe: otherwise it would seeme *retrograde* or going backwards, which were monstrous to behold.

Head onely  
borne how to  
be placed.

If a man doe beare onely the head of some *Animall*, then (most commonly) the forepart thereof cannot aptly regard the staffe, but is borne *sidewais* chieftely being full faced, whether it be the head of *Ramme*, *Bull*, &c.

As touching the orderly placing of the *Feet* of *Animals*, this is a general Rule, That the right foot must be placed formost, *Quia dextra pars est principium motus*. And withall it is the most noble part in regard it is the stronger and more *Actiue*, and therefore thus to describe them, is to set them forth in their commendablest fashion; for *Dispositio laudatissima Animalis est, ut in omnibus dispositionibus suis sit secundum cursum naturae*: That is the best disposition of euery creature, which is most agreeable to nature.

Naturall and  
Accidentall  
bearing.

But here you must obserue, that in a *Banner*, that which is made for the one side, wil seeme to be the *left foot* on the contrary side, but that chanceth by accident: And therefore the side next to him that beareth the *Banner* must be chieftely respected, that the same be formed right in regard of him; like as it is in writing, that side next to the writer is according to order, whereas if wee turne the paper, all falleth out after a preposterous fashion. Therefore you must chieftely respect the side next the Bearer, let the rest fall out as it shall.

*Armes* are sometimes depicted or embroidered vpon the *Garmets* of *Men*, and chieftely vpon the vppermost vesture of *Military* persons: Especially *Emperours*, *Kings* and their *Generals*, and other *Commanders*, in *military* seruices, vsed to cast ouer their *Armours*, a kinde of short habit, as a *Iacket mandylian*, or such like, whereupon their *Armes* were richly beautified and curiously wrought. To the end, that in time of seruice, their *Souldiers* who

who could not be directed by the eare, (by reason of the farre distance that was oftentimes vpon occasion betweene them and their commander) they might by their eye bee instructed according to the necessitie of the present seruice, and might by ocular obseruation of their commander (being so eminently clad) know and discerne their fitt times and opportunities of *marching, making a stand, assailing, retiring*, and other their like duties; whereupon this kinde of short garment was called a *Coate-armour*, because it was worne aloft vpon their *Armour*. And it was called *Paludamentum, quia ex eo gestans tale vestimentum palam fiebat omnibus*. Such was the *Coate-armour* of *Alexander* that he left in *Elymais* in the country of *Persia*, whereof mention is made where it is said, *Now when King Antiochus travelled through the high Countreys, he heard that Elymais in the countrey of Persia was a Citie greatly renowned for riches, silver and gold. And that there was in it a very rich Temple, wherein were coverings of Gold, Coate-armours and harnesse, which Alexander, King of Macedonia the son of Philip that raigned first in Grecia, had left there.*

1 Macca. 16. 1.

Coate-armour.  
of Alexander

For prooffe that *Emperours* vsed to weare *Coate-armours*, it shall be to good purpose to produce the verball testimony of *Bayfus*; speaking in these words *Fertur eo die Crassum non purpureo, ut Romanorum Imperatorum mos erat, paludamento ad Milites porcessisse, sed pallio nigro.*

And further the same Author saith, *Paludamentum verò fuisse Imperatorum, planum fit ex Tranquillo in Casare, qui Alexandria circa appugnationem pontis, eruptione hostium subita compulsus in scapham, pluvibus eodem praecepit antibus cum desilisset in mare, nando per ducentos passus euasit ad proximam nauem, olata La va ne Libelli, quos tenebat, madefierent, paludamentum mordicus trahens ne spolio potiretur hostis.*

Coate-Ar-  
mour of Em-  
perours.

Of all creatures apt to generation and corruption *Animals* are most worthy. All *Beastes* haue a naturall, and greedy desire for the supply of their wants, insomuch as for the attaining thereof, they doe *rore, bellow, bray*, and cry out exceedingly.

All *Beasts* of Sauage and harmefull kinde, are naturally armed with some thing wherewith they may hurt a Man, for which they are reckon'd dangerous and to be shunned. As the *Boare*, with *Tusks*, the *Lyon*, with *Tallons*, The *Stagge*, with *Hornes*, The *Serpent*, with *Poyson*, &c.

Norwithstanding that the *Bearing* of things properly (whether *vegetable* or *ensitive*) is specially commended, yet must not such peculiar commendation be extended to derogate from the dignitie of other *Bearings*, as if they were of no esteeme, in regard they be not borne properly: for there are as good and honourable intendments in these as in them, *data paritate gestantium*, if they be as *ancient* as the former; and their *Bearers* of equall estate and dignitie, which is not a the least respect that must beholden in the esteeme of *Coat-Armour*, *Quia Arma nobilitatem sumunt à persona gestantis: Armes are honoured by the Bearers*. And sometimes the *variation* from the *propertie* may be of purpose to preient some other *quality*, which may bee no lesse *honorable* than the *proper*. Besides, it is one thing to beare a *liuing* creature in *colour* or in *action* diuerse from *Nature*; and another, to beare him *repagnant* or *contrarie* to *Nature*: for the former may bee borne commendably, but this latter sort of *Bearing* is holden *disgracefull*, or rather is condemned for *false Armes*, and therefore not wor-  
thy

Note.

A chiefe re-  
spect.

Note.



thy of *Bearing*. In the *Blazoning*, of things borne in their naturall *Colour*, whether the same be celestiall, except the *Sunne*, *Moone* and *Starres*, or sub-lunar, it sufficeth to say, He beareth *this Comet*, *Meteor*, *Beast*, *Bird*, *Fish*, *Fowle*, *Plant*, *Tree*, *Herbe*, *Flower*, &c. Proper, without naming of any *Colour*, for by *proper*, is evermore vnderstood his *naturall colours*, and for the *Sun* and *Sars* when they be of the *colour* of the *Metal*, *Or*, which is their naturall *colour* it sufficeth to say a *Sun*, or *Star*, without adding the word *proper*, or *Or*. And so it is of the *Moone*, when she is *Argent*, which in *Heraldrie* is holden her proper *colour*.

Rule 2.  
Generall ob-  
seruation.

As touching the *Dignitie* of things borne in *Coats-Armour*, I have already shewed how the same is to be reckoned in the *Order* of *Nature*; but if it be considered according to vulgar estimation, then we must hold this for an obseruation that seldome faileth, that sith every particular *Empire*, *Kingdome* and *Nation* haue their distinct *Ensignes* of their *Soueraigne iurisdiction*, looke what *Beast*, *Bird*, *Fish*, *Fowle*, *Serpent*, &c. he that swayeth the *Soueraignty* doth beare for his *Royall Ensigne* in each particular nation, the same is accounted there to be of greatest dignitie. So is the *Bearing* of the *Lion* chiefly esteemed with vs in *England*, because he is borne by his *Maiestie*, for the *Royall Ensigne* of his *Highnesse Imperiall Soueraignty* over vs: So is the *Bearing* the *Eagle* esteemed amongst the *Germans*: and in like sort the *Flowers de lis* amongst the *Frenchmen*. *Foure-footed Beasts*, whether they be borne *proper* or *Discoloured* (that is to say, *varying* from their *Naturall colour*) are to be esteemed more worthy of *Bearing* in *Coat-Armour* than either *Fishes* or *Fowles* are, in regard they doe containe in them more worthy and commendable *Significations* of *Nobilitie*. Amongst things *Sensitiue*, the *Males* are of more worthy *bearing* than the *Females*. Some man perhaps will tax me of inconsideration, in not treading the visuall steps of *Armorists* in the handling of these *sensible creatures*, for that I doe not preferre the *Lion* (in respect of his *regall soueraignty*) before all other *terrestrials*. For clearing of my selfe in this point, I must plead, that the proiect of my prescript method hath tied mee to another forme, and doth enforce me to preferre other beasts in place, before those which otherwise are preferred in dignity. And albeit I cannot say there was any priority of time in the *creation* of *Beasts*, because *God spake the word and it was done, he commanded and they were created*; neuertheless, in regard of *discipline*, there is a *prioritie* to be obserued, wherein those things that doe promise vs a more easie access to the distinct knowledge and vnderstanding of the succeeding *documents*, ought to haue the precedence.

Priority to be  
obserued.

The Authors  
prefixed order.

The order that I prefix to my selfe in treating of these *Beasts*, shall con-curre with the Table of this present *Section*, as first to set downe *Animals* of all sorts liuing vpon the *Earth*: secondly, such as liue above the *Earth*, as *Fowles*: thirdly, *Watery Creatures*: and lastly, *Man*. And because of the first sort, some are *Gressible* hauing feet; and some *creeping* or *gliding* as *Serpents*: we will beginne with the *Gressible*; and first with such *beasts* as haue their feet solid or *Indiuided*, or (as I may terme them) *Inarticulate*; that is to say, without toes; then will I proceed to such as haue their feet cleft in two, and lastly to *beasts* that haue their *Feet* diuided into many.

## SECT. III. CHAP. XIII.



Having deliuered diuers *Rules* and *Observations* concerning *living* things and their *parts*, in *Genere*, I will now annex such examples as may demonstrate these severall sorts of *bearing*, forasmuch as *demonstrations* giue life and light to ambiguous and doubtfull *precepts*, as *Aristotle Ethic.* 7. noteth, saying, *Demonstrationes sunt perfectiores & nobiliores, quando inducuntur post orationes dubitabiles :*

Vic of demon-  
strations.

*Demonstrations* are ever best, after doubtfull passages. Of these briefly, as in the next *Escocheon*. The inuention of *Armes* wherein *Beasts* or their parts are borne are borrowed (saith *Sir Iohn Ferne*) from the *Hunnes*, *Hungarians*, *Scythians* and *Saxons*, cruell and most fierce *Nations*, who therefore delighted in the *Bearing* of *Beasts* of like nature in their *Armes*, as *Lions*, *Beares*, *Wolues*, *Hyenes*, and such like; which fashion likewise came into these our Countries when those barbarous people over-ranne with conquest the *West* part of *Europe*. Now to the end that the *Rules* and *Observations* formerly set down, may receiue both life and warrant by *presidents*, I will now exemplifie them in their order. And first of *whole-footed Beasts* with their Members.

Bearing of  
beasts, of  
whom but-  
rov. d.



He beareth, *Gules*, an *Elephant*, passant, *Argent*; *Tusked*, *Or*, by the name of *Elphinston*. Concerning these *Armes* that are formed of *Beasts*, it is to be obserued, that generally those are reputed *More noble* which doe consist of *whole Beasts*, than are those that are formed of their parts: yet sometimes the *parts* may be giuen for some such speciall seruices as may be no lesse honourable than the *whole bearing*. The *Elephant* is a *Beast* of great *Strength*, but greater *Wit*, and greatest *Ambition*; insomuch that some haue

Pride of the  
Elephant.

written of them, that if you praise them, they will kill themselves with labor; and if you commend another aboue them, they will breake their hearts with emulation. The beast is so proud of his strength, that he neuer bowes himselfe to any, (neither indeed can hee) and when he is once downe (as it vsually is with proud Great ones) he cannot rise vp againe. It was the manner of such as vied the force of *Elephants* (in set battels) to prouoke them to fight by laying before them things of *Scarlet* or *Crimson* colour to make them more furious: as we may see 1 *Mac.* 6. 34. And to prouoke the *Elephants* for to fight, they shewed them the bloud of *Grapes*, and *Mulberries*. Furthermore they were placed in the strength and heart of the battel; as in the same Chap. appeareth, where it is said, And they set the beasts according to their ranges, so that by euery *Elephant* there stood a thousand men armed with coats of maile, and *Helmets* of brasse vpon their heads; and vnto euery *Beast* were ordained five hundred

Elephants  
how prouoked  
to fight.

1 Mac. 6. 34.

Horsemen

The incomparable strength of the Elephant.

Horsemen of the best, Verse 35. Which were ready at all times wheresoever the beast was: and whithersoever the beast went, they went also and departed not from him, verse. 36. The hugeness and incomparable strength of this beast, may be conceived by this, that he bare thirty two fighting men in strong Towers of wood fastened vpon his backe. As wee may see expressly set downe in the same Chapter in these words: And vpon them were strong Towers of wood that covered euery beast, which were fastened thereon with instruments: and vpon euery one were thirty two men that fought in them, and the Indian that ruled him Verse 37.

Three Elephants heads.



He beareth, Sable, on a Fesse betweene three Elephants heads, Erased, Argent, as many Mullets of the first, by the name *Pratte*. When any part is thus borne with ligges, like peeces of the flesh or skin, depending, it is termed *erasing*, of the Latine word *erado*, to scrape or rent off, or of the French, *Arrasher*, of the same signification. This being the first place of such bearing, I thought good here to obserue that this *Erasing* and *Couping* are the two common accidents of parts borne. *Couping* is when a part is cut off

smooth, as in this next example.

A Proboscide of an Elephant.



The *Field* is, Purpure, the *Proboscide*, Truncke, or *Snowt* of an Elephant, in Pale, Couped, Flexed and Reflexed, after the forme of a *Romane S*, Or. *Bara*, Pag. 147. setteth downe this for the Coat of *Cyneus* King of *Scythia*, where also he noteth that *Idomenes* King of *Theffaly*, the son of *Deucalion* did beare, Gules, a *Proboscide* of an Elephant after this manner, Argent. The Elephant hath great strength in this part, and vseth it for his *Hand*, and all other uses of agilitie, wherein *Nature* hath recompenced the vnaptnesse

of his legges, which other beasts doe vse to such seruices. The *Roman Histories*, doe relate of an Elephant of a huge greatnesse caried in a shew about *Rome*, which (as it passed by) a little boy pried in his *Proboscis*, therewith being enraged he cast vp the child a great height, but receiued him againe on his *Snowt*, and laid him downe gently without any hurt, as if the beast had considered, that for a childish fault, a childish fricht were reuenge enough.

A Fesse betweene three Horses.



He beareth, Sable, A Fesse betweene three Horses passant, Argent, by the name of *Stampe*. A horse erected bout vpright, may be termed *enraged*, but his noblest action, is expressed in a *Saliant* forme. This of all beasts for mans uses, is a most noble and behouefull either in *Peace* or *Warre*. And sith his seruice and courage in the *Field* is so eminent, it may be marvelled why the *Lion* should be esteemed a more honourable bearing. But the reason is, because the Horses seruice and strength is principally by helpe of his *Rider*, whereas

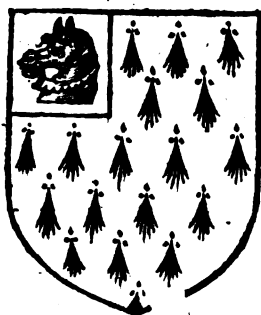
whereas the *Lions* is his owne: and if the *Horse* be not mounted, he fights *averse*, turning his *heel* to his aduerfary, but the *Lion* encounters affront, which is more manly. It is obserued of the *Horse* (as also of other *whole-footed beasts*) that their *Legs* are the first as long as ever they will be: and therefore young *foales* scratch their *Eares* with their *hinder foot*, which after they cannot doe, because their *Legs* doe grow onely in bignesse, but not in length *Plin. lib. 11, cap. 48*.

The *Horse* is a *beast* naturally stubborne, fierce, haury, proud and insolent, and of all *beasts* there is none that vaunteth more after victory obtained, or dejected if he be vanquished, none more prone to *battell* or desirous of *revenge*.



He beareth, Gules, a *Horsehead, Couped*, Argent, by the name of *Marshe*. The neighing of the *Horse* is a token of his great courage, as appeareth, *Iob 29*. *Hast thou giuen the Horse strength, or covered his necke with neighing?* Whose fiercenesse also he singularly describeth thus: *He swalloweth the ground for fiercenesse and rage, and he beleueth not that it is the noise of the Trumpet. He saith among the Trumpets, Ha, Ha; Hee smelleth the battell afar off, and the noise of the Captaines and shoutings.*

A Horse head couped.



He beareth, Ermyne, on a *Canton, Sable*, a *Horsehead, Couped*, Argent, with a *Bitte* and *Raignes*, Gules, by the name of *Brixton*. The vndantable courage of the *Horse*, *Iob* in the fore-cited Chapter doth pourtraict most liuely, saying: *Hast thou made him affraid as the Grasshopper? his strong neighing is fearefull. Hee diggeth the valley, and reioiceth in his strength, and goeth forth to meet the Harnessed man. He mocketh at feare and is not afraid, and turneth not backe from the sword. Though the quiver rattle against him, the glittering speare*

A Horsehead couped on a Canton Ermine. *Iob 39.*

*and the shield.* To gouerne him no lesse needfull is the *Bit* and *Raignes* sometimes to hold him in, than is the *Spurre* to put him forward: and therefore *David* likens an vnruely man, to a *Horse*, which thou must keepe in with *bit and bridle*, lest he fall vpon thee.



He beareth, Argent, a *Fesse* betweene three *Asses Passant*, Sable, by the name of *Askewe*. The *Ass* is the liuely Embleme of *patience*, whom therefore our blessed Sauour (being *Patience* and *humility* it selfe) honored with his owne riding: which haue made some to fancy euer since that time, that the *blacke line* on the *iridge* of all *Asses* backs, thwarted with the like ouer both the *shoulders*, is stampd on them as the *Marke* of his *Crosse* whereon he was to shew his *patience* by suffering for vs.

Three Asses passant.

Z

He

An Asse head  
erased.

He beareth, Argent, an *Asses head Erased*, Sable, by the name *Hocknell* of *Cheshire*. In the second of the *Kings* we read that *Benhadad* King of *Aram*, did beset the Citie of *Samaria* with his Host, and laid so straight siege thereunto, as that an *Asses head* (which as it seemeth was reckoned amongst things of least esteeme) was valued at fourescore peeces of Siluer. Which perhaps gaue occasion vnto the old Prouerb: *Asini caput ne laues Nitro*: Wash not an *Asses head* with Niter; which is a matter white like salt and full of holes as a *Sponge*: whereby we are admonished not to bestow our time, charge, and trauell in matters of small moment: and not (as wee say in our *English Prouerbe*) make more adoe about the *broth* than the *meat* is worth.

A Mule passant.

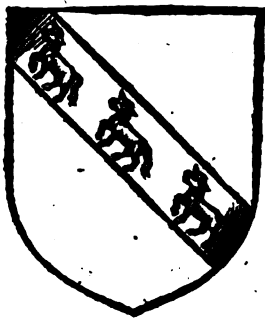


He beareth, Gules, a *Mule passant*, Argent, by the name of *Moile*. The generation of *Mules* seemeth to be the inuention of *Anah* the sonne of *Zibeon*. For it is said, *Genesis* 36. *This was Anah that found Mules in the wilderness, as he fed his Father Zibeons Asses*. Who not contented with those kinds of *beasts* which God had created, found out the monstrous generation of *Mules*, betweene an *Ass* and a *Mare*. A *Mule* depicted *passant*, hath his chiefeft grace.

## SECT. III. CHAP. XIII.

Beasts whole-  
footed.

**A**FTER *Beasts wholefooted*, succed those, who are *claw-footed*, whether into two parts or more. And first, for those which haue their feet diuided into two parts only, they are for the most part armed with *hornes*, as the following examples shall illustrate. And by the way this must be noted, that these *horned beasts*, besides that their members are borne *Couped*, and *Erased*, (like other *beasts*) haue also their *heads* borne *Trunked*: Which of some *Armors* is blazoned *Cabossed* of the word *Cabo*, which in the *Spanish* language doth signifie a head, which forme of *blazon* giueth vs to vnderstand that it is the *head* of some such *beast*, borne sole, and of it selfe, hauing no part of the necke thereto adherent; an accident that seldome befalleth *beasts* of other *kinds*, which most vsually are borne with the necke conioined. Which forme of bearing you shall hereafter see in due place.



He beareth, Argent, on a bend, Sable, three Calues, Or, by the name of *Veale*. If these *Calues* liue to weare *Hornes* which differ either in *Metall* or in *Colour* from the rest of the body, then must there be speciall mention of such difference in *blazoning*, as you shall see in the next example. *Pliny* saith, that *Nature* seemed to sport her selfe in making such variety of *hornes* of *beasts*, as so many seuerall kinds of *weapons*, wherewith they come armed into the *Field*; for in some she hath made *knagged* and *branched*, as in *Red* and *Fallow*

*deere*; In other *plaine* and *uniforme*, without *Times*, as in *Spitters*, a kind of *Stags* which thereupon are called in *Latine*, *Subulones*, and that their *hornes* are like to the *blade* of a *Shoomakers Awle*; but of all other, the *hornes* of the *Bull* may most properly be called his *Armes*, they being of so piercing and violent a stroke, as hardly can be refisted.



He beareth, Ermyne, a Bull passant, Gules, Armed and unguled, Or, by the name of *Beuill*. The Bull is the ringleader amongst ruder *beasts*, and through hope of his increase of breed, he is priuiledged to range in all pastures with free ingresse and egress. The Bull being gelt changeth both his nature and name, and is called an *Oxe*. The *Athenians* to signify their gratefulnesse for the laborious trauell of the *Oxe*, did stampe the similitude of an *Oxe* vpon a certaine coine which they called *Didrachma*, which peece

contained two *Drachmaes*, which maketh of our money little more than *Eleuenpence halfepenny*. Whereupon this *Prouerbe* was ground, *Per linguam bos inambulat*: The *Oxe* walketh up and downe with the tongue. Reprouing thereby the dishonesty of those *Aduocates*, that (hauiing receiued *bribes* of the *aduerse part*) doe from thenceforth seeke to peruert and poison the cause of their *Cliem*, either by betraying of his cause to his *Aduersary*, or else by not *pleading*, or by *conenous* pleading, vtterly to defeate his *Clients* right. *Ab his & similibus serua nos Domine*.

The bearing of a Bull or the head thereof, is a note of valour or *magnanimity*, where contrariwise the bearing of an *Oxe*, or the head thereof, denoteth *saintnesse* of courage, as *Vpton* noteth, that their first bearers were either *gelt* persons, or such as had some notable defect in the generatiue parts, as that thereby they became altogether vnfit for procreation.



He beareth, Argent, a Bulls head erased, Sable, by the name of *Carfelack*. The Bulles head may signifie a man enraged with desire of reuenge, whom nothing can satisfie but the vtter spoile and ruine of his *aduersarie*. The strength of the Head and the Necke of a bull is very great, and his forehead seemeth to be made for fright, insomuch as he is of some thought to be named *Taurus*, a *tornitate*, in respect of his stern and gasty looke: his *hornes* are strong and sharpe, wherewith he tosseth great and weights beasts into

the aire, and receiveth them againe, doubling their elevation with renewed rage and strength, vntill they be viterly confounded.

Cheueron betweene three  
Bulles heads  
couped.



He Field is, Luna, a *Cheueron*, Mars, between three *Bulles* heads, *Couped*, Saturne, *Armed*, Sol. This *Coat-Armour* pertaineth to the *Right Noble* Family of *Thomas Bulleine Lord Hoo and Hastings, Vicount Rochford*, who was created *Earle of Wiltshire*, and of *Ormond*, by the renowned *King of famous memorie Henry the Eighth*, who married the *vertuous and beautilous Lady Anne*, daughter of the same *Earle*, and *Mother* to the most *Glorious Queene Elizabeth*; the memorie of whose long, most prosperous and flourishing *Gernement*, be blessed and eternized to all future Posterities.

Bulles head  
cruncked.



He beareth, Gules, a *Cheueron* between three *Bulles* Heads, *cruncked or cabossed*, Argent, *Armed*, Or, by the name of *Baynham*. *Bara* a good *French Armorist* vseth neither of these words at all; but *blazoneth* it a *Bulles* head onely: because any head thus borne, is vnderstood to be so cut off, as no part of the necke be appendant to the same.



He beareth, Gules, a *Goate*, *passant*, Argent, by the name of *Baker*. The *Coate* is not so hardy as *politicks*, therefore that *Martiall* man which vseth more *policy* than *valour* in atchicuing a *victory* may very aptly *bear* for his *Coate-armour* this beast. And now I will shew vnto you one example of the *bearing* of the *head* of this beast *erased*.



He beareth, Ermyne, a *Goates* head, *Erased*, Gules, *Attired*, Or, by the name of *Gotley*: by this *Blazon* you may obserue how you ought to tearme the *horns* of a *Goate* in *Armory*, when you find they differ in *metall* or *Colour* from the beast, or that particular part of the beast which is borne. The *Philosophers* write that the bloud of a *Goate* with mollify the *diamond*.

Sithence we are now come to treare of *beasts* of the *forrests*, I hold it fit to speake somewhat in my first entrie of their *Numbers, Names, qualities, Royalties, Arminges, footings, Degrees of age, &c.* according as they are termed of skilfull *Forresters* and *Woodmen*. And first of their *kindes*.

Of <i>Beasts</i> of the <i>Forrest</i> , some are <i>Beasts</i> of	} <i>Venery.</i> } <i>Chase.</i>	
Of <i>Beasts</i> of <i>Venery</i> there are five kinds,	viz. the	As Old Woodmen have anci- ently ter- med them.
	<i>Hart.</i> <i>Hynde.</i> <i>Hare.</i> <i>Boare.</i> <i>Wolfe.</i>	

These have beene accompted properly *Wilde beasts* of the *Forrest*, or *beasts* of *Venery*. These *beasts* are also called *Sylvestres (Scills)* *beasts* of the *Wood* or *forrest*, because they doe haunt the *Woods* more than the *Plaines*.

Proper *Names, seasons, degrees* and *Ages* of *beasts* of the *Forrest* and of *Chase*.

Wherefore you shall vnderstand that the.	First	} yeares, you shall call them	<i>Hind</i> or <i>Calse</i> .
	Second		<i>Beckett</i> .
	Third		<i>Spagade</i> .
	Fourth		<i>Staggard</i> .
	Fift		<i>Stagge</i> .
	Sixt		<i>Hart</i> .

But here by the way we must obserue that some ancient *writers* doe report, that in times past *forresters* were wont to call him a *Stagge* at the fourth yeare, and not a *Staggard*, as we doe now, and at the fift yeare they called him a *great Stag*: And so they were wont to distinguish his seuerall ages by these words, *Stagge* and *great Stagge*.

The knowledge of the *Ordure* or *excrements* of every *beast* of *Venery* and *chace* is necessary to be obserued, because their *ordures* are a principall note whereby good *Forresters* and *Woodmen* doe know and obserue the place of their haunt and feeding, and also their estate. And therefore it is a thing highly to be obserued, for that a *Forrester* or *Woodman* in making his reports shal be constrained to rehearse the same.

The <i>Ordure</i> of a	<i>Hart</i> 1 <i>Hare</i> 2 <i>Boare</i> 3 <i>Fox</i> and 4 <i>all Vermine</i>	} is termed	1 <i>Furmes</i> or <i>simashing</i>
			2 <i>Crattelles</i> , or <i>Crotizing</i> .
			3 <i>Leses</i> .
			4 <i>Fianies</i> .

Termes of *footing* or *treading* of all *beasts* of *Venery* and *Chace*.

That of a	<i>Hart</i> <i>Becke</i> and all <i>Fallow Doere</i> <i>Boare</i> .	} is termed	<i>Plot</i> .
			<i>Viewe</i> .
			<i>Track</i> or
			<i>Treading</i> .



That of an *Hare* is  
termed according to  
her severall courtes,  
for when she keepeth

{ In plaine fields, and  
chafeth about to de-  
ceiue the Hounds:  
Beateth the plaine  
high-waie where  
you may yet per-  
ceiue her footing. }

it is said  
she

{ *Doubleth.*

{ *Pricketh.*

### Termes of the *Tayle*.

That  
of a {  
1 *Hart*  
2 *Buck, Roe, or a-*  
ny other *Deere*  
3 *Boare.*  
4 *Fox*  
5 *Wolfe*  
6 *Hare and*  
*Coney.*

is termed  
his

{  
1 *Tayle.*  
2 *Single.*  
3 *Wreath.*  
4 *Bush, or holy*  
*water sprinkle.*  
5 *Sterne.*  
6 *Scutte.*

The fat of all sorts of *Deere* is called *Snette*. Also it may be very well  
said, *This Deere was a high Deeres Greace.*

The fat of a {  
*Roe*  
*Boare and*  
*Hare.*

is termed {  
*Bevy Greace.*  
*Greace.*

You shall say that a {  
*Hart*  
*Buck*  
*Roe*  
*Hare*  
*Conie*  
*Foxe*

{  
*Harbourseth.*  
*Lodgesh.*  
*Beddeth.*  
*Seaseth or Formeth.*  
*Sitteth.*  
*Kenneleth.*

You shall say a {  
*Deere*  
*Hare*  
*Foxe*

is broken.  
*Cased.*  
*Vncased.*

You shall say {  
*Dislodge*  
*Start*  
*Vnkennell*  
*Roufe*  
*Bowls*

the

{  
*Buck.*  
*Hare.*  
*Fox.*  
*Hart.*  
*Conie.*

You shall say {  
1 *Hart or Buck*  
2 *Roe*  
3 *Boare*  
4 *Hare or*  
*Conie*  
5 *Fox*  
6 *Wolfe*

goeth  
to {  
his  
the

{  
1 *Rat.*  
2 *Towrus.*  
3 *Brymme.*  
4 *Buck.*  
5 *Clicketing.*  
6 *Match, or to*  
*his Make.*

Termes

Termes excogitated and vsed by Forresters;

You shall say, a	Hart	Belloweth.	You shall say, a	Litter of Cubbs
	Bucke	Growneth.		
	Roe	Belleth.		Nest of Rabbetts.
	Hare & Connye	Beaseth, or Tappeth.		
	Foxe	Barketh.		
	Wolfe	Howleth.		

Skilfull Foresters and good Woodmen.

Doe vscto say, a	Hearde	Of	Harts.
	Hearde		All manner of Deere.
	Beuy		Roes.
	Sounder		Swyne.
	Rowte.		Wolues.
	Riches.		Marternes.
	Brace, or		Bucks.
	Leafe		Foxes.
	Brace, or		Hares.
	Leafe		Rabbets, or Conyes.
	Couple		

These are apt tearmes of Hunting pertaining both to Beasts of Venerie and of Chase.

Whereas some men are of opinion that a Stagge of what age soeuer he be, shall not be called a Hart, vntill the King or Queene haue hunted him, that is not so: for after the first yeare of his Age, you shall no more call him a Stagge, but a Hart. So then at fixe yeares old he is called a Hart. Now if the King or Queene doe hunt or chase him, and hee escape away aliue, then after such hunting or chasing, he is called a Hart Royall.

Note that if this Hart be by the King or Queene so hunted or chased that he be forced out of the forrest so farre, that it is vnlike that he will of himselfe returne thitherto againe, and then the King or Queene giueth him ouer, either for that he is weary, or because he cannot recouer him; for that such a Hart hath shewed the King pastime for his delight, and is also (as Budeus noteth *Eximius Cernus*, a goodly Hart and for that the King would, haue him returne to the forrest againe; he causeth open proclamation to be made in all Townes and villages neare to the place where the same Hart so remaineth. That no manner of person or persons shall kill, hurt, hunt or chase him, but that hee may safely returne to the forrest againe from whence hee came. And then euer after such a Hart is called a Hart Royall proclaymed.

Stagge when properly called an Hart.

Hart Royall When so named.

Hart Royall proclaymed

So that there are three  
sorts of Harts viz.

Hart.  
Hart Royall, and  
Hart Royall proclaymed.

Harts of three sorts.

Hart

A *Hinde* hath these degrees.  $\left\{ \begin{array}{l} \text{First} \\ \text{Second} \\ \text{Third} \end{array} \right\}$  year is called, a  $\left\{ \begin{array}{l} \text{Calfe.} \\ \text{Brockett's sister.} \\ \text{Hynde.} \end{array} \right.$

Good *Forresters* haue obserued that when a *Hart* hath past his sixt year, he is generally to be called a *Hart of Fenne*. And after wards according to the increafe of this head.

Whether he be  $\left\{ \begin{array}{l} \text{Crochod,} \\ \text{Palmed, or} \\ \text{Crowned.} \end{array} \right.$

When he breaketh *beard* and draweth to the *Thickets* or *Couerts*, The *Forresters* or *Wood-men* doe say, *he taketh his hold*.

Forasmuch as it may oftentimes fall out as well in *Coate-armours* as in *Badges*, that the *Attires* of *Deere* both *Red* and *Fallow* may be borne *bendy*, *barrie* or otherwise *Goumercoloured*, I haue thought it for the more apt *blazon* of them, to annex such proprieties of tearmes, as the skilfullest *Forresters* or *Wood-men* doe attribute vnto their severall kinds, so there may be a fit correspondence of Artificiall termes as well *Woodman-like* as *Armoriall*: Adding wthall their formes and shapes of their severall attires, for the better and reddier conceiuing of their particular parts, and fit application of each particular terme to his proper part, by the helpe of the Alphabetical letters that I haue for that purpose annexed to each part.



Skilfull Wood-men describing the head of a Hart, doe call the	a	Rownde Rolle next the Head	The	Burre.
	b	Mayne horne		Beame.
	c	Lowest Antler		Browanteliars.
	d	Next about therevnto		Bezanteliars.
	e	Next about that		Royall.
	f	Vpper part of all		Surroyall Toppe.

And in a bucks head they say,

Burre.	c
Beame.	b
Braunche.	d
Advancers.	e
Palme.	a
Spellers.	

And though every Gentleman is not an Armorer, or a skilfull Woodman, yet it is well becoming men of a generous race to have a superficial skill in either of these professions, forasmuch as they both (especially the former) do well becom the dignity of a Gentleman, the one tending to the delight and recreation of the minde and the other to the health, solace, and exercise of the bodye. That so in their mutuall conuerse, they may be able to deliuer their mindes in fit tearmes in either kinde, and not in speeches either vulgar or obsolete. For which cause I here set downe the termes appropriated (by skilfullest forresters and Woodmen) to beasts of Chase, according to their severall names, seasons, degrees, and ages, like as I have formerly done of beasts of Vnery as in example.

Of Beastes of Chase the Bucke is the first

And is termed the	{	First	} yeare, a	{	Fawne
		Second			Pricket.
		Third			Sorell.
		Fourth			Sore.
		Fift			Bucke, of the first head
		Sixt.			Bucke or great bucke.

Next to the bucke is the Doe being accompted the second best of Chase

And is termed the	{	First	} yeare A	{	Fawne
		Second			Prickets sister
		Third.			Doe.

¶ The third beast of Chase is a foxe which albeit he be said to be Politicke and of much subtilty, yet is the variety of termes of a fox very scarce

For in the	{	First yeare	} hee is called a	{	Cubbe.	} Afterwards an Olde Foxe or the like.
		Second			Foxe	

The Marterne, or Marton (as some olde forresters or Woodmen doe terme them) being the fourth Beast of Chase hath these tearmes.

A a

He

He is called the  $\left\{ \begin{array}{l} \text{First} \\ \text{Second} \end{array} \right\}$  year, a  $\left\{ \begin{array}{l} \text{Marterne Cubbe.} \\ \text{Marterne.} \end{array} \right\}$

¶ The fift and last *beast* of *Chafe* is the *Roe*, whose proper termes pertaining to chafe are these:

He is said to be the  $\left\{ \begin{array}{l} \text{First} \\ \text{Second} \\ \text{Third} \\ \text{Fourth} \\ \text{Fifth} \end{array} \right\}$  year, a  $\left\{ \begin{array}{l} \text{Kydde.} \\ \text{Gyrle.} \\ \text{Heinuse.} \\ \text{Roe Bucke of the first head.} \\ \text{Hayre Roe Bucke.} \end{array} \right\}$

*Fallow Deere* more tearfull then buttull. These *beasts* of *Chafe* doe make their abode all the day time in the *Fields* and vpon the hills and high mountaines where they may see round about them as farre off, for preuenting their danger: for these are more timorous of their owne safety, than dangerous and harmefull to men. And in the night time when men be at rest, and all things quiet, then doe they make their repaire to the *corne fields* and *meadowes* for foode and reliefe, for which respect they are called *Campesters* because they doe hante the *field*, and *champion* grounds, more then the *Woods*, and thicke *couerts* or *thickets*, as wee doe most vsually obserue them.

Stagge on a Mount.



He beareth, Argent, on a *Mount Proper*, a *Stagge* lodged Gules, by the name of *Harthill*. The *stag* is a goodly beast, full of state in his *gate* and *view*, and (amongst *Beasts* of *Chafe*) reputed the chiefe for princely game and exercise: It is obserued of him, that finding himselfe *fat*, he euer lodgeth and sculketh in secret places, to auoid *chasing*, as knowing himselfe worth following, and worth *killing* (as was said of the great *Stagge* at *Killingworth*) but most vnfit for flying.

A Stagge standing.



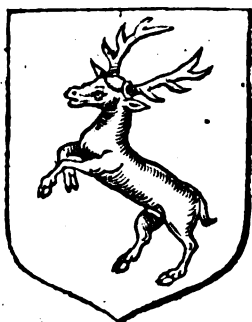
He beareth, Sable, a *Stagge* standing at *Gaze*, Argent, attired and unguled, Or, by the name of *Iones* of *Monmouthshire*. The *Stagge* which erst you saw lodged, you now see standing, as listning to the approach of any danger. And nature hauing denied this beast other securities, yet hath indued him with two excellent fauours aboue others; the one, exceeding quicknesse of *hearing*, to foreknow his hazards, and so the sooner to preuent them, (for which cause, the *Stagge* amongst the *Emblemes* of the five senses, representeth the *Hearing*;) the other, exceeding speed of foot, to flie from the danger when it approacheth.

He



He beareth, Argent, a *Stagge Tripping*, Proper, attired and *Vinguled*, Or, by the name of *Holme*. The *Hart* borne in *Armes* (saith *Vpton*) betokeneth sometimes one skillfull in *Musicke*, or such an one as taketh a felicity and delight in harmony: Also, a man that is wise and *politike*, and well *foreseeth* his times and opportunities: A man vnwilling to assaile the *Enemie* rashly, but rather desirous to stand on his owne guard honestly, than to annoy another *wrongfully*.

A Stagge tripping.



He beareth, Vert, a *Stagge springing* forwards, Or, by the name of *Gilstand*. *Pliny* saith, that *Hornes* are so mollified with wax whilest they are yet growing vpon the heads of the beasts, that they may be made capable of sundry impressions, and are made diuisible into many parts: but *Nature* needed not this deuice, neither can *Art* forme a fashion of more stately decencie, than she hath done on the *Stagge*. All *hornes* in a manner be *hollow*, saue that towards the pointed *tippe* they be solid and massie. Onely *Deere*, both red and fallow, haue them solid thorowout.

A Stagge springing.



He beareth, Azure, a *Stagge* in his full course, Or, pursued hotly by a *Brace of Dogges*, Argent, all *Bendwaies* and at *randome*, by the name *Tardeley*. Though *hornes* be assigned to the *Stagge*, *Buck*, and other like *Beasts*, for *weapons*, both *offensive* and *defensive*, yet doe they seldome vse them to those ends; being therein like many *Callants* well attired and *Armed*, but it is more for *shew* than for *vse*, when it comes to *prooffe*. So *Dauid* speakes of some, who *carrying bowes*, turned their backs; as hauing *Armes*, but wanting *hearts*. And it may bee, the *hart* hath his name (as *Mons à mouendo*,) for being *hurtleffe*: but sure it is, that all the *Armour* in the *Tower* is not enough to arme a *Dauid*'s heart.

A Stagge in his full course, pursued by a brace of dogges.



He beareth, Vert, a *Fesse*, betweene three *Bucks*, in full course, Or, by the name of *Robertson*. This kind of *Deere* is called *Cervus Palmatus*, for the resemblance that his *hornes* haue with the *hand* and *fingers*. This *Beast* reposeth his safetie chiefly in flight, wherein he is very swift in case of pursuit: his colour most commonly *Sandie*, with a *blacke strake* along his backe; their *Sides* and *belly* spotted with *White*, which spots they lose through age: their *Females* are more variable in colour; as being sometimes all *white*.

Three Bucks in full course

A a 2

He

Three Robucks in full course.



Hee beareth, Vert a *Cheueron* Argent betweene three *Robucks* in full course, Or, by the name of *Robertson*. Although this *Beast* as a coward flieth with his weapons, yet two times there are when hee darts turke head on his foe: the one is when it is for his life, as when he is chaled out of breath, and his strength so spent, that he cannot by flight escape; *Desperatio facit audacem*: he is more than a coward that will not fight when he fees his case desperate: and therefore it is a generall rule in good policie neuer to put them to the vt-

English proverb.

most exigent and extremity, with whom we desire to preuaile according to the old English proverb, *Compell a coward to fight, and he will kill be Diuell*: which was the cause that the *Romans* landing in this *Kingdome*, burnt their owne *Navy*, thereby to enforce the *Army* to be resolute, by despairing of any escape or returne by Sea againe. The other time of the *Stagges* courage is for his *Loue*, at which time he will fight to the death with his *Riual* or hinderer of his hot desire.

Three Bucks tripping.



Sociableness of fallow Deere.

He beareth, Azure, three *Buckes* tripping, Or, by the name of *Greene*. The *Bucke* is a worthy *Beast*, and hath a degree and measure of all the properties of the *Stag*, but commeth far short of his *statelineesse* and *boldnesse*, (for there are degrees of courage even amongst *Cowards*.) And *Nature* hath made his *horne* rather broad, for a *defensive buckler*, than sharpe as the *Stagges* for the thrust. Their best qualitie is, that they are *sociable*, and loue to keepe together in *Heards*, which is the property of all harmelesse and peaceable creatures, which are

of comfort and courage only in company; whereas all *beasts* and *Birds* of prey are giuen to wander *solitarie*, neglecting societies: and that made the *Philosopher* say, that a *solitarie* and *unsociable* man, was either a *Saint*, or a *Diuell*.

Stagges at gaze.

Female Deere borne.

Arist. Top. 1.



He beareth, Argent, a *Fesse* Azure betweene three *Stagges* standing at gaze or *gardant*, Gules, by the name of *Robertson*. Sometimes the females both of *Red* and *Fallow Deere*, to wit, *Hindes* and *Does*, as well as *Stags*, and *Buckes*, are borne in *Coat-armour*: but such bearing is holden lesse commendable than that of *Males* because *Masculinum dignius est Feminino*, as *Aristotle* witnesseth, *Topic. 1. The Male is ever nobler than the Female*. To proue that *Females* are borne also, I haue (out of many examples) selected one of rare

Bearing, here next following.



He beareth, Sable two *Hindes counter-tripping* in *Fesse Argent*, by the name of *Cottingham*. *Pliny* in his *Naturall History, Lib. 9.* writeth, that among all sorts of *Beasts*, the *Males* are more stomachfull, and of greater courage than the *Females*, excepting in *Panthers* and *Bears*: and that those parts that *Nature* hath bestowed vpon *Beasts*, to serue them (as it were) in stead of weapons, as *Teeth*, *Hornes*, *Stings*, and, other such like, she hath giuen them especially vnto the *Males*, as to those that are both better and stronger

Hindes counter-tripping.

Plin. Lib. 9.

and hath left the *Females* altogether disarmed: whereof *Martiall* writeth in this manner.

*Dente timetur Aper; defendunt cornua Ceruum:*  
*Imbeciles Damae, quid nisi prada sumus?*

Martiall.

*The Boares Tuskes him protect; the Hart trusts to his Horne:*  
*We harmlesse armelesse Hindes for prey are left forlorne.*



He beareth, Argent, *three Stagges Heads, Couped*, Sable, by the name of *Rigmayden*. Some authors are of opinion, that the attires of *Gentle-womens Heads*, were first found out and deuised, by occasion of the sight of the *Horns* of this *Beast*, because they are seemly, to behold, and doe become the *Beast* right-well, and that *Nature* bestowed *Horns* on them, more for Ornament than for Assault, appears by this; that they repose their safety, rather in their *Speede* foot man-shipp, than in the strength of their *Heads*. The times

Stagges heads couped.

Attires of Gentle women

of the *Stagges Head* doe increase *Yeerely*, vntill he hath accomplished the full number of *Seuen Yeeres*, and then decreaseth againe.



The field is Gules *three Staggs heads trunked Or Armed or Attired*, Argent. This *Coate* is borne by the name of *Faldo* in the county of *Bedford*, where there are diuerse Gentlemen of that name yet remayning, and some of them yet owners of the said *Manner* (as I take it) For two respects I haue inserted this *Coate*; The one in regard that the Attires are of a different Metall from the heads, which is not vsuall: The other to shew that *S. Iohn Ferne* in his book entituled the *Blazon of Gentry*, page, 246. setteth down for the *Armoriall*

Three Stagges heads trunked.

*Ensignes* of this family, a *Coate of deuice*, which he supposeth to haue been invented by some of the *Ancestors* thereof. Which (as he saith) was very ancient, yet no *Coate of Armes*, as indeed it is not, but a meere fantastike *deuice*: which being so, he had done much better to haue expressed the true *Pater-*



all Coate of that Family, as it is here expressed, rather than the adulterate or counterfeit Coate, which neither relieth of true *Armory*, or yet of any sharpenesse of ingenious *devise* or inuention.

Three Bucks  
heads coupéd



He beareth, Gules, *three Bucks heads, Coupéd*, Or, by the name of *Deering*. The bearing of the head of any living thing, betokeneth *Iurisdiction* and *Authority* to administer *Iustice* and to execute *Lawes*: For the greatest esteeme of the *head* in Coate-Armour, is in respect of the more noble vse thereof, for by it is the whole body gouerned and directed, and is called in Latine *Caput*: *Quia capiat omnes sensus*, and he that is a *head* should be sure to haue all his *Senses* about him, as the *head* hath.

Three Stags  
heads erased.



He beareth, Argent, on a *Fesse Sable*, *three Stags heads Erased*, Or, by the name of *Bradford*. *Sir Iohn Ferme* in *Lacies Nobility* saith, that the head of any beast borne *Erased*, as this is, is one of the best manner of *bearings*. The heads of such horned beasts, were wont to be held *Sacred* to *Apollo* and *Diana*; perchance because *Diana* signified the *Moone*, which is herselfe a horned Creature, and *Apollo* for being a good *Bowman*, deserued the *horns* for his reward.

Bucks head  
trunked.



He beareth, Argent, a *Buckes head, trunked* or *Cabossed*, Gules, by the name of *Trye*. Of all the parts or members of *Beasts*, *Birds*, or other living things, the bearing of the *head* (next to the whole bearing) is reckoned most honourable, for that it signifieth that the owner of such *Coat-Armour* was not forced to stand to the face of his *enemie*.



He beareth, Sable, a *Bucks head, Cabossed*, betweene two *flanches*, Or, by the name of *Parker* of *North Moulton* in the Countie of *Deuon*. This *Coat-Armour* seemeth to haue some congruity with the name of the *bearer*, it being a name borrowed from the Office, which it is probable the first *Ancestor* of this family held, *viz.* a *Parke keeper*, which in old English was called *Parker*, who by office hath the charge of the *beast* whose *head* is borne in this *Escocheon*.

He



He beareth, Argent, *three raine deer's heads, Trunked or Cabossed, Sable*, by the name of *Bowet*. If you should haue occasion to make mention of the *horns* of any sort of *deer*, by reason that they be of a different *Metal* or *Colour* from their bodies, you must terme them *Attired*. If vpon like occasion you shall speake of their *Claws*, you must say they be *unguled*, of the Latine word *ungula*, which signifieth the *Hoofe* or *Clawes* of a beast.

Three Raine deer's heads.



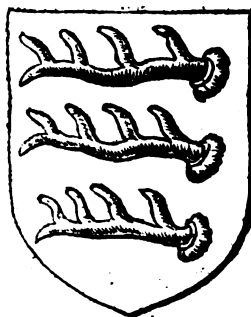
He beareth, Sable, A *Cheueron* betweene *three Attires of a Stagge, fixed to the scalpe, Argent*, by the name of *Cockes*. The *Stagge* doth *mew* his *head* every yeare, vnlesse he be *castrated* or *gelt* whilest his *head* is in his *prime*: for in such case he neuer *meweth* his *head*, neither doth his *beame Burre*, or *Tynes* augment, or diminish any more, but continue still in the same state where in they were at the time of his *castration*.

*Forresters* and *Hunters* doe call this yearely *mewing* of their heads, the *beauty* of their *wildnesse*, and not

the *mewing* of their *Hornes* as the *Latinists* doe terme it.

These hauing *mewed* their *heads* doe betake themselves to the *thicke brakes* and *couerts* to hide them, as well knowing they are *disarmed* of their *naturall* weapons. And therefore doe neuer willingly shew themselves abroad in the day times vntill the *spring* that they begin to *bud*, and *burgeon*, toward their renouation of force.

*Hornes* doe betoken strength and fortitude, inasmuch as God hath bestowed them vpon *Beasts* to be vnto them *Instruments*, or *Weapons* as well of *offensue* as *defensue*. As we may probably gather by that which is spoken by the *Prophet Dauid*, *Psal. 75. 12. All the Hornes of the vngodly will I breake, but the hornes of the righteous shall be exalted.* *Psal. 75. 12.*



This *Field*, is *Sol*, *three Attires of a Stag, borne Paly, Barry, Saturne*. This *Coate-armour* pertaineth to the renowned *Family* of the most *High, Puissant* and *Noble Prince, Fredericke*, late *Duke of Wirtemberge*, and of *Tec. Count of Mounsbeliard, Lord of Heydenheib, &c.* and *Knight of the most noble Order of the Garter*. The *Stagges* hauing cast their *Hornes* doe skulke in *secret* and *desolate* places, because they find themselves *disarmed* and *destitute* of their former strength, which maketh them more carefull of their safety, as *Ælia-*

Three attires of a Stagge.

thus noteth.

He

An Vnicorne  
iant.

He beareth, Argent, an *Vnicorne Sciant*, Sable, *Armed*, and *Vnguled*, Or, by the name of *Harling*. The *Vnicorne* hath his name of his *one Horne* on his *fore-head*. There is another *Beast* of a huge *strength* and *greatnesse*, which hath but *one Horne*; but that is growing on his *Snout*, whence he is called *Rhinoceros*, and both are named *Monoceros*, or *one Horned*: it hath bene much questioned amongst *Naturalists*, which it is that is properly called the *Vnicorne*: and some haue made doubt whether there be any such *Beast*, as this, or no. But the great *esteeme* of his *Horne* (in many places to be scene) may take away that needlesse scruple.

An Vnicorne  
tripping.

Hee beareth, Gules, an *Vnicorne tripping*, Argent, *Armed* and *unguled*, Or, by the name of *Musterton*. Touching the inuincible nature of this *beast*, *Iob* saith, *Wilt thou trust him, because his strength is great, and cast thy labour vnto him? Wilt thou beleene him, that he will bring home thy seed, and gather it into thy barne?* And his *vertue* is no lesse *famoused* than his *strength*, in that his *Horne* is supposed to be the most powerfull *Antidote* against *poison*. Insomuch as the generall conceit is, that the wild beasts of the *Wildernesse*, vse not to drinke of the *Pooles*, for feare of venemous *Serpents* there breeding, before the *Vnicorne* hath stirred it with his *Horne*. Howsoeuer it bee, this *Charge* may very well bee a representation both of *strength* or *courage*, and also of *vertuous* dispositions and abilitie to doe good; for to haue *strength* of *body*, without the *gifts* and good *qualities* of the *mind*, is but the property of an *Oxe*; but where both concur, that may truly bee called *manlinesse*: and that these two should consort together, the *Ancients* did signifie, when they made this one word, *Virtus*, to imply, both the *strength* of *body*, and *vertue* of the *minde*.

Three Vni-  
cornes current

He beareth, Sable, *three Vnicornes in Pale*, Current, Argent, *Armed*, Or, by the name of *Farrington*. It seemeth by a question mooued by *Farnesius* that the *Vnicorne* is neuer taken aliue; and the reason being demanded, it is answered, that the *greatnesse* of his *mind* is such, that he chuseth rather to die than to be taken aliue: wherein (saith he) the *Vnicorne* and the *valiant minded Soldier* are alike, which both contemne death, and rather than they will be compelled to vndergoe any base *seruitude* or bondage they will lose their liues.

He



He beareth, Gules, three *Vnicornes* heads *Couped*, Argent, by the name of *Sbelly*. The *Vnicorne* is an vntameable beast by nature, as may be gathered by the words of *Iob*, chap. 39. Will the *Vnicorne* serue thee, or will he carry by thy crib? Canst thou kinde the *Vnicorne* with his hand to labour in the furrow, or will he plow the wallies after thee?

Three Vnicornes heads couped.



He beareth, Sable, a *Camel* passant, Argent, by the name of *Camel*. This Coate-Armour standeth in *Bury Pomeroy Church* in the County of *Deuon*. This beast farre surpasseth the *horse* in swiftnesse, in trauell, to whom he is an hateful enemy. After all these stouen footed beasts, I will adde one more no way inferiour in stomach, and absolute resolution to any of the former.



He beareth, Argent, a *Boare* passant, Gules, Armed, Or, by the name of *Trewarthen*. The *Boare* though he wanteth *horne*s, is no way defective in his Armour, nay, he is beyond those formerly exemplified, and is counted the most absolute *Champion* amongst beasts for that he hath both weapons to wound his foe, which are his strong and sharpe *Tuskes*, and also his *Target* to defend himselfe; for which he vseth often to rubbe his *shoulders* and *sides* against *Trees*, thereby to harden them against the stroke of his aduersary; and the shield of a boare well mannaged, is a good buckler against that cruell Enemy called hunger.

A Boare passant.



He beareth, Argent, three boares heads, couped, Sable, Armed, Or, by the name of *Cradocke*. The boare is so cruell and stomakefull in his fight, that he foameth all the while for rage; and against the time of any encounter he often whetteth his tusks to make them the more piercing. The boare hath bene much honoured by being the crest of an *Earle*, which seemeth to be giuen to the House of *Vere*, because *Vere*s, is the name of a boare in Latine.

Three Boares heads couped.

The bearing of the *Boare* in Armes betokeneth a man of a bold spirit, skilfull, politike in Warlike feats, and one of that high resolution that hee will rather die valorously in the *Field*, than he will secure himselfe by igno-

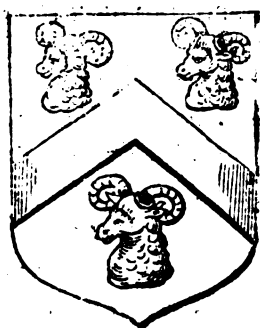
*minious flight.* He is called in Latine *Aper*, (according to *Farnesius*) *ab asperitate*, because he is so sharpe and fierce in conflict with his foe. And this is a speciall propertie in a *Souldier*, that he be fierce in the encountering his Enemy, and he beare the shock or brunt of the conflict with a noble and magnanimous Courage; *Miles enim dura & aspera perfringit animi & virum robore.*



He beareth, Or, three Boares heads, erected and erased, Sable, Armed, Or, by the name of *Boothe*: here those which are young *Students* in *Armory* may learne to be carefull in obseruing the manner of the position of the charge of the *Field*, by comparing these two last Coat-Armours together, admitting that they neither of them differ in *metall* nor *Colour*, and that the *Boares heads* in both *Escudoons* were couped or erased, yet the very manner of the position of them were sufficient difference to vary one *Coate-Armour* from the other.



He beareth, Azure, a *Cheueron* betweene six Rams, accosted *Counter-tripping*, two, two, and two, by the name of *Harman* of *Rendlesham* in the County of *Suffolke*. The chiefest strength of the *Ramme* consisteth in his head.



He beareth, Sable, a *Cheueron* betweene three Rams heads Couped, Argent, by the name of *Ramsfey* of *Hitcham* in the County of *Buckingham*, of which family was *Adam Ramsfey*, Esquire for the body to King *Richard* the second. The *Ramme* is the Captaine of the whole flocke, I shall not need to mention the great profit that is brought to this kingdome by the winter garment of this *Beast*.



He beareth, Gules, three holy Lambs, staffe, crosse, and banner, Argent, by the name of *Rowe* of *Lamerton* in the County of *Deuon*. The *Holy Lambe* is a Typical representation of our blessed Saviour: who is vnderstood by *diuers* to be that *Lambe* mentioned in the *Apocalyps* of *Saint Iohn*: and all the Christian Churches taketh

## S E C T. III. C H A P. X V.



Therto of such beasts as we call *Animalia bisulca*, which haue their feet parted only into two *clawes* : the next part of our *distribution*, containeth those which are called *Multifida*, which haue many *clawes* ; of which sort, are not onely *Lions*, *Beares*, *Wolues*, and others of fierce and rauenous kinde, that liue by *Prey* and *spoile* : but such also as are of *timorous nature*, whole chiefest safety consisteth

Beasts hauing many *Clawes*.

rather in swiftnesse of foot, than in any other meanes, as *Foxes*, *Hares*, *Cornies*, and others of lesse harmefull kinde, whereof I will giue particular examples: but first I will offer vnto your heedfull obseruation, certaine *notes* aswell of *generall*, as of particular vse, concerning beasts of this kinde; not forgetting (by the way) such rules and obseruations, as haue beene already commended to your regard, that especially, touching mixt bearing of *Ordinaries*, and common *charges*, which must serue for a *regular direction* throughout our whole *Worke*. And in deliuey of these *Observations* and *Examples* I hold it fit to begin with *Beasts* of *fierce nature*; and first, with the *Lion* reckoned the *King of beasts*: *Dignioribus enim digniora loca sunt danda, Highest person highest place*.

Some *French Armorists* are of opinion, that the *Lion* should neuer bee made *Gardant*, or *full faced*, affirming that to be proper to the *Leopard*: wherein they offer great indignity to that *roiall beast*, in that they will not admit him (saith *Vpton*) to shew his *full face*, the sight whereof doth terrifie and astonish all the *beasts* of the *field*; and wherein consisteth his chiefest majesty, and therefore may not be denied that prerogatiue, *Quia omnia Animalia debent depingi & designari in suo ferociori actu: ex illis enim actibus, magis vigorem suum ostendunt*. All *Beasts* should be set forth in their most generous *action*, for therein they shew their chiefest vigour. As concerning the true *Note* whereby the *Leopard* is distinguished from the *Lion*, *Vpton*, *Lib. de Armis*, writeth thus, *Cognoscitur Leopardus à Leone, quia Leopardus ubique depingitur habens naturaliter maculas nigras, cum grosso capite, & est Animal planum non hispidum: Leo verò habet vnum colorem continuum, cum pectore hispido, cum certis iubis in cauda*. The *Leopard* is portraied with *blacke spots* and a *great head*, and nowhere *shaggy*: whereas the *Lion* is of *one colour*, *shaggy brested*, with a certaine *tust of haire* in his *traine*. So that it is euident that the *Leopard* is notably distinguished both in shape and colour, and not by his full faced countenance as they dreame. Moreouer, *Vpton* saith, that he had often obserued *Leopards* borne by diuers *noble men*, aswell *halfe-faced* as *gardant*.

Opinion of some French Armorists.

Rule generall.

Difference betweene the *Lion* and *Leopard*.

It is obserued that the *generous nature* of the *Lion*, is discerned by his *plentifull shaggy locks* that doe couer his necke and shoulders, which are infallible tokens of his noble *courage*, especially if those his *locks*, be *crisped* and *curled*, and *short* withall. Such *Lions* were those whereof *Saint Hierome* maketh mention, *In vita Pauli eremite*, saying, *Talia in anima voluente, ecce duo Le-*

Lions shaggy  
Locks.

Cowardly Li-  
ons which.

Rule 1.

Rule 2.

Bearing of  
Beasts in a di-  
uerse Colour  
from that  
which is natu-  
rall whence ta-  
ken.

*ones ex interioris Eremitæ parte currentes, volantibus per colla iubis ferebantur:*  
Two *Lions* came running with their *shaggy lockes* wauering about their shoulders. Moreover the *thicknesse* of the *Lions Mane*, is a testimony of his *generous birth*, and by the same he is distinguished from the *degenerate* and *Bastard* race of *Leopards*, begotten betwene the *Adulterous Lionesse* and the *Parde*, which are *naturally* deprived of this noble marke; and not only so, but they are also bereft of that bold and inuincible *courage*, that the *generous* sort of *Lions* haue. For these respects, the *degenerate* brood of *Lions* are called in Latine, *Imbelles Leones*, that is, *Heartlesse* or *Cowardly Lions*; whereas the *true Lion* is termed in Latine, *Generosus Leo*, *Quia generosum est quod à natura sua non degenerauit*: That is *generous* which *degenerateth* not from his kinde: by which reason, a man of *noble descent*, and *ignoble conditions*, is not truly *generous*, because he *degenerateth* from the virtues of his *Ancestors*.

*Lions, Beares, Wolues* and other *Beasts* of *rauening kinde*, when they are borne in *Armes feeding*, you must terme them in *Blazon*, *Raping*, and tell whereon. To all *Beasts* of *prey*, *Nature* hath assigned *Teeth* and *Tallons* of *crooked shape*, and therewithal of great *sharpenesse*, to the end they may strongly *seaze* vpon and *detaine* their *Prey*, and speedily *rend* and *diuide* the same. And therefore in *Blazoning* of *Beasts* of this kinde, you must not omit to mention their *Teeth* and *Tallons*, which are their onely *Armour*: for by them they are distinguished from those tame and *harmlesse* *beasts*, that haue their *Teeth* knocked out, and their *Nailles* pared so neere to the quicke, as that they can neither *bite* nor *scratch* with much harme. Those *Teeth* and *Tallons* are euermore in *Coat-armours* made of a *different colohr* from the *bodies* of the *Beasts*: and therefore in *Blazoning* of *Beasts* of this kinde, when you speak of their *Teeth* or *Tallons*, you shall lay they are thus or thus *Armed*. So likewise if you please to speake of their *Tongues*, you shall say they are thus or thus *Langued*.

To beare a *Lion* or whatsoeuer *Animal* in a *diuerse colour* from his kindly or naturall colour, as to beare a *blew, greene, red, purple Lion, Beare, &c.* or whatsoeuer other colour different from that which is *Naturall* vnto him; is not a *bearing* reproachfull, though disagreeing to his nature, if we consider of the occasion of their *primary* constitution: for that the custome of such *bearing* seemeth to haue proceeded from eminent persons, who habiting themselves either for their *sports of Hunting*, or for military seruices, (as best fitted their fantasies) would withall sute their *Armours* and habiliments with *Colours* answerable to their habits, with the shapes and portraitures of forged and counterteite *Animals*.

Or else perhaps by occasion of some ciuill tumults, as that between the *Guelphi* and the *Gibellini* in *Italy*, they perhaps of each faction *bearing Lions, Beares, and Wolues*, or other *Animals*, to auoide confusion, and to the end the one of them should not be entrapped by the other of the contrary faction, wherby they were intermixed one with another, and that their *valorous Actions* might be more particularly discerned from the other, they distinguished themselves by different and *vnlike coloured* garments, that so each *Governour* and *Leader* might know those that were of his *owne faction*.

The like may we obserue to haue beene of late yeares vsed amongst our  
selves;

felues, when priuate factions haue sprung amongst vs; one sort was knowen from others of the contrary faction by a *Carnation Riband*, worne about, or in his hat: or by a *Crimson feather*, or other thing, the contrary faction wearing like thing, but in a different colour, or fashion.

The *Lion* (saith *Vpton*) passing thorow stony places, doth contract his *Tallons* within his flesh, and so walketh on his feet, as if he had no *Tallons* at all, keeping them exceeding choisely, lest hee should dull and blunt their *sharpnesse*, and so become lesse able to attach and rend his prey. And this property seemeth not to be peculiar to the *Lion*, but common to all *Beasts of Rapine*: as *Pliny* ascribeth the same property to *Leopards*, *Panthers*, and such other, as well as to the *Lion*. Propertie of Beasts of Rapine.

Not only *Lions*, but also all other *Beasts* of rauinous kinde, (according to *Bekenhawb*) doe bring forth their young in some part defective; as *Lions* doe produce their whelpes dead, *Dogges* bring them forth blinde, *Beares* deformed and shapelesse, &c. For *Nature* would not they should attaine perfection in the wombe, in regard of the safety of their *Damme*, lest in their production they should spoile and rent her wombe by their *Teeth* and *Tallons*. Defective production of beasts of rapine Natures foresight herein.

Other more particular *Rules* there are concerning the diuers kinds and peculiar actions of *Beasts of Rapine*, which shall follow in their more convenient places. In the meane time, let vs proceed to *Examples* that may giue life and approbation to those premised *Rules*: *Præcepta enim quantumuis bona & concinna, mortua sunt, nisi ipse auditor variis exemplis ea percipiat*: Good and fit precepts are but dead, vnlesse examples giue them life. Of which opinion was *Leo* the Tenth, when he said,

*Plus valent exempla quàm præcepta,  
Et melius docemur vitâ quàm verbo:*

*Examples are more forcible than Precepts,  
And our lines teach more than our words.*



He beareth, *Iupiter*, a *Lion dormant*, Sol. The *Hebrew Rabbies* (saith *Leigh*) writing vpon the second of *Numbers*, do assigne to the *Tribe of Iudah*, a *Lion* after this manner; alluding belike, vnto that blessing that *Iacob*, (a little before his death,) did pronounce vpon *Iudah*, saying; *He shall lie downe and couch as a Lion; who dares stirre him up?* Wherein one noteth, that *Iacob* seemeth to allude to that diminution, which happened at such time as the more part of the *People* of that *Tribe* did fall away vnto *Ieroboam*: *Tunc enim* Lion dormant Standard of the Tribe of Iudah. Iudah seemeth to sleepe.

(saith he) *Rex Iuda similis esse capiti Leonis dormienti; neque enim erectis iubis timorem suum late effudit, sed quodammodo accubuit in spelunca. Latuit tamen quadam occulta virtus sub illo sopore, &c.* The *King of Iudah* was then like a sleeping *Lion*, which did not shew his rage with his erected *Shag*; but did as it were lurke in his *Denne*, yet so as he lost not his *Strength* in his *sleepe*, neither durst any the most aduenturous to rowse him. This may be true of the

Bb 3

King



*King of Iudah*; but surely the *Lion of the Tribe of Iudah*, doth neither *slumber nor sleepe*, though he seemeth to *sleepe*; neither doth their *vengeance sleepe* who dare prouoke him. It is reported that the *Lion* sleepeth with his *eyes open*; so should *Gouernours* doe, whose *Vigilancie* should shew it selfe, when others are most at rest and secure.



He beareth, Or, a *Lion couchant*. The *Lion* couching after this manner, must not be deemed to haue beene *compelled* thereunto, but that he hath so settled himselfe of his owne accord; for it is contrary to his *Magnanimous nature* to couch by any *chastisement*, or to be corrected in himselfe; but if a *Whelpe* or some other *beast* be beaten or *chastised* in his sight, he thereupon *humbleth* himselfe after this manner: But as touching himselfe he must be overcome with *Gentleness*, and so is he easiest wonne. *Generosus enim animus facilius ducitur quam trahitur*: The generous mind you may easier lead, than draw. So when the children of *Princes* offend, their *Pages* are whipt before them; and the *Persians*, if a *Noble man* offended, brought forth his Garment and beat it with wands.



He beareth, Gules, a *Lion Sciant*, Argent. Though this forme and gesture hath affinity with the former, yet the difference is easie to be obserued, by comparing the manner of their reposing: and in these kinds and varieties of gestures, you may obserue, that by degrees and steps I proceed from the *most quiet*, to the *most fierce gesture and action*.

Lion passant  
gardant.



The *Field* is Mars; a *Lion passant*, *Gardant*, Sol. This was the: Coate-Armour of *William Duke of Aquitaine*, and of *Gwynan*, one of the *Peeres of France*, whose *Daughter* and *Heire* named *Eleanor*, was married to *Henry the second King of England*: by reason of which *Match* the *Field* and *Charge* being of the same *Colour* and *Metall*, that the then royall *Ensignes* of this *Land* were, and this *Lion* of the like *affi-on* that those were of; this *Lion* was vnited with those *two Lions* in one *Shield*: Sithence which time the *Kings of England*, haue borne *three Lions passant*, *Gardant*, as hereafter shall appeare, *vid. pag. 193*.

A like *Lion* in a *Azure* field was borne by *Lewellya aur Dorchock* Lord of *Tale* in *Wales*, ancestor to *Gruffith* of *Bromfield ap Cadwgan*, from whom is descended *Edward Bromfield*, *Alderman* of *London*.



He beareth, *Argent*, three *Lioncels*, *passant*, *Gardant*, in *Pale barrewaies*, *Langued* and *Armed*, *Gules*.

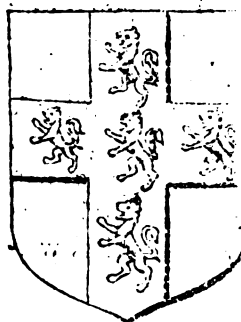
Three Lioncels passant Gardant.

This *Coat-Armour* pertained to that worthy Gentleman *Sir John Brograve*, *Knight*, sometimes *Attorney General* of the *Dutchie* of *Lancaster*. In the *Blazoning* of *Armes* consisting of more *Lions* in a *Field* than one, you must terme them *Lioncels*, (according to *Leigh*) which is as much to say, as so many young or petite *Lions*. The reason of this rule I take to be this, that inasmuch as the *Lion* hath a *Prerogative Royall* over all

Reason.

*Beasts*, and cannot endure that any other should participate of the *Field* with him, *Quia Principes nolant pares*, *Princes will admit no fellows*, to the impeachment of their *Soueraigntie*; therefore the bearing of diuers *Lions* in one *Field* must be vnderstood of *Lions whelps*, which as yet have not so great feeling of their owne strength, or inbred noble courage, nor apprehension of their ingenerated *Royall Soueraigntie* over all *beasts* as *Lions* haue. But *Leones adulti participationem non admittunt saltem*: When they are of yeeres, they will know their owne worth. Note that this *Rule* must be vnderstood with a certaine limitation in some particular cases, *Quia non est regula adẽ generalis, quin admittit exceptionem in suo particulari*: For this rule holdeth not in the *Soueraignes Ensignes*, where these *beasts* are said to be *Lions*, *propter dignitatem Regia maiestatis*; next this rule hath no place in *Coate-Armours* wherein any of the honourable *Ordinaries* are interposed betweene these *beasts*, for by such interposition of these *Ordinaries* (saith *Leigh*) every one of them is reckoned to be of as great dignitie, as if he were borne diuidedly in so many seuerall *Escudoons*, and that in respect of the *Soueraigntie* of the *Ordinarie* so interposed; for which cause, they haue the title of *most worthy* partitions. And so shall you reckon of all other *Coate-Armours* consisting of things so diuided:

Limitation of this Rule.



are not well cut.

He beareth, *Argent*, on a *Crosse*, *Gules*, *four Lioncels passant*, Or, by the name of *Andym* of *Dorchester* in the County of *Dorset*. The *Prophet Esay* describeth the valorous courage of these kinde of *beasts* though young, where he saith, that as a *Lion* or a *Lions whelp* roareth upon his prey, against whom if a multitude of *Shepherds* be called, he will not be affraid at their voice, neither will he humble himselfe at their noise; so shall the *Lord of Hosts* come downe to fight for *Mount Sion*, and for the *Hill* thereof, *Esay* 31.4. But here the *Lions*

He

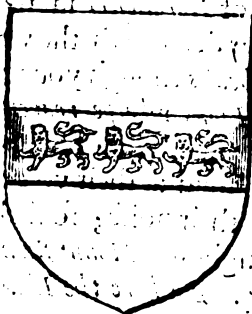


He beareth, Sable, two *lioncels counterpassant*, Argent, the uppermost towards the *Sinister side of the Escutcheon*, both collared, Gules, by the name of *Glegg of Gyrson* in the County of *Chester*: some blazoners have given another blazon to this Coate-Armour thus; Hee beareth, Sable, two *lioncels*, the one *passant*, the other *repassant*, Argent, both collared, Gules, but in mine opinion no man by this last blazon is able to *tricke*, or expresse the true *portraiture* and manner of the *bearing* of these *lioncels*; for it appeareth not by this *Blazon* towards which part or side of the *Escutcheon* their heads are placed, which is contrary to the Rule given *chap. 4. Sect. 1. pag. 27.* The *Lion* and the *Lionesse* doe neuer goe one and the same way, either when they seeke their prey, or when they goe to fight; the skilfull and expert men render this reason for it, that these beasts stand so much vpon their strength of body as that neither of them needeth the others helpe.

Now that *Lions* and *Lioncels* are borne in *Armes*, the first with interposition of some of the *Ordinaries*, the other charged vpon *Ordinaries*, the following examples will make it manifest, and in *Blazoning* of such Coate-Armours care must be taken to obserue and remember, what concerning this point of their difference I haue euen now deliuered.



He beareth, Azure, a *fesse* wavy betwene three *Lions passant*, Or, Armed and langued, Gules. This is the Coate-Armour of *John Hawes*, or *Hawys* of *London*, who draweth his descent from *William Hawys* of *Walsham of the willowes in Suffolke*, which *William* was seised of lands there, in the time of *Edward the third*. The *Lion* appling his ground leasurely, and as it were *pedetentim*, step by step; which kinde of gate we vsually doe call *passant*; expresseth his most generous and noble action of *Maiestie*, *Clemencie* and *Circumspection*.



He beareth, Gules, on a *Fesse*, Argent, three *lioncels*, *Passant* *gardant*, Purple. These *Armes* appertained to *Arnold Oldesworth Esquire*, late *Keeper* of the *Maner* of the *High Court of Chancerie*. Such is the noble courage and magnanimitie of the *Lion*, as that in his greatest rage and furie hee neuer doth tyrannize ouer those that doe prostrate themselves to his mercy: whereof a certaine Author thus writeth:

*Parcere prostratis scit nobilis ira leonis:  
Tu quoq; fac simile, quisquis regnabis in orbe.*



He beareth, Gules, two *Barres Ermyne* in *Chiefe*, a *Lion Passant*, parted *per Pale*, Or and *Argent*, by the name of *Hill of Hales* in the County of *Norfolke*. This *Lion* is different from the former *Passants*, in that he goeth directly forward, shewing in the *Escoccheon* but halfe his face, whereby hee is distinguished from the *Gardant*, which sheweth the whole Face. This *Lion Passant* seemeth to goe with more confidence and resolution, but the *Gardant*, with more vigilancie and circumspection; which both being ioined, doe make an absolute Commander.

Lion passant parted per Pale



He beareth, Or, a *Lion Saliant*, Gules, by the name of *Felbridge*. The Proper forme of a *Lion Saliant*, is when his right forefoot answereth to the *Dexter corner* of the *Escoccheon*, and his hindmost foot the sinister base points thereof. And hee is termed *Saliant*, a *saliendo*; because when hee doth prosecute his *Prey*, hee pursueth the same leaping, which action hee neuer vseth when hee is chased in fight, (as *Pliny* noteth) but is onely *Passant*. And it is sometimes no dishonour to goe softly, or retire leasurely out of the *Field*, but to flye is a reproch; and therefore of all gestures, I neuer find any *Lion Current*.

Lion Saliant how discerned.

His gesture in prosecution.



The field is *Ruby*, a *Lion Rampant*, *Pearle*. This was the *Paternall Coate-armour* of *Thomas Mowbray Duke of Norfolke* in the time of *King Richard the Second*: and now is quartered by that most Honourable and flourishing Familie of the *Howards*. As touching the bearing of the *Lion* after this manner, I hold that then he may be truly said to be *Rampant*, when he standeth so directly vpright as that the *Crowne* of his *Head* doth answer to the *Plant* of his foote, whereupon he standeth in a perpendicular line, and not by placing of

Lion Rampant how knowne.

His gesture in seizing.

the left foot, in the *Dexter corner* of the *Escoccheon*, as *Leigh* would haue it. As the former example sheweth the gesture of the *Lion* pursuing his *Prey*, so this sheweth his gesture in seizing on it when he hath attained it.



He beareth, *Ermyne*, a *Lion Rampant*, *Azure*, *Crowned*, Or, by the name of *Mydhope*. A Familie of good note, which hath matched with diuers other families of worthy reputation. As appeareth by the descent of that industrious Gentleman *Edmund Mydhope* (late *Clerke* of the *Pleas* in the *Court of Exchequer* within the Realme of *Ireland*) scene, perused and allowed by *M<sup>r</sup>. Norroy*, *King of Armes*, and ratified by the second part of a certaine *Lidgier booke*, sometime belonging to the late dissolved *Abbey of Furneis*, containing a trans-

Cc

cript

cripte of deeds concerning lands giuen in *Frank Almaine* to the same Abbey, by diuers Gentleman of Worthy name and reputation : Amongst which there is extant to be seen a deed of certaine lands giuen to the said Abbey by *Roger de Mydhope*, sonne and heire of *Henry de Mydhope*, whose Coate is faire limmed in the first letter of the same deed in manner as the same is here blazoned; which deed beareth date *Anno Dom. 1294*. As may be scene in the said booke.



He beareth, Argent, *A Lion Rampant*, the tail *elevated and turned over the head*, Sable. This is the Coate-armour of *John Buxton* of *Tibenham* in the county of *Norfolke* Esquire. Although this manner of bearing in respect of the tail is rarely vsed, yet it is very ancient, as appeareth by an old Table of the said *Armes* taken out of the Monastery of *Bungey* in *Suffolke*, hauing beene (before the dissolution of the Abbeyes there hanged vp, for one Stiled *Le Seneschall Buxton* which table now remaineth in the custo-

dy of the said Mr. *John Buxton*. Here *Blazoners* may please to obserue, how requisite it is to take aduised consideration in what manner the tail of this beast is borne in signes *Armoriall*; but I shall presently in this Chapter haue further occasion in the Coate-armour of *Corke* to treat more largely of this point.

A Lion Rampant and a File of three points or Lambeaux.



He beareth, Azure, *a Lion Rampant*, Argent, *a File of three Lambeaux*, Gules, each charged with as many *Bezants* : This is the Coate-armour of the worthy Gentleman *Thomas Couell*, one of the Captains of the City of *London*: here I tell not the colour of the *Bezants*, because euery *Rundle* in *Armory* (of which sort these *Bezants* are) hath his proper colour and name in *Blazon*, as shall hereafter be more particularly declared when I come to speake of *Roundles* in generall.

A Lion Rampant parted per Fesse.



The field is, Or, *a Lion Rampant*, parted per fesse, Azure, and Gules, armed and langued, Argent. This is the Coate-armour of *Rafe Sadlier* of *Standon* in the countie of *Hartford*, Esquier, Grandchild and heire male to *Sir Rafe Sadlier* the last Knight Banneret that liued in England, a Graue counsellor of State to *King Henry the Eighth*, *King Edward the Sixth*, and *Queen Elizabeth*. This kind of bearing of a *Lion parted per Fesse* appeareth in a very old Roll of *Armes* in colours, now in the custody of the before mentioned *Sir Richard Saint George*,

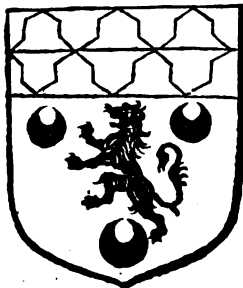
George Knight, Clarenceaux King of Armes; wherein is depicted this Coat-Armour, viz. Argent, a Lion Rampant parted per fesse, Gules and Sable, and superscribed in French in an ancient letter Ioan de Lometot. Now I will shew vnto you one other Lion Rampant, which in regard of the pale vpon which he is charged is worth your obseruation.



He beareth, Azure, vpon a Pale Radiant raionee, Or, a Lion Rampant, Gules, by the name of Colman of Brunt Ely in the County of Suffolk. Had not the shining raies of this glistering Pale extraordinarily inuited me to gaze vpon the variety of this bearing, I should without respect of the Lionrampant, (of which kinde you haue had already great variety) being this rare Pales onely charge, omitted to haue here demonstrated this Coate-Armour, but I doubt not if the skilfull Artist in this way obserue it well, he cannot but commend the inuention of its first deuiser.

Vpon a Pale  
Radiant Rayon-  
nee a Lion  
Rampant.

He beareth, Argent, a Lion Rampant between three



Creffants, Sable, a Chiefe, Verrey. This is the Coate-Armour of Thomas Wilcockes of Tottenham High-crosse in the County of Middlesex.



He beareth, Argent, three Lioncels Rampant, Gules, a Chiefe of the Second, by the name of Teluerton. The Lion (saith Farnesius) is a lively Image of a good Souldier, who must be valiant of courage, strong of body, politicke in counsell, and a foe to feare. Such a one was the most valiant Prince Richard the second, surnamed Cueur-d' lion; whose renowned aduentures, suited with all courage and politicke care, gaue him the eternall name of the Lion heart. And now I will with your patience shew you an Escoccheon wherein you shall

finde an Ordinary charged with three lioncels Rampant.



He beareth, Azure, on a Cheueron Engrailed, Argent, betweene three Trefoiles slipped Ermynois, as many Lioncels Rampant, Sables, armed and langued, Gules, by the Name of Barliff, Bariff or Berisse; for I find the name variously written which I note here to giue a caueat to Gentlemen to bee carefull to keepe the Ancient and true Orthography of their Surnames, lest in time the differing variety thereof may call their descents and Armes into question; for it is vtterly vnlawfull by the law of Armes for one Gentleman to beare the Coate-

Three lioncels  
Rampant on a  
Cheueron En-  
grailed.

Armour of another, they both being descended from seuerall families, although their surnames be neere agreeing or the same.

C c 2

He

Lioncels Ram-  
pand Combata-  
nt.

The significa-  
cation thereof.



*selfe, but hee that is Iuster.*

He beareth, Or, two lioncels Rampand Combatant, Gules, langued and Armed, Azure, by the name of Wycombe. Leigh saith, that these were to lions of sundry Regions, which of manhood must combate, only for government, for the lion is as desirous of mastery, as a courageous Prince is ambitious of Honour: which if it be in a iust title and claime is a vertue in a King, and no way to be disliked: for it was a Roiall Apothegme worthy that great King, *Nemo me maior, nisi qui Iustior*; I acknowledge no king greater than my

Lioncels Ram-  
pand Endorced



first out of the Field.

There are yet other formes of bearing the Lion than are hitherto expressed, as in these next *Escocheons* may be scene.

He beareth, Azure, two lioncels rampant, Endorced, Or. This Coat (saith Leigh) was borne by Achilles the Grecian at the siege of Troy: and Leigh takes it to bee a combate intended betweene two valiant men, and they both keepe appointment and meete in the Field, but the Prince fauouring both parties, taketh the matter into his hands, and then turne they backe to backe and so depart the Field; for their stout stomachs will not suffer them to goe both one way, because it is counted an iniury to hardinesse to goe

Lion Tricor-  
porated.

A like lion  
borne in deu-  
uice.



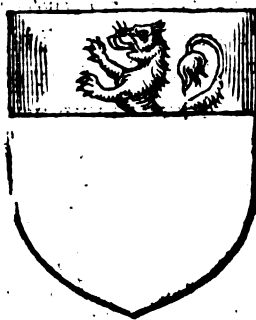
The Field is Mars, a tricorporated Lion, issuing out of the three corners of the *Escoccheon*, all meeting vnder one head in the *Fesse point*, Sol, langued and armed, Iupiter. A like Lion did Edmund surnamed Crouch-backe (Earle of Lancaster and brother to King Edward the 1.) beare in Deuice. As appeareth by the Seale of the same Edmund; the circumference of which Seale containeth this inscription, SIGILLVM EDMVNDI FILII REGIS ANGLIAE. Onely herein it differeth from this, that where the middlemost of the bodies in this is borne Rampand, and the other two descend from the corners of the *Escoccheon*; contrariwise, in the Seale the two lowermost are borne passant, and the third descended from aboue, and are all conioined in the Center of the said circumference. The like was borne in Deuice by one of the Ancestors of the Right Noble and Honourable late Lord Carew, Earle of Totnesse. But the Field of this was Topaz, and the Lion Diamond; moreouer the middlemost body of this was Rampand, and the other two after a sort Passant.

He



He beareth, Or, a *Demy Lion Rampant*, Gules, by the name of *Mallory*. There are certaine formes of bearing much like vnto this at the first sight, but are diuerse from it in bearing, and doe receiue a different forme of *blazon*, whereof good heed must be taken, *Quia diuersitas nominis denotat diuersitatem rei*. The diuersitie of names doth manifest the diuersitie of things: inasmuch as names are significant demonstrations of things, and expresse notes of their differences.

A demy Lion Rampant.



He beareth, Azure, on a *chiefe*, Or, a *Lion Rampant*, issuant, Gules, *Langued* and *Armed* of the first, by the name of *Markeham*. This *Lion* is said to be *Issuant*, because he doth issue from out of the bottome of the *chiefe*, and so must other things be *blazoned*, which thus arise from the bottome thereof.

A Lion Issuant



He beareth, Azure, a *chiefe*, Gules, a *Lion Rampant*, *Lion passant*, his *taile forked*, Or, by the name of *Hastang*.

A *Lion passant* borne in *coat-armour*, is where the *Coat* is first charged with a *Chiefe* or other *Ordinary*, and after by some occasion some *animal* is added therunto, but is not subiect to the *primarie charge*, but is borne ouer both the *field* and *Charge*, and is therefore called a *Lion passant*, *ajacendo*, because of such lying all ouer. Some *Blazon* this *Coat*, Azure, a *chiefe* Gules, ouer all a *Lion rampant*, his *taile forked*, Or.

Lion passant



He beareth, Or, out of the midst of a *Fesse*, Sable, a *lion rampant*, *naissant*, Gules, *armed* and *langued*, Azure.

This *coat* was born by *Sr. Hen. Emme*, K<sup>t</sup>, of the most Honorable order of the *Garter*, and chosen companion thereof by *Ed. 3.* when he did erect and establish the same. This *Lion* is said to be *Naissant*, because he seemeth to issue out of the wombe of the *Fesse*, *Quasi nunc esset in nascendo*. This forme of *Blazon*, is peculiar to all living things, that shall be found issuing out of the midst of some *Ordinary* or *common charge*.

A Lion naissant



He beareth, Argent, a *Lions head erased*, Gules, by the name of *Gowd*. Concerning the dignity of this part of the body, and how the same is preferred before all other the parts and members thereof, I have formerly made mention, as also of the commendable bearing of *Members Erased*.

A Lions head erased.

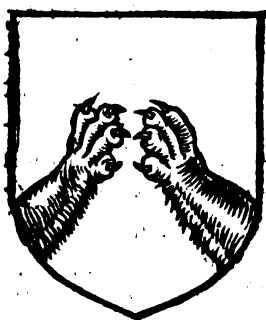




He beareth, Topaz, on a *Chiefe*, Diamond, three *Lions* heads erased of the first. This is the *Coat-Armour* of Sir Thomas Richardson, Knight, at this present time Lord *Chiefe Justice* of his Maiesties Court of *Kings Bench*. I doe here give this *Coat-Armour* this kind of *blazon* by *precious stones*, in respect of that high place of *Justice* which its bearer executeth vnder his Maiestie.



The Field is, Azure, a *Cheueron*, Argent, betweene three *Lions* heads erased, Ermyne, crowned, Or. This is the *Coat-Armour* of Sir Paul Pindar of the City of London, Knight; whose bounteous Piety manifest in many other charitable actions, is this, yeare 1632 more conspicuous in the richly adorning and exquisite beautifying the quire of Saint Pauls Church. *Erasing* is a violent rending of a member from the body, and may signifie some worthy and memorable *Act* of the bearer, that hath seuered the head from the shoulders of some notorious turbulent or seditious person.



He beareth, Sable, two *Lions* paws, issuing out of a *Dexter* and *Sinister base points*, erected in forme of a *Cheueron*, Argent, Armed, Gules, by the name of Frampton. The fore-feet of the *Lion* haue fift toes vpon each foot, and the hinder-feet, but foure, whereby nature hath enabled him, for the more sure seazing and retaining his acquired prey. The *Lions* claws are crooked and exceeding hard, with these he carueth and rendeth his prey, and for this purpose hee keepeth them very choisely and tenderly, and is no lesse carefull to saue them from blunting, than a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse. By the greatnesse and sharpenesse of the *Lions* claw, wee may easily coniecture how dangerous a thing it is for a man to encounter him, for wheresoeuer hee seazeth if he breake not the bones, yet he renteth away the flesh. So also may we giue a neere ghesse, if not make a certaine demonstration of his proportion and bignesse, for so we reade that *Phydias* the famous carver of great Images in Gold and in Iuory vpon the sight of a *Lions* Claw onely, did raise the whole proportion of his body, which gaue occasion (as is supposed) of the prouerbe, *Leonem ex ungue estimare*; whereby is meant that of one probable coniecture, a man may giue a neere ghesse of the whole business.



He beareth, Argent, two *lions paws*, *Erased*, in *Saltire*, the *Dexter* surmounted of the *Sinister*, Gules. That *Lions*, *Panthers*, and *Leopards* doe hide their claws within their skinne when they goe or runne, it may seeme a little miracle; for they doe neuer extend them but when they offer to seaze their prey, lest they should be blunted and so become lesse seruiceable for the apprehension, retention, and diuision of their prey.

Two Lions pawes erased and surmounting each other.



He beareth, Sable, three *Lions paws*, *Couped* and *erected*, Argent, *Armed*, Gules, by the name of *Vsher*. Sometimes these paws are found borne vpon *Ordinaries*, as in this next *escoccheon*, where there is a *lions pawe* borne vpon a *Canton*. And you must obserue, that albeit I doe here vse but one example for an instance, yet shall you by obseruation finde them borne, as well vpon other *Ordinaries* as on this.

Three Lions pawes couped.



He beareth, Argent, on a *Canton*, Sable, a *lions pawe* *erased in bend*, Or, by the name of *Bowtheby*. This one Coate doth minister occasion of a twofold obseruation; the one, that this member is borne vpon *Ordinaries*; the other that it is borne after the manner or fashion of *Ordinaries*, as *Cheueron-waies*, *Crosse-waies*, *Saltire-waies*, &c. As by the precedent examples may appeare.

A Lions pawe on a Canton.



He beareth, Sable, three *lions tails erected* and *erased*, Argent, by the name of *Corke*. The Lion hath great strength in his taile, the much motion whereof is a manifest token of *anger*: when he mindeth to assail his enemy he stirreth vp himselfe by often beating of his backe and sides with his taile, and thereby stirreth vp his courage, to the end he doe nothing faintly or cowardly. The Lion when he is hunted, carefully prouideth for his safety, labouring to frustrate the pursuit of the Hunters by sweeping out his footsteps with his taile as he goeth, that no appearance of his tracke may be discouraged, whereby they may know which way to make after him.

Three Lions tails erased.

The

The *Lion* beareth his *Tayle* after a diuerſe manner, inſomuch as we may thereby (if not certainly know, yet giue a neere gheſſe) what a moode he is in for the preſent, *viz.* whether he be furiously bent, or placable, or maieſtically affected. And theſe qualities are manifeſtly diſcerned by the *Inuerſion*, *Euerſion*, or *Extention*, &c. of his *Tayle*.

Here may riſe a queſtion, whether the bearing of the *Tayle* of the *Lion* in any of theſe ſeueral manners be a ſufficient difference to preuent all cauſes of challenge :

For my owne part (albeit I haue not read or ſcene in *Gerard Leigh*, *Boswell*, *Ferne*, or any other *Armoriall writers* the ſtate of this queſtion handled) I hold that they be differences ſufficient to debarre all challenge : my reaſons are theſe; firſt, *Sufficit quod inter Arma mea & tua talis ſit differentia, qua detur diuerſitas*. And againe, *Nona forma dat novum eſſe rei* : I hold them not onely to be differences *ſecundum quid* ; but *ſimpliciter*, that is to ſay, abſolute and eſſentiall differences. Furthermore, *Data una diſſimilitudine etiam paria iudicabuntur diuerſa*. Moreouer, experience ſheweth vs, that the leaſt addition or ſubtraction in *Armoriall ſignes* maketh them ceaſe to be the ſame that they were ; *Omnia Arma Arithmetiſis figuris ſunt ſimillima, quibus ſi quid addas vel ſubtrahas non remanet eadem ſpecies*, as I haue formerly ſhewed. Finally, for approbation of theſe my opinions I wil adde this infallible aſſertion ; *Ea differunt quorum definitiones differunt*.

Theſe are my reaſons that induce me to be of this opinion, that the diuerſe manner of bearing of the *Tayle* of the *Lion* as aforeſaid, are or may be (without exception) eſſentiall differences : which neuertheſſe I referre to the Iudicious cenſure of the learned in this profeſſion, who perhaps may conuince me with more forcible grounds.

But becauſe *demonſtration* is the beſt of Arguments to conuince the incredulous, it is apparant that *Buxtons Coate* before mentioned differs not from that of *Smereſ*, but onely in the manner of the bearing of the *tail*, both of them being *Argent*, a *Lion Rampant*, *Sable*, only in *Buxtons Coate* the *tail* is eleuated and turned over the head of the *Lion*, as it more plainly appears before in this preſent Chapter.

Now as touching particularizing of the before-mentioned aſſertion, I ſay that the *Euerſion* of the *Tayle* of the *Lion* is an expreſſe token of his placabilite or tractableneſſe, as contrariwiſe the *Inuerſion* of his *Tayle* is a note of his wrath and fury, eſpecially if he do beat the back there with, & do roare with all. Of this property of the *Lion Catullus* maketh mention in theſe words.

*Age, cæde terga cauda tua, verbera patiant*  
*Face, cuncta mugienti fremitu loca resonent.*

The gate of a *Lion* when hee is paſſant is an apparant note of his iuriſdiction, and regall authority and Soueraignty wherewith the *extention* of his *Tayle* doth firly quadrate and agree : inaſmuch as when he hunteth after his prey, he roareth vehemently, wherewith the Beasts being aſtoniſhed doe make a ſtand, whileſt he with his *Tayle* maketh a circle about them in the ſand, which circle they dare not tranſgreſſe, which done out of them he maketh choiſe of his prey at his pleaſure.

The



The *Field* is party per Pale, Gules and Azure,, a *Tiger Passant, Argent*. This was the paternall *Coate-Armour*, of that grave Citizen *Iohn Mabb Chamberlane* of *London* in the time of *Queene Elizabeth*, Grandfather of *Ralph Mabb*, at whose charges this second Edition is presented to the publike view. The *Tiger* may well take place next to the *Lion*, it being a beast of great crueltie, and incomparable swiftnesse, whence some thinke the *Riuer Tigris* had its name.



He beareth, *Argent*, a *Tiger Passant, Regardant*, gazing in a mirrour or Looking-glasse, all Proper. This *Coate-Armour* standeth in the Chancell of the Church of *Thame*, in *Oxfordshire*, in a Glasse window of the same Chancell, Impaled on the sinister side with the *Coate-Armour* properly pertaining to the Family of *de Bardis*. Neere to this *Escutcheon* is placed this inscription, *Hadrianus de Bardis Prebendarius istius Ecclesie*. Some report that those who rob the *Tiger* of her *yong*, vse a policy to detain their *damme* from following them, by casting sundry looking-glasses in the way, wherewith shee vseth long to gaze, whether it be to behold her owne beauty, or because when shee seeth her shape in the glasse, she thinketh she seeth one of her *yongones*, and so they escape the swiftnesse of her pursuit. And thus are many deceived of the substance, whiles they are much busied about the shadows.

A Tiger passant.



He beareth, *Sable*, a *Bear Passant, Argent*. It is written of the *Shee-Bear*, that she brings forth her *yong ones* unperfect and deformed, like a lump of raw flesh, and licks it till it come to shape and perfection. The *Shee-Bear* is most cruelly enraged against any that shall hurt her *yong*, or despoile her of them: as the Scripture saith in setting forth the fierce anger of the Lord, that he will meete his aduersaries, as a *Bear robbed of her whelps*. Which teacheth vs how careful Nature would haue vs to be of the welfare of our children, for so cruell beasts are so tender hearted in this kind.

A Bear passant.



He beareth, *Argent*, a *Bear Rampant, Sable, muzzled*, Or, by the name of *Barnard*. The Countries that were reputed famous for the Crueltie of *Bears* were *Lucania*, and *Vmbria* in *Italy*, now called the *Dutchy of Spoleum*; and so in ancient times was our *Iland of Britaine*, for bears were carried from hence to *Rome* for a shew, where they were holden in great admiration. The *bear* by nature is a cruell beast, but this here demonstrated vnto you, is (to prevent the mischief it might otherwise doe, as you may obserue) as it were bound

Dd

bound to the good behauiour with a *muzzle*: I must confesse I haue often seene a *Sable Beare Saliant*, in a *Field, Argent*, borne by the name of *Bernard*.



He beareth, *Argent*, a *Chenevion* betweene three *bears heads erased, Sable, muzzled, Or*, by the name of *Penarth* of *Cornwall*.

The *Beare* is reported to combat with the *Bull*, in which fight he useth no lesse policy than strength; as evidently may appeare out of *Aristotle de Animalibus, lib. 8. chap. 230*.

A Wolfe Saliant.



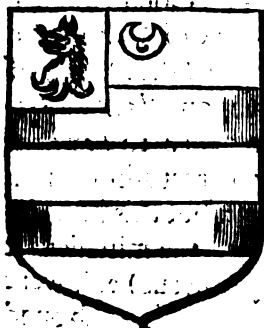
He beareth, *Azure*, a *Wolfe Saliant, Argent, langued and armed, Gules*, by the name of *Downe*. Some such *ensigne* did *Macedon* the son of *Osyris* (surnamed *Iupiter the iust*, whose father was *Cham* the son of *Noah*) beare in his *Shield* at such time, as hee together with diuers of his brethren and kinsfolke, did warfare vnder the conduct of *Osyris*, as witnesseth *Diodorus Siculus*: *Osyridem duo filij, virtute dispares, Anubis & Macedon, prosequuti sunt, uterque Armis usus est insignibus, aliquo animali haud ab eorum natura dissimili: nam Anubis Canem, Macedon Lupum, insigne Armorum tulit.* *Anubis* (saith he) gaue a *Dog* for his deuice on his *Armes*; and *Macedon* a *Wolfe*. This *Coate Armour* may serue to exemplifie that which I haue formerly deliuered touching the *Antiquity of Armes*. The ancient *Romans* also in their *Military ensignes* did beare the *Wolfe*, as appeareth by *Vegetius Valturinus*, and othdrs.

He beareth, *Gules*, two *Wolues passant, Argent*, by the name of *Low*. Vpon leaueth to the consideration of *Heralds*, whether the bearing of the *Wolfe* in *Armes* be not fit for such persons as in *Parliaments* and places of great assembly, are accustomed to wrangle and shew themselves contentious; and (*quasi Iohannes in opposito*) to put on a resolute determination to be contrary to all others. For it is the *Wolues* nature when they assemble together to fall a howling. Some write that those who suddenly looke on a *Wolfe*, doe lose

Two wolues passant.



their voice; it were fit, such *woluish* and *snarling persons*, would looke on themselves in a *glasse*, and so become more silent.



He beareth, *Azure*, two *barres*; *Argent*, on a *Canton Sable*, a *Wolues head erased* of the second, *Langued and Armed, Gules*: in chiefe (for a difference) a *Cressant, Or*, surmounted by an other, as the third. This *Coate Armour* pertaineth to *Sir Robert Wilbyham*, Knight, in the time of *King James* one of his *Maiesties Masters of Requests in Ordinary*, and *Surueior of his Highnesse court of Wards and Liueries*. These few examples may serue for all beasts of fierce kind, which may be reduced vnto this head.

The

Thus ending with the *Wolfe*, I will perclofe this tract of *beasts* of fierce nature, comprehending all others of this kind, as *Ounces*, *Lynxes*, *Hyenaes*, *Panthers*, &c. vnder these before handled. Forasmuch as the greatest part of the generall Rules, as also of the sundry formes of bearing attributed vnto Lions and Wolues, may be aptly applied to all, or the greatest part of other beasts of like nature.

## S E C T. III. CHAP. XVI.



Having giuen examples of *Rauenous* and *Fierce* kind, that by maine force doe prosecute and obtaine their prey: I will now proceede to the handling of *beasts* lesse *Fell* and harmefull; of which number some are *Wilde* and *Sauage*, other are *Domesticall* and *Sociable*, as *Dogges* of all sorts, of which I will first intreat; because the *Dogge*, whether it be for *pleasure* and *Game* in *field*, or for *thrift* and *guard* at home, deserueth a very *high estimation*; and of all *Dogges*, those of *chase*, are most in vse in *Armory*; whereof some prosecute their prey *speedily*, others, more *leasurably*; of the *first* sort is the *Greyhound*, as in example.



He beareth, *Argent*, a *Greyhound passant*, *Sable*, Grey-hound  
by the name of *Holford*. Such *Dogges* as doe pursue *Passant*.  
their *Game* with a more leasurely pace, are *Hounds*  
fitted for all sorts of *Game*: As *Hart-hounds*, *Bucke-*  
*hounds*, *Harriers*, *Otter-hounds*, *Bloud-hounds*, &c.  
which are of some authors called, *Odorifsequi canes*,  
*quia odoratu investigant*, for following by the smell;  
and *Cicero* calleth them, *Sagaces canes*, because of their  
tender and quicke sent; and both these and the *Grey-*  
*hound* are called *canes venatici*, *Dogges for the chase*.

Note that it appeareth in an old manulcript treating of *blazon*, that a *Greyhound* cannot be properly termed *Rampant*, for it is contrary to his kinde to appeare so fierce as the *Author* there writeth in his said booke now remaining in the custody of that worthy *Knight Sir William Segar*, *Garter*, *Principall King of Armes*, whose great study and trauell in this *Heraldicall Art*, hath by his owne workes already published, beene sufficiently manifest.



He beareth, *Azure*, a *Talbotte passant*, *Argent*, by Talbot *Passant*  
the name of *Burgoyne*. It is a generall obseruation,  
that there is scarce any *Vertue* incident to a man, but  
there are singular *Sparks* and resemblances of the same  
in the sundry kinds of *dogs*: For some are so coura-  
gious, as if they be in the encounter, you may cut off  
a *Legge* or any *limme* before they will let goe their  
*Holdfast*: in which kinde the *English Mastiffe* hath  
highest praise; insomuch that *Histories* report, that  
the *Romans* tooke *Mastiffs* hence, to carry in their  
D d 2 Armies

*Armies* in stead of *Souldiers* : Some others haue beene so *Trusty* and *louing* to their *Masters*, as being by error lost, they haue refused meate, though it were to the death, till they saw their *Masters* againe. For their admirable *Propertie* in finding any thing that is lost, in fetching any thing they are inioyned, in pursuing any man by the sent of his *Foote* after he is *Fled*; it requireth a *Naturalists* large discourse, rather than the touch of a *Heralds* pencill.

Fesse Dauncette and three Talbots.



He beareth, Or, a *Fesse Dauncette*, betweene three *Talbots passant*, Sable, by the name of *Carrick*. These kinde of *dogges* are called in Latine, *Canes sagaces*, for the tenderesse of their sent, and quicknesse of smelling, because thereby they doe readily discover and find out the *Tracks*, *sourmes*, and *lodgings* of *beasts* of *chase*, and of *Sauage* kinde : which done they doe prosecute their vndertaken *chase* with open mouth, and continuall cry; that oftentimes through hot pursuit they doe so tire it, as that it is either taken vp by the *Huntef-man*, or doe become a *prey* to themselves.



He beareth, Azure, a *Fesse*, betweene three *Talbots Heads erased*, Or, by the name of *Burton of Lindley*, in the County of *Leicester*. To this head must be referred all other *Sorts* of *Dogges* of *Prosecution* : As *Beagles*, *Terriers*, and such like, so called, *Quia feras sub terra prosequuntur*, (for that they prosecute their prey vnder the *Ground*, as the others do aboue ground) also *Land*, and *Water-Spaniels*, and such others. Now for the *Wild* or *Sauage* sort of *beasts*, some doe achieve their *Prey* by *Subtill meanes*, as *Foxes*, *Ferrets*, *Weasels*, *Cattes*, &c. Some by prudent *Prouidence*, as the *Hedge-hogge*, *Squirrel*, and such like. Others also there are, whose care is, not somuch how to come by their prey, as that themselves become not a prey to others; as *Hares*, *Conies*, &c. Of these briefly, I will giue some few examples, to shew to what head they are to be reduced, as followeth.



He beareth, Argent, two *Reynards*, counter-saliant in bend, the dexter surmounted of the sinister, saltire-like, Gules, by the name of *Kadrod-Hard of Wales*. These are somewhat vnlike *Samsons Foxes*, that were tied together at the *Tailes*; and yet these two agree in *Aliquo tertio* : They came into the *Field*, like two enemies, but they meant nothing lesse than to *Fight*, and therefore they passe by each other; like two craftie *Lawyers*, which came to the *barre*, as if they meant to fall out deadly about their *Clients* cause; but when they haue done, and their *Clients* purses well *spunged*, they are better friends than euer they were, and laugh at those *Geese*, that will not beleeue them to be *Foxes*, till they (too late) finde themselves *Fox-bitten*.

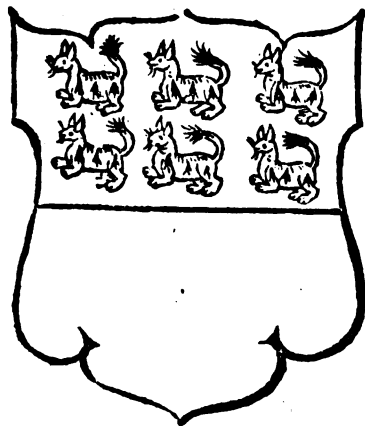


He beareth, Argent, a *Cheucron Azure*, betweene three *Squirrels*, *Seiant*, Gules, by the name of *Louell*.

A Cheucron  
betweene  
three Squirrels  
Seiant.

This *Beast* hath his name, *Sciurus*, or *Scuirell*, by reason of the largenesse of his *Taile*, which shadoweth all his body: And is therein like one, who carefully keeping the loue and affection of his *Followers* and *Retayners*, is sure they will sticke to him, protect and shadow him in time of need: To whom those *Villaines* (mentioned in the *Roman Historie*) were much vnlike, who betrayed their *Proscribed Lords*, flying

to them for *Shelter* and secret *Conerture*: and such a one was the faithlesse *Cartismandua*, to whom our renowned *British King Caractacus*, flying to hide himselfe, till he might gather his forces together against the *Romans*, she betrayed him vnto his foes, to the ruine of this *Kingdome*: that *Infamous Queen* had not *Candam Sciuri*, a *Squirrels* shadowing *Tayle*; but *Candam Draconis*, *Fierie* and *venemous*.



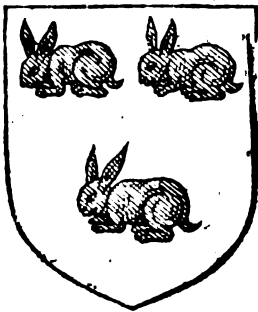
The field is *Parted per Fesse*, Gules and Azure, in the first *Six whole Ermyns*, *Ermyne Couchant*, three and three. This was the *Coat-armour* of a *Bishop* in the *Kingdome of Scotland* who liued *Anno Dom. 1474.* as I finde it in *Master Garters* (befort mentioned) *Manuscript*. The *Surname* of this *Bishop* is not there set downe. I haue inserted this *Coat-armour*, in regard of the raritie of the *bearing* of this *Beast whole* in an *Escoccheon*, which is seldome so vsed: but the *Skinne* of this *beast* is of very frequent vse in *Armes*, it being that *furre* in *Blazon* called *Ermyne*, of which I haue for-

merly treated in this booke *Section 1. Chapter 4.* I was as curious as I could in procuring this *Escoccheon* to be cut like vnto that which is depicted in that *Manuscript*, because I was desirous to demonstrate vnto you the fashion of *Escoccheons* of those times; I must confesse that I finde the *Blazon* there to differ from this of mine; for there he beginneth to *Blazon* the *Base* part of the field first, which manner of *Blazon* at this day is not approued of by *English Blazoners*.

To these must be added all other fourefooted *beasts* that are prouident in acquiring their food, as the *Hedghog*, and such other. It resteth that I should now giue example of the last sort of *beasts*, among them of sauage kinde before spoken of, which are those of timorous and fearefull nature. Such are these that follow and their like.



Three Conies



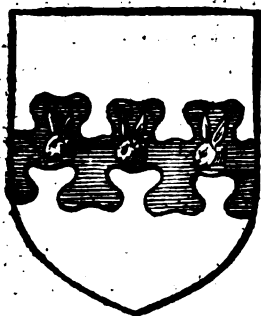
He beareth, Argent, three *Conies*, Sable, by the name of *Stroode*. *Conies* are bred in most Countreys, but in few are they so plentifull as in *England*. Amongst the *Baleares* they were so abundant as that the people made sute to *Augustus* to grant them a military company of *Pioners* to destroy them. Of this little *beast* it seemeth that men first learned the Art of vndermining and subuerting of *Cities*, *Castles* and *Towres*, by the industry of *Pioners*.

Three Conies in bordure Ingrailed.



He beareth, Gules, three *Conies* *Seiãt*, within a *Bordure Ingrailed*, Argent, by the name of *Conisbie*. Though nature hath not given these *timorous* kinds of *beasts*, such craft or strength as to the former; yet are they not destitute of their succours in that they haue their strong *Castles* and *habitations* in the *earth*, and their food euer growing so nigh them, that they need not put themselues into danger except they list.

Three Hares heads couped Nebule.



He beareth, Argent, on a *Fesse Nebule*, Sable, three *Hares heads couped*, Or, by the name of *Harewell*. The *Hare* is a simple creature and reposeth all her safety in swiftnesse, wherein she vseth many shifts to helpe her selfe withall, both to defend her selfe from the perill of the *Hounds*, and to frustrate the endeouours of the *Huntsmen*. Shee naturally feareth the *Eagle*, *Hawke*, *Fox* and *Wolfe*, her naturall enemies. It is strange which some haue written of *Hares*, that their nature is, for the selfesame to be sometimes *Male*, and sometimes *Femall*. Such an one also (as *Poets* write) was *Tiresias*, of *Thebes*, who being a *man*, became a *woman*, and so continued seuen yeeres, and then returned againe to his former shape. Afterward a great controuersie rising betwixt *Iupiter* and *Iuno*, whether the *man* or the *woman* were more insatiate of *Venerie*, or tooke most delight therein, he was chosen *Arbiter* in the matter, and gaue the garland to *Iuno* and the *Femall Sexe*, as being inuincible in the incounters of *Venus*.

And hitherto haue we handled such *Terrestriall Animals* only, as are called *Viuipara*, because they doe bring forth *Liuing creatures*; whereas the other *Terrestrials* doe bring forth eggs, and are therefore named *Ouipara*; of which fort we will speake in the next place.

## SECT. III. CHAP. XVII.



His other sort of foure-footed *Egge-bearing Animals* (as I may so terme them) notwithstanding that in many things they haue no small resemblance with man, as well touching the faculties of the *Vegetable soule*, as also the parts of the *body*: yet are they farre more vnlike vs than those that bring forth a liuing Creature. And albeit that these *Egge-breeding fourefooted Animals* doe consist of the same bodily parts that the *Viuipara*, or *Animall*-producing doe, and of the foure humors that are answerable in quality to the foure Elements, and haue all parts aswell internall as externall senses, and many other things wherein they doe communicate with the *viuipara*; yet are there many other things wherein they differ not only from these, but also euen amongst themselves one from another of them. For neither doe we finde in these that quicknesse of wit that we obserue in others, neither like parts of strength of Body that the other haue.

Like as *man* (especially in his soule) approacheth neere vnto God in likeness; so, in like manner doe other *Animals* resemble *man*, wherein they doe participate with man in likeness after some sort, but in diuerse degrees, forasmuch as some of them haue more and some lesse likeness with vs than others haue.

There is not (saith *Beda*) amongst the vniuersall workes of nature, any one thing so little, or of so base esteeme, wherein a man cannot finde some diuine thing worthy of admiration. No lesse (saith *Farnesius*) may we admire the force of a silly *Flea*, than the hugenessse and strength of an *Elephant*.

Notwithout reason doth the *Husband-man* prognosticate the approach of some great shower of Raine by the croaking of *Frogges*, more frequent than vsuall, whereupon he saith, that they doe cry for Raine. For this obseruation is grounded vpon a *Physicall* reason, *Omne enim simile gaudet suo simili, & sua natura utili ac conuenienti*; Every like is delighted with his like, and with that which is commodious and agreeable to his nature; Sithence then that *Frogges* are exceedingly delighted with water, as with that which best agreeth with their nature, therefore when they doe apprehend a fore-sense of Raine, they doe reioyce, and doe testifie their ioy by singing after their manner.

*Animals* of base esteeme, and of no industry haue (for the most part) not onely *four* but manifold *Feet*: whereby wee are admonished that peruerse and euil disposed persons haue *multiplicities* of *affections*, in respect that by the motion of the *Feet* our bodies are perduced from place to place; so doe our affections transferre vs from one delight to another, according to that saying *Pes meus, affectus meus, eo feror, quocunque feror*.

Though some perhaps may esteeme these *Egge-bearing Animals* unworthy the dignity of Coate-Armour: yet for my owne part, I hold their bearing

ring

ring to be no lesse *Honourable* than many of those that in common estimation are reputed farre more worthy; insomuch as they may well besee the *bearing of the greatest Potentate*. For if it pleased the *Soueraigne King of Kings* to vse them as his speciall instruments to *chastise* the stubburnesse of such as rebelled against his *Ordinance*, and to arme those his *minute* and *weake creatures*, with such an incredible boldnesse, as that they feared not the *face* or *forces* of men, but that the very *Frogs* entred the houses and chambers of the *Egyptians*, vpon the *people*, into their *Ouens*, and into their *kneading-Troughs*; yea even into King *Pharaohs Chamber* and vpon his *Bed*: Moreouer if God hath vouchsafed to giue to the *Grashopper*, the *Canker-worme*, the *Caterpillar* and the *Palmer-worme*, the honourable title of his huge great *Army*, why should we prize them at so low a rate as that we should disdain to beare them in *Coate-Armour*? Sithence *G o d* saith by the Prophet *Ioel*, *I will render you the yeeres which the Grashopper hath eaten, the Canker-worme, and the Caterpillar, and the Palmerworme; my great Host which I sent among you.*

It is therefore to be obserued, that they also haue their actions not to be omitted in *Blazon*, albeit not in that variable manner, nor yet so copious as some others. And because they are farre different from those formerly handled, not onely in *shape* but also in the manner of their *liuing*, in their *gate* and *actions*, therefore must they receiue a diuerse manner of *Blazon*. They are called in Latine *Reptilia*, or *Creeping things*; *Quia reptant super terram*; and here we must distinguish betweene those things, *quæ reptant*, which *Creepe*, as *Frogs*, *Ants*, &c. and those *quæ serpunt*, which *glide* as *Snakes*, which latter kind we shall speake of afterward.

But here we mention those *Reptiles* which are *Gressible*, such as by meanes of their feet, are able to goe *step by step* from one place to another, so termed à *gradiendo*, which is proceeding by *degrees*; and hither also are referred such as by *skipping*, *mounting* or *leaping*, raise their bodies aboue ground, and so alter their *station*, *place* or *seat*. Of which kinds, some haue *fourre feet* some haue more. Such as haue *fourre feet* onely, are these that follow with their like.

I haue omitted in this my second Edition that *Escocheon*, *Sol*, charged with *three Toades erected*, Saturne, which according to some Authors was the *Coat-Armour* of the Ancient *Kings of France*, because since my first Edition I find great variety of opinions concerning this matter, of which I haue giuen a touch in the first *Chap.* of the first *Sect.* pag. 5. And in lieu thereof I do present you with an *Ancient Coat-Armour* of the same charge borne by a family in this Kingdome.

Three toads.

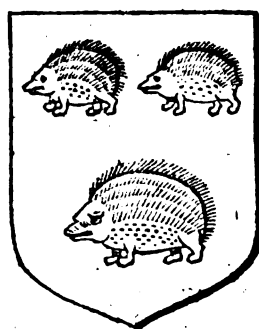


He beareth, *Argent*, *three Toades erected*, *Sable*, by the name of *Bothereux* of *Cornwall*, which Family long since there florished as you may read in learned *Cambden*. *Toades* and *Frogs* doe communicate this naturall property, that when they sit, they hold their heads steady and without motion: which stately action, *Spencer* in his *Shepheards Calendar* calleth the *Lording of Frogs*. The bearing of *Toades* (after the opinion of some *Armorists*) doth signifie a hasty *Cholericke* man, that is easily stirred vp to anger, where-  
vnto

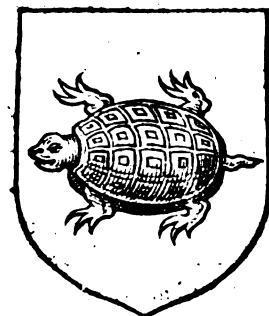
vnto hee is naturally prone of himselfe, hauing an *imbred poison* from his birth.



He beareth, Argent, *Three Moules, Sable, their Snowt, & feet*, by the name of *Mangotham*, a Familie as I take it of *Scotland*. I could not well here tearme these *Moules Proper*, because there be many *white Moules*, which colour whether in them it is occasioned by age or not, I will not here dispute. The *Moule* in latine is called *Talpa*, from the Greeke word, *Τυρλες, Τυρλη, i. Cacus, Cacitas.*



He beareth, Azure, *three Hedgehogs, Or*, by the name of *Abraham*. The *Hedgehog* signifieth a man expert in gathering of substance, and one that providently layeth hold vpon profered opportunity, and so making *Hay* (as we say proverbiably) *whilest the sun doth shine*, preuenteth future want.

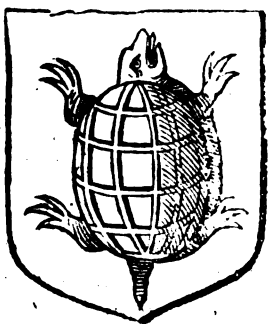


He beareth, Vert, a *Tortois passant, Argent*, by the name of *Gawdy*. The shels of the *Arcadian Tortoises* are very great, therefore out of them they doe make *Harpes*, whereof *Mercury* is said to be the *Inuentor*, who finding a *Tortois* left vpon the Rocks after the falling of the *Riuer Nilus*, the flesh being consumed, and the sinnewes that remained dried vp, hee strake them with his hand, and they made a kinde of Musick call sound, whercupon hee framed it into a *Harp*, which caused others to imitate his practice, and to

A Tortois passant.

Harpes howe inuented.

continue the same vnto this day.

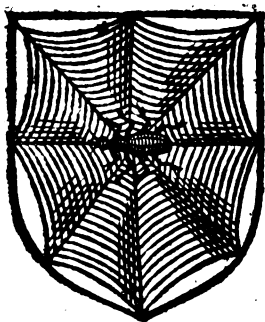


He beareth, Azure, *A Tortois erected, Or*, by the name of *Cooper*: this *escoccheon*, I haue caused to be inserted in this Edition to manifest the various bearing of this *Crestible Reptile* in *Armerie*.

Insects that  
liue vpon the  
earth.

Bara in his booke intituled, *Les Blazones des Armoiries*, giueth an example of two *Lizards*, erected one against another (as if they were *Combatand*) and termeth them *Rampand*, a terme very vnfitly applied to *Reptiles*, to whom the termes of *mounting*, *leaping*, or *skipping* are much more proper. To this head must bee reduced, *Crocodyles*, *Salamanders*, *Camelion*, *Ewtes*, *Lizards*, and whatsoeuer other *egge-breeding Reptile* hauing onely foure feet, as to their naturall and proper place. There resteth yet one other sort of this kind of *Reptiles*, which are diuersly shaped from all the former, and are called in Latine *Insecta animalia*, because that being *diuided* in their body between their *head* and *belly*, their parts doe seeme so diuided as if they hanged onely together by small strings; hauing no *flesh*, *blood*, *sinew*, &c. And there are also *insecta* which fly, but here we speake onely of *Terrestrials*, leauing the other to their due place; and because such *bearing* is rare, I am inforced (rather than to passe them ouer with silence) to vse *Coats of Denice*, for expressing their sundry formes, as in example.

A Spider in  
her cobweb.



Hee beareth, Or, a *Cobweb*, in the *Center* thereof a *Spider*, proper. The *Spider* is born free of the *Weauers Company*; she studieth not the *Weauers Art*, neither hath she the *stufte* whereof she makes her threed from any where else, than out of her owne *wombe* from whence she draweth it; whereof through the agility and nimblenesse of her feet, she weaueth *ginnes*, and dilateth, contracteth, and knitteth them in forme of a *Net*. And with the *threeds* that she draweth out of her body, she repaireth all *rents* and *wracks* of the same. Not vnaptly is mans life resembled to a *Spiders webbe*, which is wrought with much care and diligence, and is suddenly marred with the least *occurent* that may befall it. For that it is protracted with much care and diligence, and suddenly ended by swallowing of a *Crum*, or *Haire*, or some other lesser accident (if lesse may be.) In like manner *Sophisticall Arguments* are likened to *Spiders webbs*, for that they are framed with much *Artificiall cunning*, and yet are fit for no vse, but to intangle *Flies* and weake capacities. And to like purpose doth the *Poet* compare the *execution of lawes* to *Cobwebs*, saying,

*Lawes like Spiders webs are wrought,  
Great Flies escape and small are caught.*

What vnder-  
stood by the  
Spider.

Vpon faith, that he hath seene *Spiders* borne in *Coate-armour* by a certaine *Lombard*. By the *Spider* we may understand a *painfull* and *industrious person*, occupied in some honest and necessary *businessse*, a man carefull of his priuate estate, and of good foresight in repairing of small decays, and preuenting of wracks. The *Spider* her selfe is *poisonfull* and *deadly*, yet is her *web* reckoned an *Antidote* against *poison*, notwithstanding the same is extracted out of her *wombe*. In like sort (saith *Alianus*) out of the *poisonfull contagion* and infectious venome of sinne and transgression, the *Soueraigne powers* doe take occasion

occasion to extract and establish wholsome and profitable *lawes*, against such notorious crimes. Of the Spider, *Salomon* writeth in this manner; *The Spider taketh hold with her hands, and is in Kings Palaces.*

Pro. 30. 28.

A very remarkable note doth *Farnesius* propose vnto vs, taken from this poore despised creature the Spider, touching the procreation of Children. It is a matter of great consequence of what Parents a man is descended. If we desire (saith he) to have a good race of *Horses* a litter of speciall good *hounds* for game, choice *Plants* and *stockes* to plant our *Orchards* and *gardens* with delectable *fruits*, doe we not vse our vttermost endeouour to effect them. How much greater should our care and providence bee in the procreation of our children? The first instruction that the children receiue is in the *veines* and *bowels* of their Parents, whereof wee may take an Example from *Spiders*, which are no sooner hatched and excluded out of their *Eggs*, but forthwith they practise to make *webbs*: As if they had brought with them (even out of their Mothers wombe) together with their life, the Artificiall skill of *weauing*. Holy and reuerent is that pietie that we owe to our parents, *parens enim est genitor, parens patria, parens deniq; est ipse Deus.* For he that begot vs is our parent, our countrey is our parent; and lastly, God himselfe is our parent.

Example touching procreation.

It hath beene often questioned, why the Father loueth the Sonne more dearly, tenderly and affectionately, than the Sonne doth the Father. The reason is this, *Quia patris amor in filium a natura est, filii in parentem ab officio.* The affectionate loue of the Father proceedeth of Nature, that of the sonne of duty: Therefore the sacred law hath decreed, *Amabis patrem & matrem tuam, Thou shalt loue thy Father and thy Mother,* but not contrariwise: for where the law of nature speaketh, there is no need it should be assisted by Commandement. Notwithstanding (even naturally) the loue of the sonne to the father is great.

We may learne (saith *Zanchinus*) by thele minute Animals, how many and how great instructions we may receiue from the vniuersall number of creatures, that God hath giuen vs for instructers and teachers of Morall Discipline, so that we will open our eyes to behold them, and listen to Gods disciplining vs in them.

Admirable doubtlesse is the Omnipotency of God in these his creatures; for as *Saint Hierome* saith, *Epist. ad Heliod. Creatorem non in Calo tantum miramur, &c.* We doe not admire Gods power in beauen only and in the earth, the Sun, Elephants, Camels, Oxen, Boares, Lions, &c. but also in his smallest creatures; the Ant, flea, flye, and small worme and others of like kinde, whose bodies or shapes are better known vnto vs than their names.

So much were the *Israelites* allotted in Idolatry, as that they esteemed beasts for gods, as appeareth *Wisdome 12. 24.* For they went astray farre in the waies of errour, and esteemed the Beasts which their enemies despised for gods, being abused after the manner of children, that haue no understanding.

Breathing a token of life.

So long is any Animall or liuing creature said to haue life, as he hath breath and the exercise thereof. And this rule holdeth not onely in foure-footed Animals, but also in those that we call Insects, and in gliding Animals also: As both *Galen* and *Pliny* doe teach: though *Aristotle* denieth these latter to haue breath, but therein he speaketh comparatively, viz. in respect of other

Ec 2

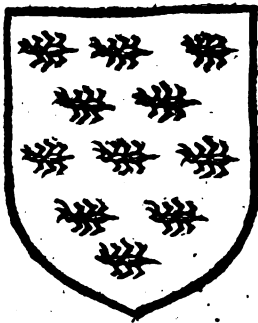
Animals

*Animals that doe attract and deliuer their breath more strongly and more sensibly, they seeme to haue no breath at all.*

One example more I will propose which shall be of the *Emmet*, as in this next *Escutcheon*.

Eleuen Emmets.

Pro. 3. 0. 25.  
Pro. 6. 6.  
Ibid. 7.



He beareth, Argent, eleuen Emmets, 3. 2. 3. 2. 1. Sable. Of this silly creature also doth *Salomon* make mention, saying. *The Pismires a people not strong, yet prepare they their meat in Summer*. To this simple and feeble creature is the slothfull man sent to learne wisdom, where it is said, *Goe to the Pismire o Sluggard, behold her waies and be wise. For shee hauing no guide, gouernour nor ruler, prepareth her meat in the Summer, and gathereth her food in harvest, &c.* Very often doe the sacred Scriptures propose vnto vs examples of

brute creatures, aswell to vpbraid vs with our vices, as to stirre vs vp vnto vertue. For as there are in man sparks of the vnderstanding and practise of heavenly spirits, euen so the brut Animals, haue certaine shadowes or foot steps of the vertuous qualities, that are or ought to be in men. Moreouer, *Iob 12. 7. Aske now the beasts and the fowles of the heauens, and they shal tell thee, or speak to the earth, and it will shew thee, or the fish of the sea, and they shal declare vnto thee.* And by the least of Gods creatures may we learne many exemplary inducements to vertue, as also many forcible dissuasions from vice, by reason of the apparent signes of the wisdom, power and mercy of God that are found in them. By the *Emmet* or *Pismire* may be signified a man of great labour, wisdom and prouidence in all his affaires, and of a pregnant and ready memorie.

The examples hitherto produced, are taken onely from *Reptiles gressible*, and though of that kind which hath more than foure feet, I haue alleaged onely the two last Examples of *Insecta*, yet there are some other of many feet, which are not *insecta*, as the *Palmer-worme*, *Cheeslip*, *Kitchinbobs*, which being touched gather themselves round like a Ball, and such like, which must be referred to the same head. And besides all these, there are yet others which be both *Gressible* and *volant*, such are those, that hauing their liuelihood onely vpon the earth, by the helpe of a kind of wings they oftentimes change their place for the acquiring of their sustenance, as in example.

A Grasshopper passant.



He beareth, Gules, a Grasshopper in Fesse passant, Or. Grasshoppers (saith *Pliny*) doe flye with wings made like *Pellicles* or fine skins. The Males of the Grasshoppers doe sing in the Summer season, but the Females are silent. Whereupon the *Emmet*, who did worke (whiles the other did sing) taketh occasion (as it is in the *Fable*) to taunt their slothfulnesse and poverty, saying, *Estate qua cantaueris, in Hyeme salta*, You that sung all Summer may goe shake your heeles in the Winter. Among the *Athenians* the grasshoppers were holden for a speciall

speciall note of *Nobility*; and therefore they vsed to weare *golden Grashoppers* in their *haire* (as *Pierius* noteth) to signifie thereby, that they were descended of noble race and homebred. For such is the naturall property of the *Grashopper*, that in what *soile* he is bred, in the same he will *live* and *die*, for they change not their *place*, nor hunt after new habitations. Hereupon *Antisthenes* tooke occasion to scoffe at the *Athenians*, saying, that in this property they did communicate with *Tortoises* and *Cockles*, borne and liuing in the same *shells*. *Salomon* reckoneth the *Grashopper* for one of the *four small things* in the *earth* that are full of *Wisdom*, laying, *The Grashopper hath no King yet goe they forth all by bands*.

The nature of the Grashopper.

There are other of this kinde, whose *wings* are lesse manifest than the *Grashoppers*, because they are closed in a kind of *case*, that can hardly be discerned, but when they are preparing to fly: for which respect they are called *vagipenna*, (saith *Calepine*) *Quia alas vaginis quibusdam inclusas habent*, for carrying their wings sheathed; as the *Hartfly*, *Beetle*, *Lady-cow*, &c. which, together with *Locusts*, and such other as are both *Gressible* and *volant*, and *many-legged*, are to be reduced to this *head*, as to their proper and naturall place. I will close vp all these with one example of the *Scorpion*, which *Ælianus*, and others report, to be winged in *Ægypt* and *India*, though hee doubts whether they are not rather bred by the *heat* of the *Sunne*, than by copulation; (and if by this latter) whether they come of *Egges*, or come forth *liuing*.

*Vagipenna* why so called



He beareth, *Argent*, a *cheveron*, *Gules*, betweene three *Scorpions reuerfed*, *Sable*, by the name of *Cole*. *Pierius* in his *Hieroglyphicks* saith, that if a man stricken with a *Scorpion* sit vpon an *Asse* with his face towards the taile of the *Asse*, his paine shall passe out of him into the *Asse*, which shall be tormented for him. In my opinion he that will beleue this, is the creature that must be ridden in this case; but that the oyle of *Scorpions* is a chiefe cure against their owne *stinging*, is an ancient obseruation; and it is a *rule of Equity*,

Cheveron betweene three Scorpions.

Cure of the Scorpions sting.

that where the wrong is offered, there the amends should be made. And as these in this *Escoccheon* are borne with an *Ordinary* betwixt them, so sometimes are they borne vpon *Ordinaries* (according to a generall rule premised) as may be seene in a *Window* of *S. Giles* in the *Fields*, in *Middlesex*, where is borne in an *Escoccheon*, *Gules*, three *Pallets*, *Verrey*, on a *Chiefe*, *Or*, a *Scorpion erected*, *Sable*. And thus much of *Gressibles* of all sorts.



## S E C T. III. C H A P. XVIII.

Gliding Animals.



Ow touching such *Creatures* as we termed *Gliding*: those may properly be said to be such, which hauing no *Feete* at all, doe yet moue and as it were *slide* from place to place, some more slowly, but other some with a certaine *Volubility* and *flexible Agitation* of the *Body*, doe make their *speedy way* vpon the *Earth*, with many pliant *Bowings*; and of these also, some haue for couerture their *Skin* only, some both *Skinning* and *shell* also: of the *Former sort* are those now following, with their like.

An adder Nowed.



Property of the Serpent.

The *Field* is, *Gules*, an *Adder Nowed*, Or, by the name of *Nathiley*. There is a naturall *Antipathie* betwixt *Man* and *Serpents* of all kinds; in which *Literall sense*, that was verified which *God* promised, that there should be *Enmitie* betwixt the *womans Seede* and the *Serpents*; though a *Spirituell Enmity* betwixt *Christ* and the *Devill* (that old *Serpent*) was principally foretold. The *Serpent* is very *Prudent* and *Subtill*, either to *Hurt* other, or to *save* himselfe; but his especiall care is to defend his *Head*, knowing that part to be the *Principall*, and withall the *weakest*. This here enfolded, may seeme to bee one of the *Lockes*, of that *Monsterous Dame*, *Medusa*; every *Haire* of whose *Head*, was said to be a *Snake*: and indeed *Albertus* saith, that the *Haire* of *Women*, taken at some seasons and laid in *Dung*, will become very *Venemous Serpents*; which some haue supposed to befall that *Sex*; for the ancient familiarity it had at first with that *accursed Serpent*.

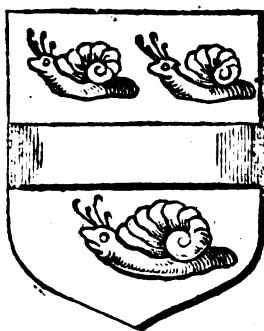
To the *fourre-footed Egge-breeding Animals* doe the *Serpents* come very nigh, as also other *Reptiles*. For all *Serpents* haue bloud, flesh, sinewes, and other like parts as *fourre footed Animals* haue, although not in that perfection that they haue them. They are indowed also with head, nostrils, eyes, tongue, teeth, and with lights and spleene, and other inward parts and bowels of the body, but much discrepate from the members and bowels of all others.

Notwithstanding that *Serpents* are farre vnequall to *fourre-footed Animals* both in shape and strength; yet will they not giue place to many of them for sharpenesse of wit. It is a creature full of subtilty, as *Moses* testifieth *Gen. 3*. And the *Serpent* was more subtil than any beast of the field; for besides his exterior senses, he is crafty and subtil in preserving his life, in making choise of his lurking dennes, in acquiring his food, in hatching vp his brood, in expelling from him and putting off his old *slough*. So that for good causedid our *Sauieur* exhort vs (in goodnesse) to imitate the wisdom of the *Serpent*.

These

These few examples may serue instead of many, which might be brought of *Serpents* of sundry other *names*, and *natures*, which all are hither to be referred. Now let vs see one example of such *Gliding* or *Sliding Animals* as are more *slow-paced*, and haue both *Skin* and *Shell* to couer them; of which number is the *Snaile*, reckoned of all other that are borne in *Coate-armour*; the slowest: and no maruell, sith it carrieth on her *backe* no lesse a burden than her whole *house*; for which cause she is called *Tardigrada Domiparta*, the *slow-going House-bearer*.

Animals as haue both skinned and shell.



He beareth, Sable, a *Fesse* betweene three *House-snailes*, Argent, by the name of *Shelley*. These are called *House-snailes*, either because they so carrie their houses vpon their backe, whereby they be aptly distinguished from the *Garden-snaile*, that hath no house or shell, or because vsually they breed about *old houses*. The *Bearing* of the *Snaile* doth signifie that much deliberation must be vsed in matters of *great difficulty* and *importance*: for albeit the *Snaile* goeth most *slowly*, yet in time, by her *constancie* in her course, she ascendeth

Three house Snailes.

the top of the *highest Tower*, as that worthy and learned Gentleman *Master Carew of Antony*, hath wittily *moralized* in his poem intituled, *the herrings tale*. It is also fabled, that when the *Snaile* and the *Hare* were to goe a iourney for a *wager*, the *Hare* confident of his *footmanship*, resolved to take a nap by the way; the *Snaile* knowing he had nothing to trust to, but his indefatigable *perseuerance* came to his waies end before the *Hare* could awake. But a worse thing in the *Snailes* going is this, that wherefoeuer he goeth, he leaueth such *markes* and *lines*, that a man may as easily tracke him, as a *young theefe* that is not yet perfect in his trade. And thus by little and little haue we also with the *Snaile* ended one part of our *iourney* concerning *Animals Terrestriall*, or which liue vpon the *Earth*: and because we haue yet much way to trauell; we will now take *wings*, and will mount vp with such *Creatures* as liue about the *Earth*.

### SECT. III. CHAP. XIX.



Second generall member of our diuision of *living creatures* concerneth such as liue *about the Earth*, in the *Aire*, as are the *Fowles* and *Birds* of all sorts: and as wee distinguished the former by their *Feet*, so the same method wee will follow in these. Their *Feet* therefore are in some

Animals liuing about the earth.

*whole* or conioyned; in others, *divided*: the *whole-footed* doe in a sort resemble the *Palme* of a mans hand, and are therefore in Latine called *Palmipedes*; such are the *Swan*, *Goose*, *Ducke*, and for the most part all *Riuer Fowles*, as partly shall appeare hereafter by *Examples*. But here I hold it necessarie, entring into this *Discourse*, to set downe some *generall Rules* or *Notes* concerning the *Bearing* of *Bird*, or *Fowles*, that the *Reader* may know whither to resort

Whole footed what.

Fowles more worthy than Fishes. resort for a resolution of such doubts as may arise touching their *Bearing*. *Fowles* or *Birds* are of more worthy *Bearing* in *Coat-armour*, than *Fishes*, because they doe more participate of *Aire* and *Fire* (the two noblest and highest Elements) than of *Water* or *Earth*. All *Fowles*, of whatsoever kinde, must be borne in *Coate-armour*, as is best fitting the propriety of their naturall actions, of going, sitting, standing, flying, &c. Otherwise such *Armorie* shall be said to be false, because *Arts imitatur naturam in quantum potest*: *Art*, as much as possible it can, doth imitate *Nature*. All *Birds* are mustered vnder the name of *Fowles*, as vnder their *Genus* or *Generall*, and so may seeme (after a sort) to be one. Neuertheless, in their *Species*, or *seuerall kinds* they differ much touching their particular qualities: for some of them are simple, some others subtil, some solitarie, some sociable, some melodious, some articulate, some docible, some doctish and indocible, some of long continuance, and some onely of a few moneths lasting. Leigh saith, that *Birds* in an *Esccheon* shall be numbred vnto tenne, and if they exceed that number, then they shall be said to be *sans number*, and shall be so *Blazoned*: but Chassaneus saith, that they shall be numbred vnto sixteene; and of such *Bearing* and *Blazoning* hee giueth instances of *Monsieur Montmorancie*, and of the Lord *Lanalc*.

Rule generall.  
 Different qualities of Fowles.  
 Numbring of Fowles in Armes.

The Cocke and Fowles of prey termed Armed.

The Female of Fowles of prey hardiest

Concerning the *Beakes* or *Bills* and *Feet* of *Birds*, most *Armorists* finding them to be of a different colour from the rest of the body, doe terme them all generally, *membred*. But vnder reformation of the skilfull, I hold, that as there is a difference in the nobilitie of *Birds*, so ought they to haue distinct termes of *Blazon*: so that all those that either are *whole-footed*, or haue their feet diuided, and yet haue no *Tallons* should be termed, *membred*. But the *Cock* and also all *Birds* of *prey* should be termed in *Blazon* *Armed*, forasmuch as nature hath assigned the *Cocke* (being a bird much addicted to battle) *spurres*, and to the *birds* of *prey* sharpe and hooked *Beakes* and *Tallons*, not onely for encounter and defence, but also to seize vpon, gripe, and rend their prey, and are to them as teeth and claws vnto *Lions*, *Tigers*, and other fierce beasts: *Similium enim similis est ratio*: Where the things are like, the reason is like. It is generally obserued, that amongst *Fowles* of *Prey*, the *Female* is the noblest and most hardie: which *Nature* did so prouide, because (besides her owne sustenance) the care of feeding her young doth especially lie on the *Female*, and therefore if she should be timorous or cowardly, she would not be able to prouide food for her selfe and them. Such *Fowles* (saith *Vpton*) as either in respect of their uniformitie doe neuer change colour naturallly, or by nature are diuersly coloured, shall be onely named in *Blazon*, and no mention at all made of their Colours, but shall be termed *Proper*; vnlesse they eyther in part or in whole be borne of some other Colour than is *Natural* to them. In the *Blazoning* of *Fowles* much exercised in *Flight*, if their *Wings* be not displayed, they shall be said to be *Borne close*; as he beareth an *Eagle*, *Falcon*, *Swallow*, &c. *Close*. As in other fore-mentioned Creatures, so in *Fowles* also besides the *Whole bearing*, the *Parts* or *Members* are also vsually borne in *Coate-armour*, as the *Heads*, *Wings*, *Feathers*, and *Legges*: and both *Couping* and *Erasing* are as incident vnto the parts of *Fowles*, as of those *Terrestrials*, as by Examples following shall appeare; whereing I will first beginne with *Riser Fowles*,

Fowles,

*Fowles*, (which for the most part are *Whole-footed*;) vsing neither *Curiousnesse* in their forme of *Placing*, or *Copiousnesse* in their *Number*; but only that by the assistance of some few chiefe *Examples*, that which hath beene deliue-  
red by *Precepts* and *Rules*, may be the more easily vnderstood.



He beareth, Gules, a *Swan*, Argent, *membred* of the same, by the name of *Leigham*. All *Riuer Fowles* haue their *Tailes* shorter than other *Birds*; wherein *Nature* hath prouidently ordained, that the length of their *Taile*, should not be any impediment to them in their *Swimming*, *Diuing*, or *Running*. The *Swan* is a *Bird* of great *Beauty*, and *Strength* also: and this is reported in honour of him, that he vseth not his *Strength* to *Prey* or *tyrannize* ouer any other fowle, but onely to be reuenged on such as *first* offer *Him* wrong; in which case (saith *Aristotle*) he often subdueth the *Eagle*.

A Swan mem-  
bred of the  
same.



He beareth, Sable, a *Swan* with her wings *expan-*  
*sed*, Argent, *membred*, Or, within a *bordure* engrailed of the same, by the name of *Moore*. The *Swan* neuer encounters with any other of his owne kinde, but in these two cases: First, if any other be a *Riuall* in his loue, or offer to court his mate; in which quarrell he will be reuenged to the death: also, if another incroach vpon his possession and place of haunt, he is neuer at quiet till he hath expelled him: and these two points are causes of most quarrels amongst the *noblest spirits*.

A Swan with  
her wings *Ex-*  
*panfed*.



He beareth, Azure, three *Swans Necks* erased, *Pro-*  
*per*, by the name of *Lacy*. It seemeth, these *Swannes* died a violent death, by the renting off their *Neckes*: but for their *naturall death*, diuers write, that it is so acceptable vnto them, that foreseeing the same, they sing for ioy, which they neuer doe in their young daies. In which respect, as also for his *whitenesse* (the color of *sinceritie*) he was by the *Ancients* called *Apol-*  
*loes Bird*, because those that are learned, know best how to contemne this *life*, and to *die* with resolution

Three Swans  
necks erased.

and comfort; and also for that good arts should haue sincerity and purity ioined with it, but not such is as in shew only and outward; for therein indeed the *Swans* purity is too *Puritanical*, in that his feathers and outward appea-  
rance he is all white, but inwardly his body and flesh is very blacke.

Swans Necks  
Couped.

He beareth, Sable, three *Swans Necks*, couped, proper, by the name of *Squire*. Here you shal not need to mention either the metall of these necks being *Argent*, or yet their *membring*, being *Gules*, because they be both *naturall* to the *Swanne*. But if either of them differed from their *naturall colour*, then should you make speciall mention thereof. Moreover, in these and other *Fowles*, that are not much exercised in *flight*, you shal not need to speake of their *closefesse*: only if their *wings* be open, then shal you take notice thereof.

A Cheueron.  
betweene 3.  
wilde Ducks.

He beareth, *Gules*, a *Cheueron*, *Argent*, betweene three *wilde Ducks*, volant, Proper, by the name of *Welch*. The *wilde Duck* hath many shrewd enemies, as *Men*, *Dogs*, and *Hawkes*; and therefore *nature* hath afflicted her with many shifts; when any man laies wait for them they flie to the water, when the *Eagle* pursueth them there, they diue vnder water, when the *Spanniell* molests them there also, they mount into the *Aire*: by which varieties they often beguile the hopes of their *pursuers*.



He beareth, *Argent*, a *Storke*, *Sable*, *membred*, *Gules*. This Coate pertaineth to the family of *Starkey* in *Cheshire*. In this towle we may obserue the true and lively image of a *sonne*; for whatsoeuer duty a *sonne* oweth to his *Parents*, they all are found and obserued in the *Storke*. The duties of a *sonne* to the *Father* are foure: The first is of *Love*, the second of *honour*, the third of *obedience*, the last is of *ayd* and *succour*. Forasmuch as he receiueth life by his *Father*, (than which nothing is more desirabile) hee is compelled by the *lawes* of *nature* to *love* his *Father*. And whereas it is the part and duty of a *Father* to bring vp and instruct his *sonne* in *vertue*, and that *vertue* hath no other reward than *honor*, vnlesse the *sonne* doe giue *honour* to the *Father*, hee doth violate or rather lose the name of a *sonne*, because also he receiueth nourishment from his *Father*, wherein consisteth the *sustentation* of life; there is nothing comprised vnder this name of *sustentation* that the *sonne* seemeth not to owe to his *Father*: finally forasmuch as the *Father* is Gods *vicegerent*, the *sonne* next vnto *God* is bound to obey his *Parents*. These are the things that *nature*, or rather *God* in *nature* teacheth vs by the *Storke*; *Natura enim nihil agit, nisi aternis consilijs*, *Nature* doth nothing but by Gods speciall direction.

He



He beareth, Azure, three *Storkes* rising, Proper, by the name of *Gibson*. The *Storke* is a bird most carefull of her *yong*, and therefore *Nature* requiteth that her care, for their *yong* doe take the like care for them in their *old age*. Whence it is, that the *Storke* is the *Embleme* of a *gratefull man*. In which respect *Ælian* writeth of a *Storke* which bred on the houle of one who had a very *beautifull wife*, which in her *husbands* absnce vsed to commit *adultery* with one of her *base seruants*; which the *Storke* obseruing, in gratitude

Three Storks  
The gratefull-  
ness of the  
Storke.

to him who freely gaue him *house-roume*, flying in the *villaines* face, stricke out both his *eies*.



He *Field* is Azure, a *Cheucron* betweene three *Sternes*, close, Argent, *membred*, Gules. This is the *Paternal* Coate-Armour of the *Ancient Familie* of *Duke of Brampton* in the *County of Suffolke*, of which *Edward Duke esquire*, now resident at *Benhall* in the said *County* is the lineall descended heire. The *Colour* Azure representeth the *Saphire stone*, whose *vertue* as *Philosophers* write, operateth much in according *disagreements*. This *Colour* in *Armory* by it selfe signifieth the *Bearer* thereof to be of a good disposition and to merit *perpetuall re-*

*nowne*. And being compound with *Argent*, it donoteth the *Bearers* vigilancy in his *Soueraignes* seruice.

Vnder these sorts, will I briefly comprehend all *Riuer-Fowles* whatsoever, viz. all such as are whole-footed vnder the *former*; and all *Cranes*, *Hernes*, *Cormorants*, &c. vnder this *latter*: for that albeit they be of the kind of *Riuer-Fowles*, yet haue they their feet diuided.

Referre:cc.

### SECT. III. CHAP. XX.



After those *Riuer-fowles* whole-footed and diuided; by order it now falleth to hand, that I should proceede to such *fowles* as doe frequent, partly the *Aire*, and partly the *Land*; of which, some are *fowles* of *Prey*, othersome are *Predable* or fit to be made a *Prey*.

Fowles frequenting partly aire, partly earth.

Such as are *fowles* of *Prey*, haue their *beake* and *tallons* euermore *hooked* and sharpe: *hooked* for sure *seasing* and *detaining*, and sharpe for speedy *rending* and *diuiding* thereof. Such are *Eagles* of all sorts, *Vultures*, *Falcons*, *Gersfalcons*, *Sakers*, *Lanertes*, *Tercels*, *Sparhawkes*, *Marlins*, &c. as also *Kites*, *Buzzards*, *Owles*, &c. Of *Fowles* (saith *Plinie*) those that haue *hooked* *clawes* and *tallons*, are not fruitfull *breeders*, for the most part, wherein *Nature* hath well provided for all kinds of *Fowles*, that the mightier should not be so *copious* as the weaker and such as doe fly from the tyranny of others. Some of these *fowles* of *Prey*, are (in their kind) *enoblished* by *nature*, in as high a degree of *Nobility*, as the *chiefest* of the *Terrestriall Animals*, before handled.

Fowles of Prey.

Such are those that doe much frequent the *Aire*, as *Eagles* and *Hawkes* of all sorts, which are much exercised in *flying*, and albeit they doe build their *nests*, and haue their feeding vpon the *earth*, yet is their *agitation* about in the *Aire*. Therefore in regard of the *worthinesse* of the *Element* wherein they are chiefly occupied, I will beginne with *birds* of *Prey*, and after our former order, first with their whole bearing, and so descend to the parts (promiscuously of sundry *birds*, according to the dignity of their place, or more noble vse, as in example.

An Eagle displayed.



Signification of the Eagle displayed.

The *Field* is *Saphire*, an *Eagle displayed*, *Pearle*, *Armed*, *Ruby*, on a *Canton* of the second, a *sinister hand couped at the wrist*, as the third. These *Armes* appertained to the *Right worthy Sir Robert Cotton* of *Connington Knight* and *Baronet*, now deceased, a learned *Antiquary*, and a singular fauourer and preferuer of all good learning and *Antique Monuments*.

The *Eagle* hauing her *wings* thus displayed, doth manifest her industrious exercise, in that shee is not idle, but continually practiseth that course of life whereunto nature hath ordained her: and doth signifie a man of *action*, euer more occupied in high and weighty affaires, and one of a lofty spirit, ingenious, speedy in apprehension, and iudicious in matters of ambiguity. For amongst other noble qualities in the *Eagle*, her sharpnesse and strength of sight is much commended; and it is a greater honour to one of noble offspring to be wise and of sharpe and deepe vnderstanding, than to be rich or powerfull, or great by birth.



He beareth, *Ermyne*, an *Eagle displayed*, *Gules*, *Armed*, *Or*, by the name of *Beddingfield*. This is an Ancient Family and of good note in the Counties of *Suffolke* and *Norfolke*. The *Eagle* is said to be *Altiolans avis*, an *high-faring* bird, that sometime flieth so high a pitch, as that she transcendeth the view of man: she hath a tender care of her young, when they be fligge or flush (as we say) and ready for flight, then she stirreth vp her nest and fluttereth ouer them; yea shee taketh them on her wings, and so soareth with them through the *Aire*, and carrieth them aloft, and so freeth them from all danger. In that she carrieth her yong ones rather vpon her wings than in her *Tallons*, she sheweth her tender care and loue that she beareth vnto them. She is abundantly full of feathers, by meanes whereof she glideth through the *Aire* very lightly, and maketh way through the same with great expedition and swiftnesse. Our persecutors (saith *Jerem.*) are swifter than the *Eagles* of heauen. And againe, 2 *Samuel* 1. 23. *Saul* and *Jonathan* were swifter than *Eagles*. The *Crowne* of her head is enlarged with baldnesse as her yeares are encreased. As we may see *Micah* 1. 16. *Make thee bald and shauē thee for thy delicate children: Enlarge thy baldnesse as the Eagle, for they are gone into Captivity*

*Captiuitie from thee.* Wherein the Prophet alludeth to the customes of the Gentiles, who in the time of their mourning vsed to shauē their heads, and cut their flesh, and to scorch the same with stigmaticall markes, which customes God did expressly forbid the *Israelites* to vse, as appeareth *Deuteronomie* 14.1.



The *Field* is *Iupiter*, an *Eagle* displaied *Chessy*, *Sol*, and *Mars*. This *Coat-Armour* (according to *Bara*) pertaineth to the Kingdome of *Moravia*. Albeit that this kind of bearing may seeme strange to vs in *England*, yet is it very common in *Germany*, (saith *Sir Iohn Fern*, in his *glory of Generosity*) to beare beasts or any quicke thing of *Colours chessie*, as well as any other charge of dead thing. And notwithstanding that such bearing be not agreeable to *nature*, yet (saith he) if it were either as *Ancient*, or borne by so great an

estate (in regard of the *Armory*) it holdeth comparison with the *Coate* of *Cesar*, which is *Or*, an *Eagle* displaied, with two necks, *Sable*, as far dissenting from *Nature*, since it is monstrous for one body to haue two heads. Yet in this and other like, there are speciall mysteries of as Honourable intendments as there is in those that are borne according to *Nature*.



He beareth, *Sable*, an *Eagle* displaied betweene two *Cotizes*, *Argent*, a *Canton sinister*, *Or*, by the name of *Jordan* of *Catwiche* in the *County of Surrey*. Now I will shew you an example where three of these kinde of *Birds* are borne together vpon one *Ordinarie*, but when you finde two or moe of them so borne or in one *Escocheon* without interposition of some *Ordinarie* betweene them, you must not then terme them *Eagles*, but *Eaglets*, as *Leigh* hath obserued pag. 104. And I take it this Rule of his is grounded vpon the

same reason, that I haue formerly given concerning *Lions* and *Lioncels* in the 15 *Chap.* of this third *Section* pag. 195. for the *Eagle* is the *Soueraigne* of *Birds*, as the *Lion* is of *Beasts*.



He beareth, *Argent* on a *Bend*, *Gules*, three *eaglets* displaied, *Or*, an *Annulet* (for a difference of a fifth brother) of the second. This *Coat-Armour* pertaineth to the family of *Abington* of *Dowdeswell* in the *County of Gloucester*, of which was descended that generous gentleman *Mr. Abington* now deceased, sometime *Gentleman Vsher* to *Prince Henry*, and afterward one of the *Gentlemen Pensioners*, both to *King James* and also to our now *Soueraigne*. These *Eaglets* be-

cause they bee still in exercise, doe liuely represent their *Sires* to be no bastards, or degenerate brood. It is storied, that the old eagles make a prooffe of their yong, by exposing them against the *Shin-beames*, and such as cannot steddy behold that brightnesse, are cast forth, as vn-



The Eagle given in device.

worthy to be acknowledged their offspring. In which respect, *William Rufus*, King of this Land, gave for his *Devise* an eagle looking against the *Sunne*, with this word, *Perfero, I can endure it*: to signifie, he was no whit degenerate from his puissant father the *Conquerour*.



The field is, *Gules*, a *Chevron*, *Verrey*, between three eagles displayed, *Or*: this is the *Coate-Armour* of Sir William Wilmer of Sywell in the county of *Northampton* Knight. The true *magnanimitie* and fortitude of the minde is signified by the eagle, which neuer seeketh to combat with any small birds, or those which for their weakenesse be farre vnequall to her selfe.

Three Eagles heads crested.



He beareth, *Argent*, three eagle heads crested, *Sable*, *Armed*, *Or*, by the name of *Tellen*. The eagle though he mounteth high, yet is his eye still rousing on the ground; so those who are highest elevated in honour should yet still entertaine the humblest thoughts: But with this difference from the eagle, in that she looketh downward to seeke out some prey; which is most vnworthy of any noble spirit, whom it ill becometh to prie and prole into poore mens states to make a prey of them, as those great ones of whom *David* saith, that *They humble themselves that the congregation of the poore may fall into the hands of their captaines*. The beake of the eagle in her old age waxeth so hooked that it hindreth her feeding, and so impairerth her strength, then (according to some Authors) she flieth to the rocke, and whereth the same so long vntill she makes it proportionable to the nethermost, whereby she becometh no lesse capable of food than before: And so renueth her strength as *Psalm*. 103. *Which satisfieth thy mouth with good things, making thee young and lusty as an eagle*.

Two wings inverted and conjoined.

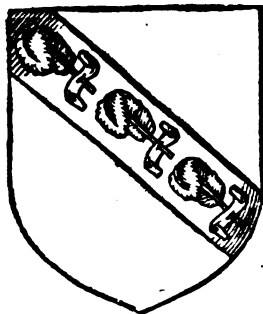


The Field is *Ruby*, two wings, *Inverted* and conjoined, *Topaz*. The wings are *Hieroglyphicks* of celerity, and sometime of protection and couerture; as the *Psalmist* often speakes of *hiding under the shadow of the wings of Gods fauour*: because the *Hennes* doe shelter their yong from the rapine of the mightier, with spreading their wings over them. And therefore some haue thought that the displaying of the *Romane eagles wings*, did signifie the protection of the obedient and the extending of her griping talons, to betoken the rending and ruine of all that were resistant. Like as the eagle in her life makes

makes prey of all other fowle, so her feathers being mingled with the feathers of other fowles, are said to consume them all to dust: and therefore one compares them to riches gotten by oppression or fraud, which will eate out in time all the rest though well gotten.



He beareth, Gules, *five Martlets wings in Saltire*, <sup>Fine Martlets wings.</sup> Argent. This Coate pertained to Sir Arthur Porter of Newarke, in the County of Gloucester, Knight. As wings of fowles are borne whole, so are their feathers also, amongst which the Ostriches may iustly beare praise for beauty, for distinction from all others, and for frequent vse and note in Armory; as I could shew by diuers examples of their bearing, both by themselves, and with and vpon Ordinaries: but these following may suffice.



He beareth, Or, on a Bend, Sable, three Ostrich feathers, <sup>Three Ostrich feathers on a bend.</sup> Argent, passing through as many Scrolles of the first, by the name of Roger Clarendon, that was base sonne to the puissant Blacke Prince. The proper cognizance of the Princes of Wales being the same three feathers borne all together with one Escrole, hauing this Motto, *ICH DIEN*, whereby in Princely modesty they dutifully professe, that which Saint Paul auowes, *That the Sonne as long as he is vnder tuition, is himselfe a subiect*. But the Ostrich feathers in plume

were sometimes also the Deuice of King Stephen, who gaue them with this word, *VI NULLA INVERTITVR ORDO*, No force alters their fashion, alluding to the fold and fall of the feather, which howsoeuer the winde may shake it, it cannot disorder it; as likewise is the condition of Kings and Kingdomes well established.



He beareth, Argent, *six Ostriches feathers*, <sup>Six Ostrich feathers.</sup> 3. 2. and 1. Sable, by the name of Iernis. This man was a principall Founder of Exbridge in the County of Denon. Of the Ostrich some haue doubted whether he should be reckoned a beast or a fowle, in respect of some participation of both kinds: yet doth P. Belon du Mans make no scruple at all to sort him among Birds: therefore I haue held it fit to place his feathers here amongst the parts of Birds.

He

An Eagles leg  
erafed.



He beareth, Sable, an *Eagles legge* in *Pale*, *erafed a la quife*, Argent, the *Tallons*, Gules, by the name of *Canhanfer*. This is termed, *a la quife*: and *Quife* in French signifieth a *thigh*. It is most vndoubted that the *denouer* shall be *denoured* in his due time; euen as the *rending* and *preying legge*, is here it selfe rent off from the body. A worthy *document* for all *great men*, whose *bearing* is of the *rauening* and *preying kinde*, to stand in feare how they *seaze* on any *prey* against iustice, because if they escape the like measure with *man*, yet it is a iust thing with *God*, to shew no *mercy* to them which are *mercilesse*.

Two Eagles  
legs erafed.



He beareth, Or, two *Eagles legges*, *barre-waies*, *erafed a la quife*, Sable, *Armed*, Gules. Though the *Eagles* strength be much in her *legs* and *beake*, yet sometimes she is for to vse her wit to *rend* her *prey*; as especially shee doth in breaking open all *shell-fish*, which she vseth (as *fortune* doth many *great men*) to carry them vp very high, that they might fall with greater force, and so bee broken vp for her food. Whereof there is recorded one memorable, but pitifull experiment on the *Poet Æschylus*, who sitting in deepe meditation, an *eagle* thinking his *bald head* had beene a *stone*, let fall a *Tortois* vpon it, and so made a *Tragicall* end of that noble *Tragedian*.

Cheneron be-  
tweene three  
Eagles legs  
erafed.



The *Field* is Argent, a *Cheneron* betweene three *Eagles Legges Erafed*, *a la quife*, Sable, their *Tallons Armed*, Gules. To these *legges* of *Eagles*, I hold it not vnfit to adioine (for companie) three *Rauens legges*, borne after another sort. The *Rauen* was the *Ensigne* of the *Danes* when they inuaded this *Kingdome*: whose *Whole bearing*, you shall finde hereafter.

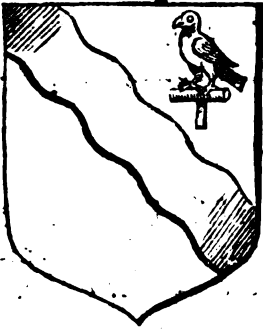
Rauens legs  
erafed.



He beareth, Argent, three *Rauens legges* *erafed*, Sable, meeting in the *Fesse-point*, their *Guly Tallons* extended into the *three acute corners* of the *Escoccheon*, by the name of *Owen* of *Wales*, the sonne of *Madocke*. The *Rauen* hath his name for his *Rapine*, whence other like *Birds* are termed *Rauenous*; but his stomacke is most shewed on *Dead carcases*, whereas amongst *Generous spirits*, it is accounted base to be valiant against them that cannot resist, or to hurt the name and reputation of the dead.

As

As the *Terrestrial Animals* haue their peculiar Actions and gestures, so doubtlesse haue *birds* and *fowles* their gesture according to their kind: for sometime we find them borne *pearching*, which action is more vsuall with *birds* or *fowles* of *Prey* that are throughly mained and brought to the fist. As in this example.



He beareth, Gules, a bend Wavy Argent, in the Sinister chiefe point a Falcon standing on a Perch, Or. This Coate, pertaineth to the family of Hawkeridge of Hawkworthy in the Countie Devon.

Now sithence we are come to treat of *fowles* of *Prey*: Whereof (next to the *Eagle* which is reckoned the Soueraigne *Queene* of all *fowles*, like as the *Lion* is reputed the *King* of all *Beasts*) the *Goshawke*, the *Falcon*, the *Ger-falcon*, and all other long winged *Hawkes*; as also all *Sparbawkes*,

*Marlyons*, *Hobbeyes* and other like small *Fowle* of *Prey* are the chiefe, it shall not bee altogether impertinent (though therein I doe somewhat digresse from my principall purpose if I giue some little touch of the propriety of termes commonly vsed of *Fawlceners* in mannaging their *Hawkes*, and things to them appurtenent; according to the slenderesse of my skill: alwaies subscribing herein to the censure and reformation of professed *Fawlceners*. The cause of this my digression, is the desire I haue to giue some superficiall taste vnto *Gentlemen* of the *Termes* of *Fawlcorny*; like as I haue done, Chap. 14. of the *Termes* of skilfull *Woodmen*, or *Huntsmen*. That so in their mutuall conuersing together they may be able to speak properly (though but superficially) and deliuer their mindes in apt tearmes; when in their meetings they happen to fall into discourse of the noble recreations and delights, either of our generous *Armoriall* profession, or of *Hunting* and *Hawking*: That so the standers by may say of them (when they shall obserue their skilfull discourses) as old Father *Simon* sayd to *Sofia* his late Bondman, touching the delights of his sonne *Pamphilus*, *Ter. And.*

*Quod plerique omnes faciunt adolescentuli,  
Vt animam ad aliquod studium adiungant, aut equos  
Alere, aut canes ad venandum, aut ad Philosophos:  
Horum illis nihil egregie prater cetera  
Studebat, & tamen omnia hac mediocriter.*

It is a vsuall thing with the most part of yong Men to delight themselves either in pampering of Horses, or to cherish dogs for hunting, or to addresse themselves to the study of *Philosophy*; he fixed not his delight in any one of these more than an other, yet was hee meetly well scene in them all.

The *Termes* of *Fawlcorny* that I purpose to touch in this place, are briefly these that follow.

First, a *Hawke* is said to *Bate*, when she striueth to fly from the fist.

She is sayd to *Rebate*, when by the motion of the bearers hand she reco-  
uerth the fist.

You may say, feed your *Hawke*; and not giue her meate.

A *Hawke* is sayd (after she hath fed) she *smuteth*, or *sweepeth* her *Beake*, and  
not wipeth her *Beake*, or *Bill*.

By the *Beake* of an *Hawke*, is vnderstood the vpper part which is *nooked*:  
The nether part of the *Beake*, is called the *Hawkes Clap*.

The *holes* in the *Hawkes beake* are called her *Nares*.

The *yellow* betweene the *beake* and the *eyes*, is called the *Sere*.

*Hawkes* of long small blacke feathers like haire about the *Sere*, are pro-  
perly called *Crinites*.

You must say, your *Hawke iouketh*, and not sleepeeth.

Also your *Hawke pruneth*, and not picketh her selfe.

But your *Hawke* cannot be said properly to *prune* her selfe, but when she  
beginneth at her *legs*, and fetcheth moisture at her *Tayle*, wherewith she em-  
ballineth her *feet*, and striketh the fethers of her *Wings* through her *Beake*.

Her fetching of the *Oyle* is called the *Note*.

Your *Hawke* is said to *Roufe*, and not shake her selfe.

Sometime your *Hawke countenances*, when she picketh her selfe.

Then shall you not say, shee *pruneth her selfe*, but that shee *reforme*th her  
feathers.

Your *Hawke collyeth*, and not beaketh, your *Hawke Strayneth*, not clitcheth  
or *snatcheth*.

She *manpleth*, and not stretcheth when she extendeth one of her wings  
along after her leggs, and so the other.

After shee hath thus *manpled* her selfe, she *Crosse*th her wings, together  
ouer her backe, which action you shall terme, the *warbling* of her wings, and  
say, she *Warbleth* her wings.

You shall say your *Hawke Mute*theth or *Mute*th, and not skilith.

You shall say cast your *Hawke* to the *perch*; and not set your *Hawke* vp  
on the *perch*.

Furthermore you shall say, she is a *faire*, *long*, *short*, *thicke* *Hawke*, and not  
a great *Hawke*.

Also you shall say, this *Hawke* hath a *large*, or a *short Beake*, but call it not  
a *Bill*.

Also that your *Hawke* is *full gorged*, and not cropped.

And that she hath a *fine head*, or a *small head well seasoned*.

You shall say, your *Hawke putteth* ouer, and *Endueth*, but both of them in a  
diuerse kinde.

She *putteth* ouer, when she remoueth her meate from her *Gorge*, into her  
*Bowels*, by *trauersing* with her body, but chiefly with her *Necke*; As a *Crane*  
or some other *Bird* doth.

She neuer *Endueth* so long as her *Bowels* be full at her feeding: but as  
soone as she hath fed, and resteth, shee *Endueth* by little, and little.

If her *Gorge* be voide, and her *Bowels* any thing *Stiffe*; then shall you say  
she is *embowelled*, and hath not fully *Endued*.

So long as you find any thing in her bowels, it is dangerous to giue  
her meate.

He



He beareth, Sable, a Goshawke, Argent, perching vpon a Stocke fixed in the Base Point of the escutcheon of the second, Armed, Iessed, and Belled, Or, by the name of Wele, and is quartered by Copleston of Egford. This Coat standeth in Stanerton Church in the County of Devon: and it may represent some Bearer who was ready and seruiceable for high affaires, though he liued at rest, and not imployed.

A Goshawke  
vpon a stocke.



He beareth, Or, on a Canton, Azure, a Falcon Volant, with Iesses and Belles of the first, by the name of Thurston. This Fowle hath her Talons or Pounces inwardly crooked like a booke, and is called in Latine, Falco (saith Calepine) *non quod falcatis ungibus, sed quod rostro & aliis tota falcata sit ad rapinam*; because it hath both talons, beake, and all made booked for to prey. Vpon calleth her Alietus, saying, Alietus (vt dicit Glossa super Deuteronom. 14.) idem est quod Falco. This Bird (according to the same Author) is very bold and hardy, and

A Falcon on a  
Canton.

of great stomacke, for shee encountreth and grapleth with Fowles much greater than her selfe, inuading and assailing them with their beest and feet. Others (saith he) affirme that Alietus is a little Fowle that preyeth vpon small Birds: of whom it is said,

Mean the  
same that wee  
call Falco,

*Obtinet exiguas Alietus corpore vires;  
Sunt & anes minima prada cibisq; suis:*

*The Aliet is a Bird of little power;  
And little Birds are all be cats and dach deuoure.*

The propertie  
of the Falcon.

This Bird (according to Vpon) doth shew that he that first rooke vpon him the Bearing thereof, was such an one as did eagerly pursue, vex and molest poore and silly creatures.



The Field is, Sable, a Cheuerson betweene three Owles, Argent. This is the Coate-armour of Sir Iohn Prescot, Knight. The Owle in Armory signifieth prudence vigilancy and watchfulnesse, by night; it is Minerva's Bird, and was borne by the ancient Athenians for their Armoriall ensigne, as I haue before shewed.

Four duties  
of a Father.



A like borne  
by Fox Bishop  
of Winchester.

He beareth, Gules, a Pellican in her nest, with wings displaied, feeding of her young ones. Or, vulned proper, by the name of *Carno of Wenney* in the Countie of *Glamorgan*. The *Egyptian Priests* (as *Farnesius* noteth) vsed the *Pellican* for a *Hieroglyphike* to expresse the *four duties* of a *Father* towards his children: whereof the *first* is *generation*; the *second*, is his office of *education*; the *third*, of *training* up, or *instruction* of *learning*; the *fourth* and last, this duty of *informing* the eies of his children with the example of his *vertuous* and *honest* life: for in the institution of ciuill behauiour, the eies are more easily informed for the apprehension of instruction, than the *care*. This Bird was also borne *Topaz*, in a *Field Saphire*, by that *Sapient* and great *Peere* of his time, *Richard Fox Bishop* of *Winchester*, *Lord priuy Scale*, and *Counsellor* to two *Great Kings*, *Henry VII.* and *Henry VIII.* which noble *Prelates* memory shall be eternally blessed for being the cause of the most happie *Marrying* of the *Lady Margaret* (daughter of *Henry the Seuen*) to *James* the *Fourth King* of *Scotland*; by whose glorious issue, *Great Britanny* now enioyeth the height of *Glory* and *Happinesse*. The said *Bishop* was the *Magnificent Founder* of *Corpus Christi College* in *Oxford*, which also beareth the same *Coate-armour*.



He beareth, Or, a *Rauen*, Proper, by the name of *Corbet*. This is good and ancient *Armorie*, as wee shewed before in the *Escocheon* of the *Rauens three Leggs*: It hath bene an ancient receiued opinion, and the same also grounded vpon the warraunt of the sacred *Scriptures* (if I mistake not) that such is the propertie of the *Rauen*, that from the time his young ones are hatched or disclosed, vntill he seeth what colour they will be of, he neuer taketh care of them nor ministrereth any food vnto them; therefore it is thought that they are in the meane space nourished with the heavenly dew. And so much also doth the *Kingly Prophet David* affirme, *Which giueth fodder vnto the castell, and feedeth the young Rauens that call vpon him*, *Psal. 147. 9.* The *Rauen* is of colour *blacke*, and is called in *Latine*, *Corvus*, or *Corax* and (according to *Alexander*) hath but one kind of cry or sound which is *Cras*, *Cras*: When he perceiueth his young ones to be *penned-feathered* and *black* like himselfe, then doth he labour by all meanes to foster and cherish them from thence forward.

This Bird (after his manner) is clamorous, fraudulent, filching things away by stealth, and hiding them secretly; furthermore *Alexander* saith, That *Rauens* doe sometimes skirmish amongst themselues with much eagernesse, and doe assaile each other with their *Armors*, viz. with iobbing with their *bills*, scratching with their *Tallons*, and beating with their *wings*: In which conflict if the *henne* do chance to haue the better of the *Cocke*, she euer after holdeth him in subiection. But howsoever they doe coape together in their encounter, certaine it is that the victor euer after carrieth a hand ouer the conquered.

Hitherto

Hitherto of *Fowles of Prey*, leauing other particulars to each maips obseruation: Now of those which are *Predable*, whereof some are *Sauage*, some *Domesticall*: the *Sauage* I call those that are not subiect to mans government, but doe naturally shun their society, and vsually are commorant in *Woods, Forrests, Heaths, &c.* and are subiect to prey and tyrannicall oppression, as these which ensue.



He beareth, Azure, three *Bustards rising*, Or, by the name of *Newill*. These cannot be properly said to be *volant*, albeit they may seeme to be flying, but are more aptly said, according to the opinion of some blazoners to be *volentes volare*, as much to say, as preparing themselves to make their flight. It is an obseruation of *Pliny* that all *Fowles* hauing long shanks doe (in their flight) stretch forth their legges a length to their *Tayles*; but such as are short legged doe trusse their feet to the middest of their bodies.



He beareth, Or, three *Swallows close*, Proper, by the name of *Watson*. This bird is the most welcome Harbinger, shewing the approach of the pleasing Spring: being therein like fained and temporizing friends, who in the Spring of Honours, and summer of abundance, will gladly conuerse with those, whom in the Winter of Adversity they will forsake, and scarce acknowledge they euer saw them before. Such an one was that proud *Cardinal*, who vpon his new dignity, notwithstanding to looke on his familiar friends, one of them came to him (while all others did congratulate his felicity) to deplore his misery; who wondering thereat, and asking the cause of such his sorrow, Because (quoth he) since that *Red Hat* came on your *Head*, you haue quite lost your *eye-sight*, and cannot discern your friends as you were wont.



He beareth, Argent, a Barre betweene three *Swallows volant*, Proper, a Chief, Gules, by the name of *Swallow*. The *Swallow* (saith *Vpon*) hath a small bill and comely shape of a seemely blacke, white on the belly, and red about the throat, hauing little flesh, but well stored with feathers, and large wings, and therefore is swift of flight. Mans industry will hardly suffice to performe that which this little bird doth fashion out in clay, in making her *Nest*. The bearing of the *Swallow* fitteth well a man that is industrious, prompt, and ready in the dispatch of his butineffe.



Bend cotized  
betweene six  
Martlets.



Martlet hath  
little vse of her  
feet.

Martlet why  
giuen to the  
fourth bro-  
ther.

He beareth, Azure, a bend, Argent, Cotized, Or, betweene six *Martlets* of the same. This Coate-Armour pertaineth to the ancient Family of *de Labere*, whereof *Richard de Lahere* of *Sowtham* in the Countie of *Glocester Esquire*, is lineally descended. The *Martlet* or *Martinet* (saith *Bekenham*) hath legges so exceeding short, that they can by no means goe: and thereupon it seemeth the *Grecians* doe call them *Apodes*, *quasi sine pedibus*, not because they doe want feet, but because they haue not such vse of their feet as other *birds* haue. And if perchance they fall vpon the ground, they cannot raise themselves vpon their feet as others doe, and so prepare themselves to flight. For this cause they are accustomed to make their *Nests* vpon *Rockes* and other high places, from whence they may easily take their flight, by means of the support of the *aire*. Hereupon it came that this *bird* is painted in *Armes* without feet: and for this cause is it also giuen for a difference of younger brethren, to put them in minde to trust to their *wings* of *vertue* and *merit*, to raise themselves, and not to their legges, hauing little land to put their foot on.

### SECT. III. CHAP. XXI.

Fowles dome-  
sticall.



From *Predable Fowles* that are *Sauage*, we come to *Fowles Domesticall and home-bred*, that are delighted with *Mans* societie: Such are these that follow, with their like.

The Cocke  
Knight amongst  
birds.  
His Armour.



The Cocke  
most properly  
said to be Ar-  
med.

He beareth, Gules, three *Cocks*, Argent, *Armed*, *Crested*, and *Iellopped*, Or, by the name of *Cocke*. As some account the *Eagle* the *Queene*, and the *Swallow* or *Wagtaile* the *Lady*, so may I terme this the *Knight* amongst *birds*, being both of noble courage, and also prepared euermore to the *battle*, hauing his *Combe* for an *Helmet*, his sharpe and hooked *bill* for a *Faucheon* or *Court-lax*, to slash and wound his *emie*: and as a compleat *Souldier* armed a *Cape a pee*, he hath his legs armed with *Spurres*, giuing example to the valiant *Souldier*, to repell danger by *fight*, and not by *flight*. The *Cocke* croweth when he is *Victor*, and giueth a testimonie of his *Conquest*. If he be vanquished, he shunneth the light and societie of men. Of all *Birds*, this may best be said in *blazon* to be *armed*, that is thus furnished and prepared to the encounter.

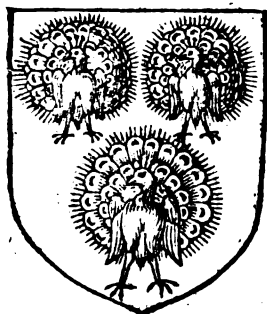
He



He beareth, Argent, *three Capons, Sable, Armed, Crested, and Tow-Lopped, Or*, by the name of *Capenhurst*. I doe terme these *Capons Armed*, because *Natura sunt bellicosi, tamen si castratione facti sunt omnino imbelles*; by nature they were *Valorous*, though by reason of their *Keruing*, their courage is not onely abated, but vterly taken away. This *Bird* because he waxeth the *fatter* for being kerued, is brought for one of the *Arguments* to prooue the *single life* the *happiest*, and that *Celibes* are *Celites*: *the single life, the Saint-like life*. But

Capon why said to be Armed.

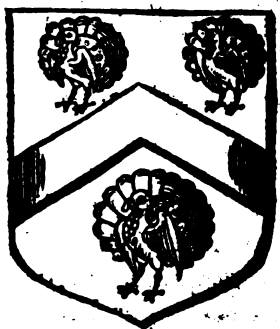
*Lipsius* must bring better witnesses than *Capons* to approoue the truth hereof, before it will be receiued for truth.



He beareth, Argent, *three Peacocks in their pride*. Proper, by the name of *Pavne*. The *Peacocke* is so proud that when he erecteth his *Fanne of Plumes*, hee admireth himselfe: and some write that he swalloweth vp his *Excrements*, because he enuieth man the vse thereof: Indeepe those which are most proud, are generally of such *stuttish* and *dirty qualities*. He displaith his plumes against the raies of the *Sunne*, that they may glister the more gloriously; and he loseth this beautifull *Traine* yeerely with the fall of the *leafe*; at

Three Peacocks.

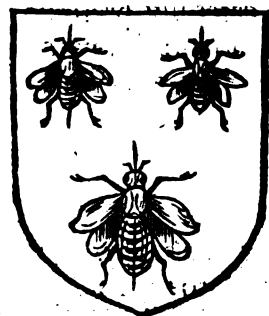
which time he becommeth *bashfull*, and seeketh corners where he may be secret from the sight of men, vntill the spring of the yeere, when his *Traine* beginneth to be renewed. And such is the qualitie of many *Dames*, who being *painted* and *richly attired*, cannot keepe within doores, but being *undressed* and in their owne *bew*, they are loth any man should see them.



He beareth, Argent, *a Cheuron, Sable, betweene three Turkycokes in their pride*, Proper, by the name of *Yeo of Devonshire*.

A Cheuron betweene 3. Turkicokes.

Like as there are *Insect Animals* that liue vpon the *earth*, as hath beene before shewed, in shutting vp the Tract of *Terrestriall Animals*, so are there in like sort *Insects* that liue about the *earth*, whereof I purpose to produce some few examples, and so to perclose this *Treatise* of such *Animals* as doe liue about the *Earth* in the *Aire*.



He beareth, Azure, *three Bees volant, En attiere*, by the name of *Bee*. The *Bee* I may well reckon a *Dome-sticke insect*, being so pliable to the behoofe of the *keeper*: the admirable *policy* and *regiment* of whose common-wealth both in *peace* and *warre*, with the severall *duties* both of the *soueraigne Bee*, and of the *subiects*, is beyond belife, and will aske as large a volume, as the Common-wealth, either *Plato*s or *Licurgus*, to set it forth as it deserueth.

Three Bees volant.

These

These small and slender bodies are indowed with a perfect *soule* (if I may so say) as by the effects appeareth, for they doe not onely live and engender, but also have the vse of the senses, as *sight, hearing, smelling, tasting, and feeling*, no lesse than other *Volatiles* or flying *Animals*, and in some of them we may obserue a singular *sharpnesse* of wit, and (to speake with *Salomon*) fulnesse of *wisedome*; as in these *Bees* and such others. Great is the Lord therefore that made them, and right maruellous also is he in all his workes; who hath giuen this fulnesse of *wisedome* to these contemptible creatures.

The *Bee* is reputed to be of a doubtfull kind, in regard that it is vncertaine whether he may be fitly numbred amongst the *Savage* or *Domesticall* kind of *Animals*; therefore they are reckoned his, that hath obtained the possession of them according to our vulgar speech; *Catch that Catch may*: they are said to be *fera natura*, therefore the *Bees* that doe *swarme* on your trees, vntill you haue gathered them into an *Hive*, they are no more reckoned yours, than the birds that doe build their nests in your tree: but being once *Hived* they cease to be publike, and shall be adiudged the possessours, though he be not interested in the ground. And till then it is lawfull for any man to take the *Hony-combes*, if they haue any at all. Also a *swarme* escaped out of your *Hives* is no longer reckoned yours, than you haue them in sight, and it is lawfull for you so long to prosecute them: but if they fly out of your sight, *fiunt occupantis*.

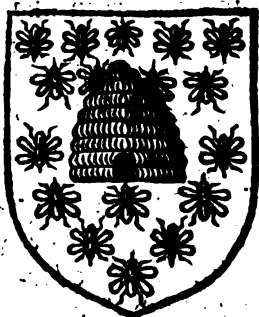
The *Egyptians* reckoned the *Bee*, a figure of *Regall power*, because in him (besides the nature of bruite *Animals*) he is constituted a *King* that administreth his function (as it were) by *deepe counsell*, forasmuch as he is voide of *sting*, and gouerneth his *Hive* as his common-wealth altogether by *lenity*.

If a *Bee* sting a dead carcase she loseth not her sting; but if she sting a liuing man she loseth her sting: So *death* stinging vs, who were as dead flesh, did not lose his sting: But stinging *Christ*, hath lost his sting. Therefore we may say, *O death, where is thy sting?* &c. 1 Cor. 15. death hath onely the name of death, but not the sting of death, as the *Brazen Serpent* in the *Wildernesse* had the *forme* and shape of a *Serpent*, but not the *life* nor sting of a *Serpent*, Numb. 21. 9.

1 Cor. 15.

Numb. 21. 9.

Bee-hive.



He beareth, Argent, a *Bee-hive*, beset with *Bees* diuersly volant, Sable, by the name of *Roe of Mablefield* in *Cheshire*. The *Bee* (saith the *Wise-man*) is the least of *Birds*, but shee is of much *verine*; and shee prouideth both *Honey* for pleasure, and *Waxe* for thrift. And not onely doe they carefully preferue their owne *peety-state*, but by their labours doe much sway in all *humane states* and *policies* also: as is said in that verbe,

The *Calf*, the *Goose*, the *Bee*,  
The world is ruled by these three.

Meaning that *Waxe*, *Pennes*, and *Parchment* sway all mens states. *Bees* haue three properties of the best kind of *Subiects*, they sticke close to their *King*; they are very industrious for their liueli-hood, expelling all idle drones they

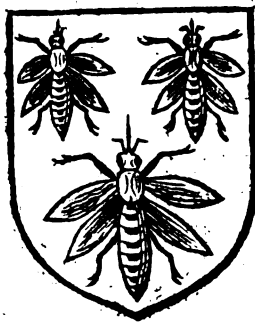
they will not sting any but such as first prouoke them, and then they are most fierce.



He beareth, Sable, a *Haruest-fly* in *Pale*, *volant*, *en arriere*, *Argent*, by the name of *Bolowre*. As touching *Insects* that liue about the earth in the aire, *Pliny* giueth this generall note; that all such as are armed with a *sting*, in their *body* or *tail*, haue *four* wings a-peece: and none againe haue about two, that carry their *weapon* in their mouth. To the former (saith he) *nature* hath giuen it for their *revenge*, to the other onely to feede themselves withall and to content nature. All *insects* (saith the same *Author*) hauing *hard eies*, haue

Note generall.

their *foreset* longer than the rest, to the end that with them they may otherwhiles scoure their *eies*.



He beareth, Sable, three *Gad-bees* *volant*, *en arriere*, *Argent*, by the name of *Burninghill*. This *Flye* maketh a great humming noise when he flieth, and of some is called the *Gad-bee*, and of others the *Dun-fly*, *Brimesey*, or *Horse-fly*, which in the *Summer* time doth grievously vex *Cattle*, hauing, as *Aelianus* saith, a *sting* both great and stiffe. These are of the nature of *common Barrators*, *Pettifoggers*, and *Promooters*, which are euer disturbing the quiet state of their ciuill and honest *neighbours*.

Three Gad-Bees volant.

### SECT. III. CHAP. XX.



Aviing finished our intended suruey of *Animals*, both *Ter-restrial* and *Aeriall*, and of their vse in *Armory*; I will now (according to order) proceed to the handling of *watery Animals*, being such as haue their principall abode and reliefe in the *waters*, as *Fishes* of all sorts. As *Fishes* are of a lesse compleat nature than *Earthly* or *Aeriall Animals*, so must they in reason be of lesse esteeme in *Coat-Armour*; *Data paritate gestantium*, vnlesse the quality of the bearer adde an honour thereto: because those others doe approach much neerer to the nature of *man*, than the watery sort doth; *Et illud est melius, quod optimo est propinquius*; That is the better, which comes neere to the best. And the *Picture* which is the adumbration of the thing *pictured*, cannot inuert or alter the order or worth of the things whereof it beareth the similitude; *Quia fictio non plus operatur quam veritas*; representations may not alter the truth of the principall.

Hh

Bu

Enobled by  
the bearers  
dignity.

Rule generall.

But here I speake of *Armes* composed of *Fishes*, as they are considered in their selfe nature ; which notwithstanding as they be borne of many persons descended of noble and royall Families, are so much enoblished in their estimation, as that they are to be preferred before many that are formed of *beasts* or *fowles*. This therefore must be here also recommended for a *generall rule*, that the worthinesse of the *bearer* is not the least respect we should vse in considering the dignity of things borne in Coate-Armour.

Pla. 154.25.

Like as *Birds* haue their *plumes*, *wings* and *traines*, by meanes whereof they doe cut their way, and make smooth passage thorow the *Aire* ; in like sort, *Fishes* are furnished with *Finnes* wherewith they guide themselves in their *Swimming*, and cut the *current* of the *streames* and *waves*, for their more easie passage, wherein their course is directed by their *tail*, as *Ships* are conducted by their *Helme* or *Ruther*. And for their kinds of motion, *Fishes* are in *Scripture* termed *Reptilia* : *In ipso magno Mari & spatiofo, illic reptilia sunt, &c.* In the great and wide sea there are things creeping innumerable both small and great : which are therefore said to be *Reptilia*, as *Chassaneus* noteth, *Quia omnia quæ natant reptandi habent vel speciem, vel naturam* : because things when they swimme seeme to creepe along in the water.

*Fishes* albeit they haue not *breath* (as we may say in a comparatiue sort) so strong and sensible as *foure-footed Animals* haue, because they want *lungs* or *lights* ; as *Aristotle* hath taught, yet it behooueth they should haue both *Attraction* and *Respiration* of breath in some fashion which we call in *Latine*, *Inspiratio*, which is a *drawing in* of breath, and *Respiratio* which is a *venting out* of the breath attracted, as both *Plato* and *Galen* do teach : who doe affirme that *Fishes* doe receiue and deliuer their breath by their *gills* ; For no longer is any *Animall* laid to haue life, than he hath attraction and remission of breath.

Whereas *Moses* maketh mention *Gen. 2.19,20.* That God caused all the *Beasts* of the field and the *fowles* of Heauen to come vnto Adam, that he might see how he would name them : there is no mention of the comming of *Fishes* vnto him, neither that he gaue names to them. The reason is, for that such is the nature of *Fishes* as that they cannot liue long out of their proper element, which is the *Water*. Besides *fishes* do serue men for no other vse, but for food, and some sorts of them for *medicine* ; whereof it comineth that we haue not so many names of *Fishes* mentioned in the *Scriptures*, as of other *Animals*. For these reasons *Fishes* were not produced before Adam, that he might giue them names answerable to their natures : Neuerthelesse God gaue him *Dominion* ouer them aswell as ouer the rest, when he said *Dominamini piscibus maris, &c.*

Hereof it commeth that man hath lesse familiarity and acquaintance with *Fishes* than with many other *Animals*, as *Horses*, *Dogs*, small *birds* of many kinds, which we daily vse, either to serue our necessities or for our delights.

Manner for  
their bearing.

Rule 1.

*Fishes* are borne after a diuerse manner, viz. *directly*, *upright*, *imbowed*, *extended*, *endorsed*, *Respecting each other*, *Surmounting one another*, *Fretted*, and *Trianguled*, &c. All *Fishes* (saith *Leigh*) that are borne *feeding* shall be termed in *blazon*, *downing*, because they doe swallow all whole without *mastication* or *chewing* : and you must tell whereon they feede. All *Fishes* raised

fed directly vpright, and hauing *Finnes*, shall be termed in *blazon*, *Hauriant*, *ab hauriendo*, signifying to *draw* or *sucke*, because *Fishes* doe oftentimes put their *heads* in such sort about the waters, to refresh themselues with the coole and temperate *Aire*, but especially when the *waters* doe so rage and boile in the depth of the *Seas* against some tempestuous storme, that they cannot endure the vnwonted heate thereof. All *Fishes* being borne *Transuerse* the *escoccheon* must in *blazon* be termed *Naiant*, of the word *Nato*, to swimme; for in such manner doe they beare themselues in the *waters* when they swimme.

Rule 2.

Rule 3.

Concerning both the variety and the innumerable multitude of *Fishes*, *Pliny* is of a pretie fantastical conceit, affirming that the *seeds* and vniuersall *Elements* of the *World*, are so sundry waies commixed one with another, partly by the blowing of the *winds*, and partly by the rowling and agitation of the *Sea*, that it may be truly said, according to the *vulgar* opinion, *That whatsoever is ingendred or bred in any part of the world besides, the same is to be found in the Sea, besides many things more in it, which no where else are to be seene*. A *Fish* (if you will beleue *Farnesius*) is called *piscis à pascendo*, *Quia ad rem nullam nisi ad pastum natus est*, hee is bred onely to eat and to be eaten. Of *Fishes* some haue hard and crusty coverings, others haue a softer outside: and those latter are also of two sorts, some hauing onely *skinne* and other *scales*. *Scaled Fishes* by their *finnes* are both adorned, and greatly assisted also in their swimming: but *Congers*, *Eeles*, *Lampreies*, and such like, may seeme (in respect of the smallnesse of their *finnes*) to haue receiued them of *nature*, rather for ornament, than for vie in swimming, especially because these lie most in the bottome of the *waters*, and therefore lesse neede their *finnes*.

Derivation.

Fishes scaled what.

Of these seuerall kindes I will briefly giue some few examples, wherein I rather purpose to lay open their diuerse formes of *Bearing* in Coate-Armour, than meddle with their vnlimitable particular kinds: as in example.



He beareth, Argent, three *Eeles* naiant in Pale, Sable, by the name of *Ellis*. Of this sort are all *Lampries*, *Congers*, and others of like kinde, whereof some are borne *Naiant* after this manner, and others *Hauriant*. This sort of all others doth most neerely resemble in their motions, such *Reptiles* as hauing no feet doe with a kind of volublenesse make their way in the waters with many intricate doublings. To these may be added *Plaices*, *Soles*, *Flounders*, and whatsoever other *Fish* whole covering consisteth meere of *skinne*, and

Three Eeles naiant.

haue not the defensibile furniture of *scales*, such as next ensue, as in example.

Hh 2

He

Soles.



Hee beareth, Argent, a *Chenevon*, Gules, betweene three Soles fishes Hauriant, Proper, within a bordure engrailed, Sable. This Coate pertaineth to the Family of Soles of Brabant in the County of Cambridge. These Armes are agreeable to the Bearers name, which happen very often in Armory, for diuers men taking their names from Beasts, Birds, Fowles, or Fishes, doe beare Coate-Armours semblant thereunto. This fish is knowne vnto the *Latinists* by three names, *Solea*, a similitudine *Solea*, i. a shoes sole : *Sandalium*, which commeth from the Greeke, *σανδάλιον*, or *σανδαλόν*, a kinde of shoe open with latches on the insteppe : *Lingulaca*, quod formam lingue refert : The French call this fish, *Une sole* : The delicatenesse of it in taste hath gained it the name of the *Patridge of the Sea*.

Dolphin naiant.



Hee beareth, Azure, a *Dolphin Naiant*, Imbowed, Argent, by the name of *Fitz-lames*. The *Dolphin* is a fish of so great strength and swiftnesse, that when the fishes, which hee followeth for his prey, fly to the Rocks or Shore for shelter, in the fiercenesse of his pursuit, he sometimes dasheth himselfe dead against the Rocke, and sometimes runnes himselfe on shore. Such many times is the successe of overhedy and outragious men, who seeking furiously the hurt of others, teele the smart themselves, in their owne overthrow.

Dolphin hauriant.



The field is *Iupiter*, a *Dolphin hauriant*, Sol. This Coat is euermore borne quarterly with the three *Flowers de Lis*, Sol, in a field, *Iupiter*, by the Kings *Eldest Sonne*, who beareth the title of the *Dolphin of France*; and is thereby knowne to be *Heire apparant* to the *Crowne* of that kingdome. The *Naturalists* write, that the *She-Dolphin* hath *dugges* abounding with milke wherewith she giueth her young ones suck; and that shee is, as in that respect like to women, so also in her affection of loue; insomuch that *Dolphins* haue fallen so exceedingly in loue with faire youths, as that they became most familiar with them, and afterward wanting their company, haue died for griete. They are reported also to be great louers of *Musicke*.

Dolphins Naiant.



Their order  
observed in  
smelling.

He beareth, Azure, three *Dolphins Naiant*, extended in *Pale*, Or. This is a *Venetian Coat-armour*, and is borne by the name of *Dolphin*. These *Dolphins* here are in their naturall forme of swimming, wherein they vse to marshall their great troopes in admiring order: for in the *vanguard* swimme all their young ones, in the *middle* all the *Females*, in the *rereward* all the *Males*; like good *Husbands*, looking both to the orderly demcanour of their *wiues* and *children*, and also hauing them still in their eie, to defend them from danger.

danger. To this *Head* must be referred all other *Fishes* of *hard scale*, as the *Sturgeon*, &c. Other *scaled Fishes* there are, but of a more soft and tender fort, such as these are which ensue.



The *Field* is, *Gules*, a *Cheneuron*, *Ermyne*, betweene three *Dolphins* naiant, imbowed, *Argent*; This is the *Paternal Coat-Armour* of *Samuel Bleuerhasset*, of *Lowdham* in the *Countie of Suffolke*, *Esquire*. The *Dolphin* is said to be a fish of such exceeding great *swiftnesse*, as that oftentimes he outstrippeth a *Ship* vnder saile, in her greatest ruffe and merriest winde, in *swiftnesse* of course. In this fish is proposed vnto vs an example of *charity*, and kinde affection towards our children; as *Plin.* in his description of the *nature* of this fish sheweth, *Lib. 9. Cap. 8.* And *Ælianus*, *Lib. 5. Cap. 18.* As also of his singular loue towards man, whereof *Ælianus* produceth strange examples.



Hee beareth, *Sable*, three *Salmons* *Hauriant*, *Argent*, by the name of *Salmon*. If *Apicius* (whose tongue was a touch-stone to trie the excellencie of all dishes) were to giue his sentence in the *Senate-house* of *Gluttons*, it is thought hee would preferre the *Salmon* before all other fishes, though the old *Romans* made chiefe reckoning of *Acipenser*, a fish of an vnnatural making and qualtie, for his scales turne all towards the head, and hee euer swimmeth against the streame.

These three *Salmons* here were very faire bearing in a great *Charger Argent*. *Fishes* are borne *hauriant*, both respecting each other, and also *endorfed*, as in these next *Examples*.



He beareth, *Azure*, two *Barbels* *hauriant*, respecting each other, *Argent*. A like *Coat* to this (but different in colours) is borne by the Family of *Colston* of *Essex*. This fish euen in his name bewraith his shape, which gaue occasion thereof, by reason of the small and tender tylmes that grow about his mouth, resembling after a sort the forme of a beard, whereupon he receiueth the name of a *Barbell*.



He beareth, *Gules*, two *Pikes* *hauriant endorfed*, *Or*. This *Coat* is quartered by the high and mighty Prince the now *Duke of Wittenberg*, for his fourth *Coat*, and are the *Armes* of the dominion *Phieri*, within the *Territories* of the said *Duke*. Sometimes you shall finde fishes borne *fret-waves*, that is to say, *fretted* or interlaced one ouer another, as in this next example.



Trowts fretted in Triangle.



He beareth, Azure, *three Trowts Fretted in Triangle, Teste a la Quene*, Argent, by the name of *Trowtebeck*. We vse these words *Teste a la Quene*, in *Blazon*, to signifie the manner of their *Fretting*. The *Heire* of this *Family* was in the time of *Henry VIII.* married to *John Talbotte* of *Albrighton*, from whom the *Talbots* of *Grafton* now liuing, are lineally descended, and doe *Quarter* this *Coat*.

Three Chalbots.



He beareth, Or, three *Chalbots hauriant*, Gules. This did belong to that worthy *Earle Philip Chalbot*, *Earle* of *Newblanch*, and great *Admirall* of *France*, whom King *Henry* the Eighth vouchsafed to make *Knight*, and companion of the most noble Order of the *Garter*. A *Chalbot* fish seemeth to haue the shape of a *Gournard*, for so doth *Bara* describe him.

### SECT. III. CHAP. XXIII.

Scales of Fishes not Continue.



THE *Hardnesse* of *scaly fish* (whereof wee haue before spoken) is not *Continue*, but *Plated* fitting for *Motion*; but there is another sort of *hard covering*, which is *continue*: Of which sort, some are *crusted*, other some are *shelled*, as *Examples* shall shew.

Cheueron betwene three Creuices.



He beareth, Argent, a *Cheueron*, Sable, betwene three *Creuices upright*, Gules. I carme these *upright*, because they wanting finnes cannot without breach of the Rule formerly giuen be properly said, to bee *Hauriant*.

A Lobster vpon a Bend.



He beareth, Gules, on a *Bend*, Or, a *Lobster*, Sable. *Gonzalo Argote de Molina*, in his Booke entituled *Noblez a de Andaluiza*, noteth this for the *Coat-armour* of *Grilla*. It is noted by certaine *Naturalists*, that the *Lobster* is subtrill in acquiring his food, for he watcheth the *Escallop*, *Oyster*, and other like fishes that are fenced by nature with a stronger and more defensible *Coat* than himselfe, to become a prey vnto him, by obseruing when they doe open their shell either to receiue

receiue food or aire, and in the meane time with his clawes he taketh a stone, and casterh it betweene the shels of the *Oyster*, so as she can neither saue her selfe, nor annoy her foe; vsing his wit for a supply. of his strengths defect, according to the old prouerbe, *Where the Lions skinne is too scant, it must be peeced out with a Fox case.*



He beareth, Argent, a *Lobsters Claw* in Bend Sinister, Saltire-like, surmounted of another *derter-waies*, Lobsters pawes. Gules, by the name of *Tregarthicke*. Those other fishes which are said to be shelled, and are naturally inclosed in strong and thicke wals, doe dilate and open their shels at certaine seasons, either to receiue the benefit of the aire, or of food: and againe contract them (at their pleasure) and so defend themselves from all harme and violence. Of these, the *Shels* are of most frequent vse in *Armes*, and are diuersly borne, as

well with *Ordinaries* betweene them, as charged vpon *Ordinaries*, as by Example in the next *escorheons* in part shall appeare.



Hee beareth Barry wauey of six, Or, and Gules, three *Prawnes*, naiant in the first and of the second, by the name of *Sea*, alias, *Atsea* of *Herne* in *Kent*.



He beareth, Argent, a *Cheueron engrailed*, Sable, betweene three *Sea crabs*, Gules, by the name of *Bridger*. It is an obseruation amongst *Fishermen*, that when the *Moone* is in her *Decrement* or *Wane* (as we commonly call it) these sort of *Fishes* haue little or no substance at all in them, which moueth them to forbear to fish for them in that season, in regard that the *Moone* is the naturall and secondary cause, that the *crabbes* of the *Sea* are either full and plumme, or else sheare

and (after a sort) empty.

The clawes of the forefeet of this sort of fish are called *forcipata brachia Cancrorum*, of *forceps*, which signifieth a *paire of Tongs* or *Pincers*, or such like, alluding to their quality, which is to pinche and hold fast whatsoeuer they doe seaze vpon.

He

Escallop shell  
Gules.The nutritive  
qualitie of the  
Escallop.

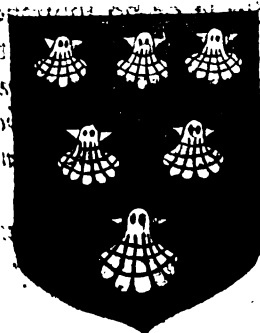
He beareth, Argent, an *Escallop Shell*, Gules, by the name of *Prelate*. This Coat standeth in the *Abbey Church* of *Cirencester* within the *Countie* of *Glocester*, and seemeth to haue been of long continuance there. The *Escallop* (according to *Diascorides*) is ingendred of the *Dew* and *Aire*, and hath no bloud at all in it selfe, notwithstanding in mans body (of any other food) it turneth sooneſt into bloud. The eating of this *fiſh* raw, is ſaid to cure a ſurfet.



He beareth, Pearle, a *Lion Rampant*, Rubie, on a *Chiefe*, Diamond, three *Escallop Shells* of the first. This is the *Paternall Coat* of the Right Noble and Worthy Family of the *Ruffels*, *Earle* of *Bedford*. Such is the beautifull ſhape that nature hath beſtowed vpon this ſhell, as that the *Coller* of the *Order* of *S. Michael* in *France*, in the firſt inſtitution thereof, was richly garniſhed with certaine peeces of gold artiſcially wrought, as neere as the *Artificer* could by imitation expreſſe the ſtampe of *Nature*.

Which inſtitution doubtleſſe was grounde vpon great reaſon, to ſhew the ſteadfaſt amitie and conſtant fideliry, that ought to be betweene brethren and companions of one ſocietie and brotherhood: for take one of theſe *fiſhes* and diuide the *ſhells*, and endeouour to ſort them with (I will not ſay hundredths, but) millions of other *ſhells* of *fiſhes* of the ſame kinde, and you ſhall neuer match them throughout: therefore doe they reſemble the indiſſoluble frienſhip that ought to be in fraternities and ſocieties, becauſe there can be according to *Cicero*, *Offic. 1. Nulla firma Amicitia niſi inter aequales*. The conſideration whereof (if I be not deceiued) moued the firſt Founders of this *Order* to ſort them in the coller of this order by couples, for that all others doe diſagree with them, *Secundum magis vel minus*, and none doe concurre together with them in all points, but onely thoſe that nature hath conformed, and made agreeable to each other in all points.

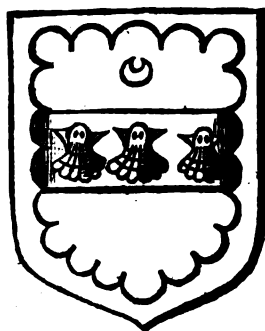
Six Escallops.



He beareth, Sable, ſix *Escallop ſhells*, Or, three, two, and one, by the name of *Escott* of *Cornewall*. Here I thinke it fit to note out of the number and poſition of the *Charge* of this Coat-Armour two things: the one concerning the number, which you ſee is ſix, which ſome *Armorists* hold to be the beſt of *Euen* and *Articulate numbers*, that can be borne in one *Eſcocheon*; their reaſon is, becauſe none other *euen number* vnder tenne can decreaſe in euery ranke one to the baſe point of the *Eſcocheon*, and produce an *odde* one in the ſame

point. Next touching this manner of the Poſition of this number, which ſuiteth moſt aptly with the figure of a *Triangular Eſcocheon*, as in the *Elements of Armories*, pag. 181. is obſerued.

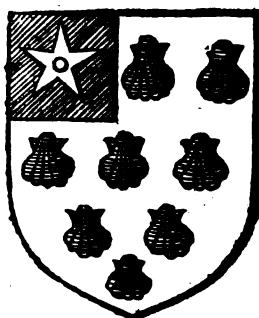
The



The Field is, Argent, on a fesse, Azure, three Escallop shells of the first, a Bordure engrailed, as the second, in chiefe, a Cressant, Gules, for a difference of a second brother. This is the Coate-Armour of that worthy Gentleman John Fenn; one of the Captaines of the City of London: I read in a french manuscript remaining in the Office of Armes to this effect, that the Bearing of the Escallop in Armes signifieth the first bearer of such Armes to haue beene a Commander, who by his vertues and valour had so gained the hearts and loues of his Souldiers

MS.M.18.  
fol.116.

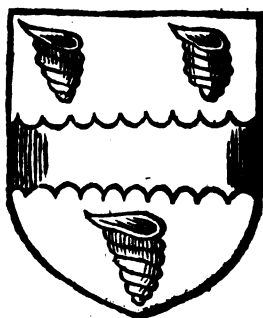
and Companions in Armes, that they desired much to follow him euen into dangers mouth, and that he in reciprocation of their loues had ventred to sacrifice himselfe for their safeguards.



He beareth, Argent, ten Escallops, 4. 3. 2. 1. Sable, Tenne Escallops on a Canton, Gules, a Mullet pierced, Or, by the name of King's Cot, in the County of Gloucester. I doe here Blazon the charge to be ten Escallops, although there be but eight to be discerned, for such was the Coat before the addition of the superiacent Canton, which as it is intended, doth ouer shadow those other two that are not seene.



He beareth, Argent, a Heron volant in Fesse, Azure, A Heron volant, Or, betweene three Escallops, Sable, by the name of Herondon. Here also you see one gesture of a Fowle volant, in the carriage of his legges, which was not before exemplified. Pliny saith, that all Fowles that stalke with long shankes, as they flie they do stretch out their legges in length to their tailles; but such as are short legged, doe draw them vp to the middest of their bellies.



He beareth, Sable, a Fesse engrailed betweene three Welkes, Or, by the name of Shelley. Whoso shall aduisedly view the infinite variety of Natures Workmanship, manifested euen in the very shells of fishes; shall doubtlesse finde iust cause to glorifie God, and admire his Omnipotencie and Wisdome, shewed in these things of meanest reckoning. To this head must be reduced al other Shell fishes, of what kinde soeuer, that are inclosed with hard Shells.

A Fesse betweene three Welkes.

## SECT. III. CHAP. XXIV.

A Transition  
from things  
vnrreasonable.



Man the No-  
blest of Gods  
creatures.

WE haue long insisted in the *bearings* of *Animals* or *Living Creatures Vnrreasonable*, distiguishing them according to their *Kinds*, sorting them into *seuerall Ranks*, placed them vnder *Sundrie Heads*, exemplifying their manifold *use* and *Formes* of *Bearing* in *Coat-Armour*, to the end that they might giue better *life* and warrant to such *Rules* and *Obseruatiōs*, as concerning them are formerly giuen. The last place I haue here reserued, to the most *Noble creature* and first in estimation, I meane, *Man*, whom *God* hath indued with a reasonable *Soule*, and for whose sake he created all other things, subiecting them to his *Soueraigntie*, that they should serue *Man*, and *Man* should serue *God*. Thou hast giuen him (saith *Dauid*,) *Soueraigntie* ouer all the workes of thy hands, and hast put all things in subiection vnder his feet; all *Sheepe* and *Oxen*, and all *Beasts* of the field, the *Fowles* of the *Aire*, and *Fishes* of the *Sea*, &c. For *God* made *Man* in his owne *Image*, not onely in giuing him an *Vnderstanding soule*, and an *Holy will*, but also a *Soueraigne iurisdiction* ouer these inferiour creatures; euen as *Kings* are the *Image* of *God*, in a more peculiar manner, because *God* hath giuen them *Soueraigntie* ouer *Men*: Neither is the *Beautie* of the *Bodie* it selfe lightly to be regarded; whose admirable *Proportions* and *uses*, made *Galen* (a *Heathen*) to acknowledge the *Infinite Wisedome* of an *Eternall creator*: And that *Godly King* brake out into termes of *Admiration*, saying, *Thine eyes did see my substance yet being vnperfect, and in thy booke were all my members written, which day by day were fashioned, when as yet there was none of them*. Inasmuch as wee are now come to treat of *man* the most excellent of all *Gods* creatures, and for whose sake all things else were created. Let vs take a considerate view of the order of the *Creation*, and we shall finde many forcible motiues to stirre vs vpto the glorifying of our gracious *God*, that hath so graciously and abundantly provided for our sustentation and maintenance before we were yet created: that so we may be prouoked with more *circumspection* and *regard* to meditate vpon *Gods* admirable *omnipotencie*, *mercy*, and gracious *providence*, and be induced more regardfully to ponder & consider the inexplicable *glory* of the *Heauens*, and their most beautifull *Ornaments*, the fruitfulnessse and riches of the *Earth*, the infinite varietie of *shapes*, *colours*, *qualities* and *operations* of *Animals* and *vegetables*; of all which there is not the least, or whatsoeuer we hold most contemptible, but will minister vnto vs iust cause to glorifie *Gods* omnipotencie, *mercy* and *wisedome*.

Man as touching his body hath a three-fold estate, viz.

Esse,	} in	{	Creatione,
Non esse,			Morte,
Semper esse			Resurrectione.

*God* hath created *man* and placed him in this world, to the end he should be a diligent searcher, viewer, and beholder of all his workes, and withall that he should not be onely a *Spectator*, but also a serious and zealous *Enarrator* of his

his infinite *wisdome*, power and *mercy*, in that he hath most powerfully created them, most wisely disposed them, and most prouidently conserueth them, in their seuerall rankes and subordinate places and offices.

But when we speake of man we must not vnderstand him to be that outward forme or *lineaments of body*, that is subiected to our visibie sense; but the *mind of each man is the man indeed*, not that part of him that may be demonstrated by pointing of the finger.

The minde of *man* penetrateth and passeth through all things in a moment, more swiftly than the *starres*, more speedy than imagination, yea with more celerity than time it selfe.

So great is the estate and dignity of mans condition and nature, as that there is no good can suffice him, but the chiefeest and onely good of all.

The *Soule of man* is of a *Diuine nature*, and therefore *immortall* and *eternall*; he ascendeth vp by degrees euermore, and neuer ceaseth vntill he attaine diuine and celestiaall things: Which nature and property is not found in any creature but in man only. Dignity of mans soule.

God indeed hath created man of an vpright stature, with his countenance raised vp towards heauen, whereas he hath giuen all other *Animals* a *groueling* countenance, fixed vpon the Earth: whereby he would notifie, that *mans soule* is a *Celestiaall* thing, and that his *ultimum bonum* is in *heauen*; that heauen is his country, that there is his euerlasting habitation, if he loue his God, and become pliant and obedient vnto his diuine will. Man of an vpright stature why so created

*Plato* calleth man *the miracle of God*; for, saith he, man is endued with the force of nature of the world. For what is the *world*, but an *vniversality* of things compacted together in the forme of a *Spheare*? And what is man, but a *compendium* or *epitome* of the *vniversality* of things? Therefore was he not misnamed by *Aristotle*, when he called him a *little world*: For he vnderstandeth with the *Angels*, he hath sense with *liuing creatures*, he communicateth of food, growth and generation with *plants*, and finally he hath being with all the *Elements*, and retaineth with the *world* the forme of a *Spheare*. For as *Iulius Splanus* saith, looke how much breadth a man hath when he extendeth his hands to the full, so much is his length from the crowne to the heele: So as if you draw a circle about him, you shall comprehend him within the forme of a compassed *Spheare*. Man an Epitome of the whole world.

*Moses* speaking of the particular workes of God in his creation before he had created man, saith, *Ea visa fuisse Deo bona*; but after he had created man and all things pertaining to his sustentation and preservation, as also all things behoouefull for the propagation of all mankind prepared, then did he take a generall view and suruey of the whole *Fabrick* of the world, *Et Deo visum fuisse valde bonum*: They were excelling, that is, so perfect good in the highest degree, as nothing could be wished to be added thereto for the bettering thereof.

As touching the food allotted to man, at the first it is most certaine that the same was *herbes* and *fruits*, as appeareth *Gen. 1.29. Ecce dedi vobis omnem herbam, &c.* And God said, Behold I haue giuen vnto you euery herbe bearing seed, which is vpon all the earth: and euery tree, wherein is the fruit of a tree bearing seed, that shall be to you for meat. That is to say, (saith *Zanchius*) *multam amplissimam, suauissimam & utilissimam*; In great plenty, abundant, most delicate

delicate and most wholsome; herewith shall ye be satisfied, and contented without seeking after other *foode*.

These three things (saith *Zanchinus*) are most certaine; first, that before the *flood*, both herbes and *fruits* of trees were so *wholsome* and good, as that man needed no other *foode*; in regard whereof there was no neede that the eating of *flesh* should be permitted vnto him. Secondly, it is also vndoubtedly true, that after the *flood* the *earth* was so corrupted by the inundation thereof, and consequently *mans body* became so weakened, that he stood in neede of more solide and strong *nourishing meats*; as the flesh of *Oxen*, *Kine*, *Sheepe*, &c. In regard whereof God gaue him permission to vse them for *foode*. Thirdly, this also is without all controuersie, that God did not prohibite vnto man any sorts of meates, because *all things are cleane to the cleane*: as also for that euery creature of God is good, because they are sanctified by his Word.

Of the mixture and composition of the *four Elements* before mentioned, and of the *humors* by them, and of them engendred, two principall parts of matters of our *bodies* haue their being, viz. Our *bones* which their *nerves* or *sinewes*, wherewith they be conioyned and knit; and our *flesh* with the *veines*, whereby the *bloud* is conueyed throughout all parts of the body, together with her *Arteries*, whereby the *vitall* and *Animal spirits* are carried into euery part and member thereof.

These two parts did *Adam* well expresse, when speaking of *Eue* he said, *Hac est os ex ossibus meis, & caro de carne mea*. First, he maketh mention of *bone*, as the more solid and substantiall part; and as it were the fundamentall part of the whole body, and after of the *flesh*, as of the matter wherewith the *bones* are couered.

To these two parts there is annexed a *skinne*, wherewith the whole frame of the body (being vnited and knit together) is couered, and wherein it is comprehended and contained: and this *skinne* is not *scaly*, such as is proper to *Fishes*, neither feathered after the manner of *Fowles*, neither hairy and rugged, as many sorts of *Beasts* are, neither *thicke-skinned* as many *bruit Animals* haue, but a *soft tender skinne*, and of a delicate touch, and such as may well beseme such a mind, as the mind of man is: for where there is store of *wit* there needeth not a *hard skinne*, but a *soft, tender skinne* fitteth best a *generous* and *ingenious mind*. For so was it the pleasure of the most wise God, to adde vnto the *Noblest mind*, the *Noblest flesh*, and the tenderest and most daintie *skinne*, that so the externall shape might bee an euident testimony of the inward mind. That this creature *man* is also borne in *Coat-Armour* both *Lim-meale* (as I may terme it) and also *entire*, with all his *Parts coniuinct*, I will shew by *examples*, and we will first here set downe the *Whole Bearings*, and afterward proceed to the *Parts*.

Man and his  
parts borne  
in Coat-  
armour.

The



The *Field* is, Iupiter, our *Blessed Lady* with her son in her right hand, and a *Scepter* in her left, all *Topaz*. This Coat pertaineth to the *Bishopricke of Salisbury*. Sith it hath pleased some (doubtlesse out of a deuout affection) to assume the bearing of the *blessed Virgin* with her most blessed *babe*; I hold it great reason to set this *escoccheon* in the first place. For, I am farre from their opinion who damne it for *superstition* to portraict that *glorious Virgin*, or her *Babe*; but yet I hold it vn-doubted *Idolatry* to offer to these, or any other *Pi-*

Our Lady with her sonne.

*ctures* those seruices of *worship* and *praier*, which God hath made his owne peculiar *prerogatiue*, not to be communicated to that *holy Virgin* her selfe, much lesse to her *Image*; which yet are so farre oftentimes from being her *Image*, that it hath beene acknowledged, that some *lewd Painters* haue portraied that *unspotted Lady* to the likenesse of their owne *Curtizans*, and to haue proposed her in *Churches* to be *Adored*. This worship of the *virgin Mary*, hath almost worne out the *worship* of her *Sonne*, especially where their ridiculous *fained miracles*, daily broached, doe finde any credit.



The *Field* is, *Topaz*, a *King enthronized* on his *Seat royall*, *Saphire*, *Crowned*, *Sceptered*, and *inuested* of the first, the *cape* of his *Robe*, *Ermyn*. These are the *Armes* of the *Citie Siuil* in *Spaine*. As we formerly prescribed of *vnreasonable creatures*, that they should be set forth in their noblest *Action*; so much more is it fit, that *man* (the most excellent of *Gods creatures*) should be set forth in his greatest *dignity*. And as amongst men there are manifold *degrees* and *callings*, so is it decent (saith *Bartolus*) that each particular per-

A King enthronized.

Man in his noblest action.

Many degrees of callings.

son should be habited as is fitting for his *estate*, *calling*, and *imploiment*: viz. *Princeps in solio Maiestatis*, *Pontifex in Pontificalibus*, *Miles in armis*, siue *equestris*, siue *pedestris*, *depingi debet*: A *King* in his *Throne* of *Maiesty*, a *Bishop* in his *Pontificall* vestures, and a *Souldier* in his *Military* habit, either on foot or *Horsebacke*: So shall they receiue such reuerence as is answerable, both to their *persons* and *functions*.



The *Field* is, *Saphire*, a *Bishop* seated in his *Chaire*, habited in his *Pontificals*, sustaining his *Croisier* in his left *arme*, staied vpon the *chaire*, and extending his right hand toward the *dexter point* of the *escoccheon*, *Pearle*. This coat-armour was quartered by *Eberhardus* sometimes *Bishop* of *Lubricke* in *Saxony*, who was descended of the noble progeny of the *Hollij*. The dignity *Episcopall* is next vnto the *Regall*, insomuch that *Constantine* the great, (the first *christian Emperor*) received a *Bishop* with no lesse *reuerence* and *honour*, than

A Bishop in his Pontificals.

The dignity Episcopall next the Regall.

if euery one of them had beene his owne *Father*: and great reason; sithence they dire&ly succeed the *Apostles* of *Christ* in the gouernment of the *church*, especially if together with this *Apostolicall dignity*, they ioine the truth of *Apostolicall doctrine*, which the *Romish Bishops* haue abolished.



A Saracens  
head erased.

He beareth, Gules, a *Saracens Head*, erased at the Necke, Argent, enuironed about the Temples with a Wreath of the second, and Sable, by the name of *Merghith of Wales*. After examples of the Whole bearing of Man, it is fit the Head should first be handled before the other Parts; for that amongst all the parts of *Living creatures* the Head obtaineth the chiefeft preheminance, saith *Pierius*; and (as *Isidore* noteth) it is called *Caput*, not onely because it is *Capeable* of the knowledge attained by the *Senses*; but for that also it comprehendeth and containeth them all. As this Member is chiefeft in dignitie, so hath nature appropriated thereto the highest and principall place, it being lifted vp on high, as in a *Watch Towre*, that it might ouersee all approaching danger before it come neere; for which cause also, *Nature* hath giuen man more *Flexibilitie* to turne about his necke and looke on all sides, than other creatures haue.

In the workemanship of this principall member of mans body, may we behold with admiration the vnspokeable power, prouidence and mercy of God, if we shall attentiuely consider the order and composition of the head, with the externall and internall parts thereof.

First of all the skull called in Latine, *Cranium*, is the vppermost bone of the Head, fashioned in the forme of a *Globe*, and distinguished with their orders of small holes and seames. An example of bearing in *Coats-Armour* of three of these skulls on a *Cheueron* I haue formerly giuen you, pag. 161. where I treated of bones. The skull is outwardly couered with skinn and thinne flesh, lest the same should be ouerburthened with too much weight; This flesh with that skinn is therefore made full of pores, or small inuisible holes, for the more commodious euaporation of the grosse humors of the *braine*, and certaine excrements thereof, whereof *haire* is engendred and may haue their passage: The skull is inwardly hollow, to the end that the *braine*, which is the seat of all the *senses*, might be the more commodiously conferred therein.

The skull hath God distributed into three parts, viz. into *Sinciput*, which is the forepart thereof, and conioyneth to the forehead; into *Occiput*, which is the hindmost part thereof; and into *verticem*, which is the *Crown*, or middle part of the same, seated betweene the fore and hinder part aforementioned.

Vnder these three partitions are placed three severall faculties: In the fore-part is the *Phantasie*, or *Sensus Communis*, scils the Iudgement of the *senses*, or vniuerfall notion of things: In the middle the *Imagination*; And *memory* in the hinder part of the head.

Within the *concauity* of the skull the braine hath his being, distinguished with three little ventricles or *Cels*, one in the fore-part, another in the mid'st, and the last in the hinder-part: In which three *ventricles*, the formes and *Ideas* of things, apprehended by the exterior senses, are severally and distinctly imprinted; therefore to the end the same might be more effectually performed

med, God made not the *braine fluent*, like *water*, for then would it not apprehend or retaine those conceived formes, nor yet of *solide* substance, like *bones*, for then could it not easily admit the impressions of such *imaginary formes*, but he made the *braine* of an *indifferent* temper, *viz. moderately soft*, and *moderately hard*, to wit, of a soft and *temperate* nature.

Furthermore, God hath made in the *braines* of man certaine *concauities* or hollowneses, and those hath hee replenished with *vitall spirits*, without which the *interior* senses could not consist: and these *spirits* doth the soule vse to vnderstand by, and to the performance of other actions which thee produceth in the head.

Moreouer in the *braine* hath he placed the fountaine of the *sinewes*, which from thence are disperfedly conueied throughout the body, as well those *nerues* and *sinewes* as are *sensitiue*, as also those that are *motiue*, *viz.* those that giue motion to the body. But who can expresse or conceiue in mind the *manifold* instruments of the *soule* that God hath placed in the *head* of man?

In the *head* we may obserue (well-nigh) all the vses of the *soule*: Behold the admirable composition of *mans head*, which of all other parts of the body is the noblest; and how all and singular the parts thereof are accommodated and applied by our most gracious *Maker, Conseruer, and Redeemer*, to serue for the vses of all the *faculties* of the *soule*.

If the framing of this *one* member (I meane the *head* of a man) be so admirable in it selfe, how much more is the composition of the whole frame of the body, being conioyned and vnited together with *sinewes* and *arteries*, in a proportionable manner, and furnished throughout with all the *externall* and *internall* parts, and their particular appurtenances to be admired?

The members of *Animals* are (of *Philosophers*) vsually distinguished into *Externall* and *Internall*, and so to be handled seuerally each one apart by it selfe; but I labouring to be brieue herein, will handle those outward and inward parts onely, whose shapes and formes I finde to be borne in *Coat-Armour*, leauing the more copious and exact handling of them to the consideration of *Physitians, Chyrurgions, and Anatomists* professed, to whose consideration they doe more properly appertaine.

The *head* in *Latine* is called *Caput*, because it is the *chiefe* and principall beginning of the whole *Fabricke* of the *body*, and withall the noblest of all other the members thereof.

In the *head* doe the two principall *faculties* of the *soule* rest, *viz.* the *Intelligent* and *Sentient*, and doe there execute their functions; albeit that the *vegetable facultie* also hath his operation there, but the other two do reigne and chiefly predominate therein: Therefore is the *seate* and residence of all the *senses*, aswell *Internall* as *Externall*, placed in the *head*, and that for good cause; for sithence that the facultie *Intelligent*, vnderstandeth not in any other sort than by *inspection* of *Imagination* and *Imaginary* shapes, which are engendred of *Externall* formes, and are by the outward senses conueyed to the *phantasie* or *Image* conueyed in the minde. Most wisely therefore hath God there placed the *seate* and wisdom of all the *senses*, where the minde hath her being, that so she neede not goe farre to seeke those *imaginarie* formes whereof she is to consider, to vnderstand and dispose of according to *Order*.

These

Therefore inasmuch as the *senses* are become seruiceable to the minde, there the seate or residence of the *senses* is most fitly placed, where the mind doth exercise her offices and operations.

From the same *head* doe proceede all the *nerves* and *sinewes* wherewith each bone and members, as also the *uniuersall body* is conioyned and fastened together, and consolidated, and also receiueth increase and being. In the *head* is placed the principall part of manly forme the *visage*, whereby he differeth from all other *Animals*, and doth farre surpasse them in fauour and comlineffe, whereof the *Poet* rightly wrote in these words,

*Finxit in effigiem moderatū cuncta deorum.*

*Pronaque cum spectent animalia cetera terram,*

*Os homini sublime dedit, calumque tueri*

*Iussit, & erectos ad sidera tollere vultus. Ouid. Met. 1.*

--- fixt The forme of all th' all-ruling Dieties.

And whereas others see with downe-cast eyes,

He with a loftie looke did man indue :

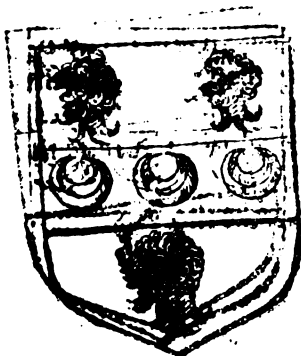
And bade him Heauens transcendent glories view.

Forasmuch as God would that the *faculties* both *intelligent* and *sentient* should predominate in the *head*; therefore did he forme and accommodate therein instruments well fitting for either vse: Of these instruments there are onely two sorts, whereof the first containeth the instruments of the *inferior senses*, and the other of the *outward*.

The *Instruments* seruing for the vse of the *externall senses* (whereof there is vse in *Armory*) are not many, therefore will I humble them as I shall finde vse of them in *Coat-Armour*, the rest I will onely name, and so passe them ouer as impertinent to my purpose. These instruments of the *Externall senses* are in number *five*, that is to say, the *eyes*, *nostrils*, *ears*, *mouth*, with the *roose* and *palate* thereof, and the *tongue*. Of these I finde onely the *eyes* borne in *Coat-Armour*, therefore of them onely will I treat something in their due place, as those that are best knowne to vse.



He beareth, Argent, a *Cheueron Sable*, betweene three *Blackmores heads couped*, proper; by the name of *Iues*. I finde that some haue given this *Coat-Armour* another *Blazon*, thus, He beareth, Argent, a *Cheueron* betweene three *Iewes heads couped*, Sable; but then I take it the *Bearer's* name should haue its *Orthographie* thus; *Iewes*.



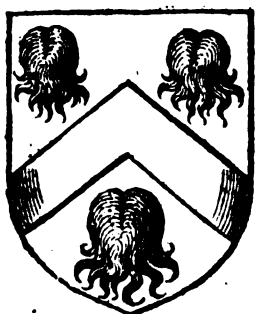
The Field is, Or, on a *fesse*, Sable, betweene three *Blackmores heads erased*, proper, as many *Cressants*, Argent, This is the *Coat-Armour* of *Humphrey Blakamore* of the Countie of *Middlesex*: now I will shew you a rare, yet an ancient *Bearing* of *childrens heads couped*, enwrapped about the neckes with *snakes*.

He



He beareth, Sable, a *Cheueron* betweene three childrens heads, couped at the shoulders, Argent, their *Perruques*, Or, enwrapped about the necks with as many Snakes, Proper, by the name of *Vaughan*. It hath beene reported (how truly I cannot say) that some one of the Ancestors of this family, was borne with a Snake about his necke; a matter not impossible, but yet very vnprobable: *Idco quare*.

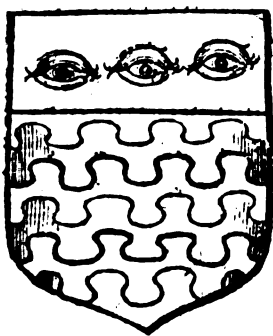
A Cheueron  
betweene 3  
heads couped.



He beareth, Argent, a *Cheueron*, Gules, betweene three *Perruques*, Sable. This coat standeth in one of the windowes of *New Inne Hall* without *Templebarre* in *London*. *Clodius* (surnamed *Commatus*, because of his long haire) hauing attained the gouernement of the *Sterne* in the Kingdome of *France*, at his first coming to the crowne, did institute a *Law*, that the *Frenchmen* should in common weare their haire long, in token of liberty. And so contrariwise shauing of the haire was a signe of seruile bondage: For the *Romans*

A Cheueron  
betweene three  
Perruques.

(saith *Francis de Rosiers*) did institute by a publike Edict, that the *haire* of bondmen should be shauen in token of bondage. But as *haire*s change according to time, so it is the part of a wise man (saith *Farnesius*) to conforme himselfe to the mutability of times and seasons.



He beareth, *Barrey Nebule* of six peeces, Azure and Argent, on a chiefe of the second, three eyes, Gules, by the name of *de la Hay* of *Ireland*. The eyes hath God formed with admirable skill in such sort, as that by them the *visible spirits* are transferred to the soule. For by them, as it were by *Windowes*, the soule doth apprehend the formes and kinds of things coloured by way of attraction; therefore to the end the same might be the more commodiously performed; first of all, hee made them *slippery* and *round*, that they

might more easily moue and stirre euery way, and so apprehend the colours of all sorts of things, which are either aboue, below, on the right hand or vpon the left; as it were in a moment: he would that the eyes should consist of three distinct humors, to wit, of a watery or whitish humor, of a glassie, and a chrySTALLINE humor, and those seuered each from other with most thinne *fylmes* or *skins*, to the end that they should be capeable of the *Species* or kinds of colours. In the middle of these there is a little ball, (as it were) which we call the *Ball*, or *Apple of the eye*, as it were a certaine hole through which the sight hath his passage; by which as through a little window or Casement the *visible spirits* of the soule are sent forth to their obiects, and also the *Species* or kinds of colours are receined inward and conueyed to that we call *Sensus communis* or the *Phantasie*, (which is seated in the fore-part of the braine,) by meanes of *Sinewes* that doe bring sight to the eyes.

Kk

God

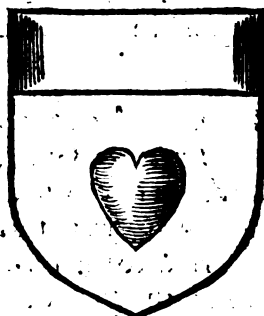
God hath annexed those two *nerues* or *sinewes*, as the *Waggons* of the shapes and semblances receiued into the *eyes*, to be conueyed to the *Phantasie*: which *sinewes* albeit there are two of them annexed to each *eye*, neuerthelesse when they are protracted to the *braine*, they doe ioyne together and end in one point, for this end and purpose, that the shapes that were twofold in the two *eyes*, they should yet end in one, forasmuch as the conceiued shapes are simply of one colour, and that so the *Iudge* of the *Sensus communis*, or the *Phantasie* should not be deceived.

Furthermore he hath couered the *eyes* with *liddes* as it were with *foulding-doores*, both for adefence against harmefull obiects, and more specially for *sleepe*, that these being shut man might take his *rest* and *sleepe*.

These are the meanes and *instruments* of *sight*, that is to say, of the *eyes*, whereof who can attaine the knowledge of the exact workmanship of them?

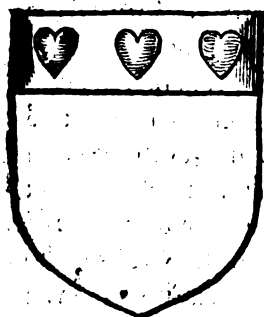
The rest of the before mentioned *externall instruments*, viz. the *Nose*, *Eares*, *Mouth*, with the *Roofe* and *Palat* thereof, and the *Tongue*, I doe passe them ouer, as not beeing of any or (at the least) frequent vse in *Armory*, but as they are parts of the *head*, and therewith vnited and conioined, After the *head* and parts thereof, the *heart* doth challenge the chiefeest place, as in example.

A Heart proper and a Chiefe.



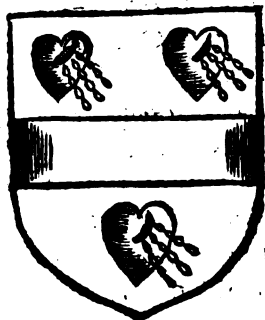
He beareth, Argent, a Heart, Proper, a Chiefe, Sable, by the name of *Scambler*. If the *Heart* (according to *Homer*) doth waste and consume in those that by any accidentall occasion are attached with some vehement or long lingring sicknesse; much more must the *heart* waste in those which are possessed with the fretting canker of enuy, against the prosperity of others. According to that saying; *Inuidus ipse sibi est longe tristissimus hostis*; The enuious man is a most deadly foe to himselfe.

Three Hearts, on a Chiefe.



He beareth, Gules, on a chiefe, Argent, three Hearts, Proper, by the name of *Heart*. The *heart* (saith one) is naturally shaped long, and not round; to signifie, that our thoughts and consultations ought to be long deliberate, and not hasty and inconsiderate. This is the Fountaine, Seat and Treasury of *life*, where-through the whole body receiueth the *vital spirits*; which are (as it were) certaine quickning flames, which by the ministry of the arteriets and veines, are dispersed throughout all parts of the body, giuing thereto life and vigor, and enabling the same to the performance of euery action.

He



He beareth, Argent, a *Fesse*, Gules, betweene three *Hearts vulned*, and distilling drops of bloud on the *sinister* side, Proper, by the name of *Toto*. These are termed *vulned* of the *Latine* word *vulnus*, which signifieth a wound. This noble *Member* hath *Nature* placed in a *seat* well fitting the dignity thereof, insomuch as it may well be said (according to *Aristotle*) *Natura constituit rem nobiliores in nobiliori loco, ut cor in medio; To the best part the best place*. This is that which of all other parts *God* requireth vs to reserue for him-

A Fesse betweene three hearts vulned.

selfe and to his seruice, where he saith, *My sonne, giue me thy heart*; and good reason, sith hee was pleased to giue vs his *sonnes heart* to be pierced to the death for our demerits. And this place may decide their doubt, who make question whether be the more *principall part* of a *Man*, the *Braine* or the *Heart*, sith *God* preferreth the heart, as more esteeming the *heartly affection* of true *charity*, than a *speculative contemplation void of christian practise*.



He beareth, Gules, a *Heart* betweene two *wings*, displayed, Or; by the name of *Henry de Wingham*. The Ancients vsed to hang the figure of an *heart* with a lace chaine from the necke vpon the brest of a man, signifying thereby a man of *sincerity*, and such an one as speaketh the truth from the *heart*, and is free from all guile and dissimulation, and is far vnlike those that the *Psalmist* mentioneth, saying, *They giue good words with their lips, but dissemble with their heart*. Too rife are they found in this age, whose tongue and heart

A Heart betweene two wings.

Bishop of London, An. 44. Hen. 3.

goe two diuerse waies. Therefore well is that saying verified of these and like persons, which is vsuall in the mouthes of many men, *Mel in ore, verba lactis, fel in corde, fraus in factis*; Hony in the mouth, Gall in the heart, and guile in their actions.



He beareth, Argent, an *Arme Sinister*, issuing out of the *Dexter point*, and extended towards the *Sinister base* in forme of a *Bend*, Gules, by the name of *Cornehill*. The *Arme* is a member of the body ordained by *Nature* for labour: and for that purpose shee hath fortified the same strongly with *Arteries*, *Muscles*, and *Sinewes*: by the *Arme* therefore is signified a laborious and industrious man; but that no man should rely on his *owne* or any other mans power or industry too much, *God* hath forbidden vs to

An Arme.

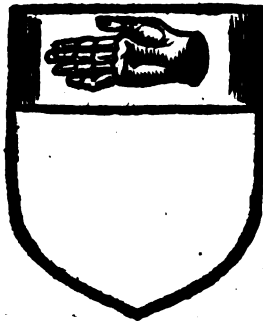
trust to the *Arme of flesh*.

Three dexter.  
Armes con-  
ioyned.

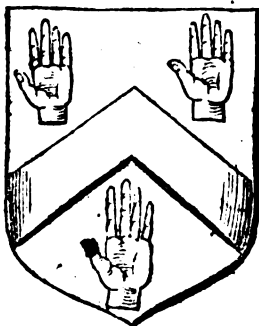


He beareth, Gules, three *Dexter Armes conioyned at the shoulders*, and *flexed in Triangle*, Or, with *Fists clenched*, Argent. This *Coat-Armour* pertaineth to the Family of *Tremaine* of *Colacombe* in *Devonshire*. These *Armes* and *bands* conioyned and clenched after this manner may signifie a treble offer of reuenge for some notable iniurie done to the person or fame of the first bearer, which to an honest man, is no lesse deare than life; *Nam honor & honestas pari passu cum vita ambulant.*

A hand ex-  
tended on a  
Chiefe.



He beareth, Or, on a *Chiefe*, Gules, a *hand extended* and borne transfuersē the *Chiefe*, Argent, by the name of *Mainstone*. The *Hand* is the *pledge* of *friendship* and *fidelity*, which was in ancient times confirmed by shaking of *hands*: but latter times haue taken vp another fashion, by embracing with the *Armes*: but the truth is, a *handfull* of that *Ancient Amity*, is more worth than a whole *armefull* of the new; which now euery where consists in *words*, not in *deeds*. The hand is the chiefe working *instrument* of the *body*, and of no lesse comelinesse than *vse*; *Quam multarum artium ministra sunt*; saith *Zanchius*; of how many *Arts* is the *hand* the *worker*? and it is called *manus* (according to some) à *manando*, *Vel quia ipsa è brachio manat*, *vel quia ex ea manant digiti*; either for that it proceedeth out of the *Arme*, or for that the *fingers* proceed out of it. This member is diuided into five parts, whereof each one hath a name appropriate to the particular *vse* thereof: as the *Thombe* is called *Pollex*, *quod virtute præ cæteris polleat*, for the strength of it. The *Forefinger* is named *Index*, *Quia homo illo digito omnia indicat*, for pointing with it. The next is called of the place, *Medius*, the middle *finger*. The fourth *Annularis* or *Ringfinger*. The fifth *Auricularis*, because men *vse* to picke their *Eare*, therewith.



The Field is *Pearle*, a *Cheneon Saphire*, *betweene three Sinister hands couped at the wrist*, Ruby. This is the *Coat-Armour* of the Right Honourable, *William Lord Maynard* of *Estaines* in *England*, and of *Wicklogh* in the *Kingdome* of *Ireland*.

In the actions and gestures of the body, of all the members thereof the *hand* is (as I may say) the most *talkative*. For it is a vsual thing with the most sort of men, by the motion of the *right hand* to craue silence: when we make any speech or protestation of our selues, we doe clappe our *hands* vpon our *breasts*; When we are moued with admiration, we *strike* our *hand* vpon our *thigh*; With the *hand* wee doe *becken* and allure vnto vs, and therewith we doe *repell* and put from vs; When we speake to other men, we doe *extend* our *hands* towards them. The apposition of the  
finger

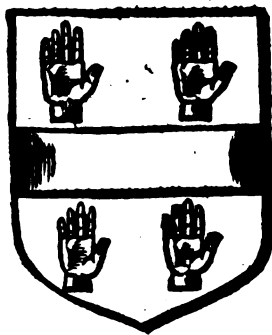
finger to the *mouth*, is a note of silence craved, the striking of the *breast* with the *fist*, is a token of sorrow and repentance, the exalting and shaking of the *right hand* aloft, is usuall with *military persons* when they will notifie any prosperous successe.

The *hand*, as it is comely in sight, so is it also of singular vse, and an Instrument of many Arts: for by their helpe there is no inuention of mans wit left vnattempted and brought to perfection, and therefore it is of all other members of mans body, the *nimblest* and most vniuersall: yet is the same no longer reckoned a part of man, than it can performe her function, as witnesseth *Aristotle Metaph: Manus non semper est pars hominis, nisi quando potest perficere opus suum.*

The clapping of *hands* is a token of *ioy* and applause, and hath beene in vse not onely with men of moderne times, when they would signifie their *consent* and approbation, but also with those of ancient time, as we may see when *Ithorada* the Priest caused *Ioash* the sonne of *Abaziah* to be crowned King, *Then he brought out the Kings sonne, and put the Crowne upon him, and gaue him the Testimony, and they made him King, and anointed him, and they clapt their hands, and said, God saue the King.*

Anciently the cutting off of *hands* and feet was vsed for a military punishment, For such as had committed some *capital crime* meriting death. So we read that *Aufidius Cassius* by a new and vnexperimented example did punish diuers fugitiue Souldiers, that had abandoned their Captaine, by cutting off their *hands* and *feet*, affirming that such punishment was more *exemplary* and disciplinable than the putting of them to Death: by how much a long and lingering reproachfull life, is worse than death it selfe, that giueth a speedy end to all lamentable and wretched calamities.

It hath beene an ancient custome that when a Master requireth his seruant to performe for him any matter of importance, (and would oblige him by taking of a solemne oath, to vse his best care and diligence for the effectuall accomplishing thereof) to cause his seruant to put his hand vnder his *thigh*, and so to take his oath, as we may see *Gen. 24. 2, 3. Put now thy hand vnder my thigh, and I will make thee sweare by the Lord the God of heauen, and the God of earth, that thou shalt not take a wife vnto my Sonne of the Daughters of the Canaanites amongst whom I dwell: This Ceremonie shewed the seruants obedience to his master, and the Masters power ouer the seruant.*



He beareth, Argent, a Fesse, Sable, betweene foure Dexter hands couped at the wrist, Gules, by the name of *Quatermaine*. The Kissing of the hand so much in vse with vs at this day, may be thought to be an inuention of the latter hatchers; but if we looke backe into the customes of ancient times; we shall find that it was in vse many ages past, and is by the reuolution of time become new againe: *For what is new* (saith *Salomon*) *that hath beene in former times?* Of this custome of kissing the hand, we read as followeth, *Many when ashing was lent them, reckoned it to be found, and put them to trouble that helped them.*



Ecc. 29. 4.

them. Till he hath receiued, he will kisse a mans hand; And concerning the Antiquitie of this action of kissing the Hand; you may further reade, Learned Mr. Selden in his *Titles of Honour*. pag. 40.

Barry of six  
peeces.



He beareth *Barrey* of six peeces, Or, and Sable, ouer all a *Pale*, Gules, charged with a *Womans Dugge*, disilling dropps of milke proper, by the name of *Dodge*. And here because I finde in the *Office of Armes* a copy of the first *Grant* of this *Coat-Armour*, and that very ancient, I thinke it conuenient to acquaint the Reader with some particulars of the said *Patent* as I there finde it; whereby appeareth that *James Hedingley* then *Guyen King of Armes*, after recitall made of the *loyall* and *valiant* seruice which *Peter Dodge*, borne in the Towne of *Stopworth* in the Countie of *Chester*, Gentleman, had done to King *Edward the first*, (for as it there appeareth by the Copie; this instrument beareth date the eighth of *April* in the 34. yeare of that Kings Reigne) in diuers battels and sieges, for which the said King had remunerated him the said *Peter*, with the gift of a *Seignory*, or *Lordship* there mentioned: He (I say) the said *King of Armes* after such recitall made, doth giue and grant vnto the said *Peter Dodge*, that from thenceforth, *Il* (vnderstand the said *Peter*) *portera son escu d'or & Sables, barre de six pieces & vng Pale de Gules, avec vne mamelle de femme degoullant*; for so are the very words and their *Orthographie* in the copy of the *Patent*, which is in *French*. Thus much whereof I thought fit to present to the publike view, not doubting but the *Iudicious Reader* by carefull obseruation thereof may make some good vse. Of this member is taught vs, 2 *Esd. 8. For thou hast commanded the members, euen the Breasts to giue milke vnto the fruite appointed for the breasts, that the thing which is created might be nourished for a time, till thou disposest it to thy mercy*.

Isaiah 32. 12.

The earths fountaines are made to giue water, and the breasts of women are made to giue sucke: but *Gentlewomen* and *Citizens wiues* are said to be troubled with a perpetuall drought in their *Breasts*; like the gout that haunterh the rich and wealthy only: By the *Teates* sometimes are meant the plentifull fields wherewith men are nourished: as we may read, *Esay 32. 12. Men shall lament for the teates, euen the pleasant fields, and for the fruitfull vines*: Like as wholesome and plentifull feeding nourisheth and encreaseh milke, so contrariwise, thinne diet, sorrow, and grieve of minde or sicknesse, drieth vp, and much wasteth the same.

The Prophet *Esay* shewing the vntowardnesse of those that should learne the Word of God, saith, *Whom shall he teach knowledge? and whom shall he make to vnderstand the things that he feareth? Them that are weaned from the milke, and drawen from the Breasts, Esay 28. 9.* Whereby he sharply reprehenderh their backwardnesse in Religion, and compareth them to *babes newly weaned* from the *Breasts*.



He beareth, Or, a *Mans Legge, Couped* at the middest of the *Thigh*, Azure, by the name of *Haddon*. The *Legge* is the member of *strength, stabilitie, expedition, and obedience*. It was a custome of the *ancient World*, that *servants* or *children* should put their *hand* vnder the *Thigh* of him to whom they should be obliged by oath. Which *ceremony* (as some take it) they vsed aswell to shew the ready obedience of the *servants* and *children* towards their *Masters* and *Parents*, as also the *iurisdiction* and *authority* of their *Masters* and *Parents* ouer them. So did *Abraham* cause his *servant* to doe; and the like oath also did *Israel* require of his *sonne Ioseph*.

A mans legge Couped.

Ancient Custome.



He beareth, Argent, a *Mans Legge Erased* at the *Thigh*, Sable, by the name of *Prime*.

A mans legge Erased.

In *blazoning* of *Coat-Armour* consisting of *Legges* borne after this manner, I hold it needlesse to mention the bearing thereof in *pale*, because it is *naturall* for a mans *Legge* to stand vpriight: but if the same be borne in any other sort than thus, then shall you make speciall mention thereof.

Needlesse mention.



He beareth, Sable, a *Legge Couped* below the *Knee*, Argent, by the name of *Shrigley* of *Cheshire*. The *legge* being the lowest and lowliest part of the *Body*, therefore doe we vse the motion thereof, to shew *humilitie* and *submission* to our *Superiours*: and of all *gestures* of the *legge*, it is not more pliable to any, than to that whereby wee humble our selues before *God* in *kneeling* and *praying*; as if *Nature* had especially framed our *Bodies*, as well as our *Soules*; for that *seruice* to him that made vs. And in this sense, *God* doth

A legge couped below the knee.

*delight* in mans *legges*, though he doth not (as himselfe saith) in the *strength* or *beauty* thereof. And as the *legge* cut off from the *body*, loseth all his former *strength*, so *Man* cut off from *God*, loseth all his *grace*, *power*, and *felicities*, which are onely preferred by our *Vnion* with him.

### SECT. III. CHAP. XXV.



IN the processe of our former tracts touching *Animals* as well *Rationall* as *Irrationall*, we haue bene very carefull to limite every feuerall kinde of *creatures* with his owne *Naturall* and *distinct bounds, formes, and proprieties*; whereby it hapneth, that such other kinds of *living creatures*, as are any way exorbitant from *Natures* generall course and intendment, either for *qualities* or *essence*,

Creatures of exorbitant kinde.

Amphibia.

effence, (and therefore wanted a certaine place amongst the rest) have beene reserved for this last place. And of these are *divers* sorts; as first *Amphibia*, such as live sometimes as if they were *water-creatures*, at other times as if they were *land-creatures*, as examples here shall shew.

Beaver rapping.



He beareth, Argent, a *Beaver erect*, Sable, devouring a *fish*, proper, *Armed*, Gules. This *Cot* standeth in a glasse window in an *Inne* of *Chaucerie* called *New-In-Hall* without *Temple-Barre* neere *London*. The *Beaver* is like an *Otter*, and both of them are like *sie dissimbling companions*, who to make their profit, and feed their owne bellies, will closely keepe good quarter with contrary sides, in affection to neither, but onely for their owne behoofe: therefore I could wish they had one other property of the *Beaver*, which is to geld himselfe, that so hee might escape from his pursuers, who hunt him for his *testicles*, which are much vsed in *Physicke*. This *Beaver* hath onely his *taile* fish, and therefore keepe that part most in the *water*: he hath his *hinder legges* like a *Swanne*, and his *former* like a *Dogge*, and so swimmeth with the one whiles he *preitch* with the other.

Fesse betweene three Otters.



He beareth Argent, a *Fesse*, betweene three *Otters*, Sable, by the name of *Lutterell*. *Sir Iohn Maunden* le in his *Discourses*, reporteth that in the *Country* of *China* they vse *Otters* for *water-dogs*, bred tame among them in great number, which so often as they are commanded, goe into the waters and bring forth *Fish* to their *Masters*.

Seals feet erected.



He beareth, Argent, a *Cheueron* betweene three *Seals feet Erected* and *Erased*, Sable. These *Armes* doe pertaine to the *Towne* of *Tarmouth* in *Norfolk*. The *Finnis* wherewith this *Fish* doth swimme, doe serue her turne also as *Feet* to goe withall vpon the *Land*. The milke of this *Seale* (or *Sea calfe*) is very whole-some against the *Falling Sicknesse*: but she sucketh it out, and spilleth it of enuy, that it should not profit any other. To this head of *Amphibia* all other of like nature are to be reduced.

Bigenera.

The second sort of *Natures vnnaturall creatures* (as I may call them) are *Bigenera*, such as are ingendred of two distinct kindes of *Beasts*, against the prescript of *Natures* order. Of which *prodigious* kindes of *Beasts*, as some have beene procreated by meanes of mans idle *invention*, and others by casuall accident; so are there sundry sorts of *Beasts* no lesse vnnaturally ingendred, through carelesse neglect of the separating each sort of *Cattle* by themselves, and by permitting *Beasts* of distinct kindes, to sort and feed together confusedly

Occasions of vnnaturally procreations.

sedly in the time of their heat. Such are those that *Vpton* calleth *Musimones*, ingendred of a *Goat* and a *Ramme*; *Tytiri*, of a *Sheepe* and a *Goat*; *Hybrides*, of a *wilde Boare* and a *tame Sow*; *Castorides*, *Dogges* ingendred by a *Fox* and a *Bemer*; *Lyciscus*, of a *Wolfe* and a *Mastiffe*, and such like.

These bigenerous beasts (saith *Vpton*) may well befeeme the bearing of *Abbats* and *Abbeses*, who beare the *Miter* and the *Crosse*, which are representations of *Pastorall iurisdiction*, but haue not the actual exercise thereof; as the *Mule* and *Leopard*, hauing the generative instruments of the *Horse* and the *Lion*, yet haue not the naturall vse of them: though in this property, *Abbats* and *Abbeses* haue neuer bene very like them, but for the other respect. Whereupon a certaine *Author* hath this saying:

*Mulus & Abbates sunt in honore pares:*  
*Mules, Abbats, and Abbeses are alike;*  
*They beare the weapons, but cannot strike.*



He beareth, Gules, a *Musimon*, Argent. This is a *Bigenerous* beast of vnkindly procreation (like as the *Mule* before exemplified amongst *whole-footed beasts*) and is engendered between a *Goat* and a *Ramme*, like as the *Tytirus* is ingendred between a *Sheepe* and a *Bucke-goat*, as *Vpton* noteth.



He beareth, Gules, a *Leopard passant Guardant*, Or, The shape of the Leopard. *Spotted*, Sable. The shape of the *Leopard* bewraieith his vnkindly birth, forasmuch as he is in all proportion of body more like the *Pardus*, as well in respect of the slendernesse of his body, as of his spots, and wanteth the courage notified by the plentiful mane wherewith *Nature* hath inuested the *Lion*, being the expresse token of his generous and noble spirit. This misbegotten *Beast* is naturally enemy to the *Lion*, and finding his owne defect of courage to encounter the

*Lion* in faire fight, he obserueth when the *Lion* makes his walke neere to his *Denne*, which (in policie) hee hath purposely wrought spacious and wide in the double entrance thereof, and narrow in the midst, so as himselfe being much more slender than the *Lion*, may easily passe: when he seeth the *Lion*, he maketh towards him hastily, as if he would bid him battell in the open fields; and when he seeth the *Lion* prepared to encounter him, hee be-taketh him to his heeles, and maketh towards his *denne* with all celeritie, whom the *Lion* eagerly pursueth with full course, dreaming of no danger by reason of the large entrance into the *denne*. At length through the vehemencie of his swift course, he becommeth so straited in the narrow passage in the midst of the *denne* (by reason he is much bigger bodied than the

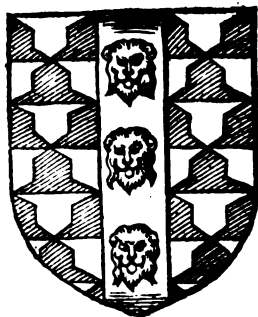
L

Leopard)

*Leopard*) that he can goe neither forwards nor backwards. The *Lion* being thus distressed, his enimie passeth thorow his *Denne*, and commeth behind him, and gnaweth him to death. Of this *Beast*, the *head* is more vsually borne in *Coate-Armour* than the whole, and that in a diuerse manner, as by these examples next ensuing may be seene.

Leopards  
heads.

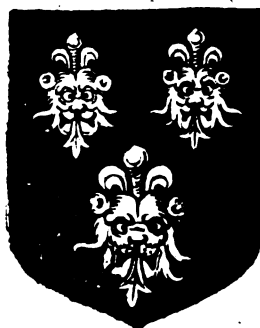
Occasion of  
bigenerous  
procreations.



He beareth *Verrey*, on a *Pale*, *Gules*, three *Leopards Heads*, *Or*, by the name of *Ockowld*. The *Leopard* hath a name well fitting his vnkindly procreation and double *Nature*: for being ingendered betweene the *Lionesse* and the *Pardus*, is thereupon called a *Leopard*. It is oftentimes found in the *hot climates*, especially in *Africa*, where, through great scarcity of *waters*, many *Beasts* did often conuent together at some *Riuer* to drinke, of whose commixtion, many *monstrous births* haue beene produced; which gaue occasion of that vulgar *Prouerbe*, *Semper aliquid noui fert Africa*: *Africa* still yeelds new *Monsters*.



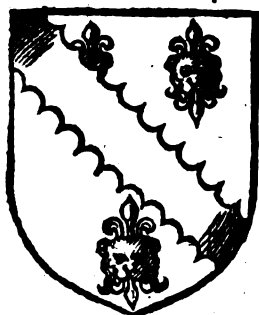
The *Field* is *Sable*, a *Leopards head*, *Argent*, *Iessant* a *flower de lis*, *Or*, a *cressant* for a difference of the second. This is the *Coat-Armour* of *James Morley*, *Esquire*, one of the *Six Clerkes* of the *Kings maiesties high Court of Chancery*: what *Iessant* is, I haue formerly shewed you in the 15. chapter of this *third Section*, *pag. 199*. And now I will shew you three *Leopards heads* *Iessant* the like *flowers* borne in one *Escoccheon*.



The *Field* is *Sable*, three *Leopards heads*, *Iessant* *flowers de lis*, *Or*. This is the *Coat-Armour* of *Brampton Gordon* of *Afington* in the *County of Suffolke* *esquire*. Some are of opinion that this *colour Sable*, is the most ancient of *colours*, and their reason is, for that it appeareth in *Gen. ch. 1. 2.* that *darkenes* was before *God* made light. Here you see this *Sable Field* charged with *Or*. And what kind of *qualified* and *conditioned Bearer* a *Coat-Armour* of this *colour* and *metall* befiteth, I haue already declared in the 10 *ch.* of this 3 *Se. p. 15. 3.*

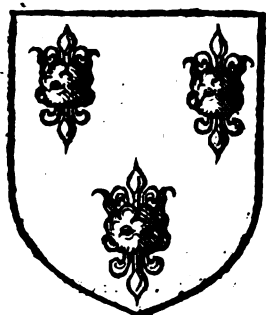
Now in the *Blazon* of this next ensuing *Escoccheon*, I in this present *Edition* shall vpon better consideration differ from that which I gaue it, in my former, *Secunda Cogitationes sapè sunt meliores*.

He



He beareth, Gules, *three Leopards heads, Or, issuant flowers de lis, Azure, over all a bend engrailed of the third, by the name of Denny.* This is that ancient Coat-Armour of that Family, as appeareth in the Cathedrall Churches of Worcester and Hereford, as also in the Churches of Durham and Aulse, and many other places: neuerthelesse, some haue of late yeeeres altered the *Flowers de lis* into Or, wherein they haue much wronged the Bearers, in reiecting the ancient forme, which is both warranted by *Antique Monuments*, and no way discommendable, sith it is borne in the naturall colour.

Leopards  
heads issuant  
Flowers de lis.



The Field is Gules, *three Leopards heads reuerfed, swallowing as many Flowers de lis, Or.* This Coat pertaineth to the See of Hereford. These Leopards heads differ from the former in this, that they are borne *reuerfed*; of which forme of bearing you must take speciall notice in *Blazon*, as also of the *Flowers de lis*, which in these are said to be swallowed, and not borne.

Leopards  
heads reuerfed.

### SECT. III. CHAP. XXVI.



Nother sort there is of *exorbitant Animals* much more prodigious than all the former: such are those *Creatures* formed or rather *deformed* with the confused shapes of *Creatures* of different kinds and qualities. These (according to some *Authors*) are called in Latine *Monstra*, & *Monstrando*, for foreshewing some strange euent. These *Monsters* (saith Saint *Augustine*) cannot bee reckoned amongst those good *Creatures* that God created before the transgression of *Adam*: for those did God (when he tooke the suruey of them) pronounce to be *valde bona*, for they had in them neither access nor defect, but were the perfect workmanship of Gods creation. And of them *Zanchinus* saith, that *Eorum deformitas habet vsus, cum & Deo seruiant, ad gloriam ipsius illustrandam, & electis ad salutem promouendam.* If *Man* had not transgressed the Law of his *Maker*, this dreadfull deformity (in likelihood) had not happened in the procreation of *Animals*, which some *Philosophers* doe call *Peccata Natura*, Errors in nature, *Quoniam natura impeditur in horum generatione ne possit quale velit producere animal.* Some example in this kinde here enluc.

A Griffon passant.



twice, &c.

He beareth Argent, a *Griffon Passant*, his wings displayed, Sable, Armed, Gules, by the name of *Halion*. Leigh in his *Blazon* of this *Beast*, addeth this word *Servitant*, in regard of his two-fold forme, wherein he doth (as touching his foreparts) participate with the *Eagle*, and (in the hindmost parts) with the *Lion*. If that be the cause, then doubtlesse that terme cannot bee said to bee peculiar to the *Griffon*, as hee would haue it, but rather common to whatsoever other *Animall* of double nature: as the *Wiuerne*, *Cockatrice*, &c.

A Griffon Rampant.



The valour of the Griffon.

He beareth, Or, a *Griffon Rampant*, with wings displayed, Sable, by the name of *Morgan*. The erecting of the fore-legges of this *Griffon*, is an evident testimony of his readinesse for action, which addeth a second force to his attempt, and promisseth a successfull euent of his enterprize, by reason that he vnitheth force and industry together. The *Griffon* hauing attained his full growth, will neuer be taken alive; wherein hee doth *Adumbrate* or rather liuely set forth the property of a *valorous Souldier*, whole *Magnanimity* is such as hee had rather *Expose* himselfe to all dangers, and euen to death it selfe, than to become captiue.

As a *Lion Rampant* is figured *erectus, eleuatus, mordax ore, radens pedibus*, so may a *Beare*, *Griffon*, or whatsoever other *Animall* of fierce nature (as aforesaid) that is shaped in like forme and action: For the *Lion* is not said to be *Rampant*, because he representeth the shape of a *Lion*, but in respect of his fierce and cruell action; so this in like manner vsing the same actions, may apertly participate the same termes of *blazon* his double shape notwithstanding. *Similium enim similis est ratio.*

A Wiuerne his wings displayed.



He beareth, Argent, a *Wiuerne*, his wings displayed, and *Taile Nowed*, Gules, by the name of *Drakes*. This word *Nowed* is as much to say in *Latine* as *Nodatus*. This *Taile* is said to be *Nowed*, because it is intricately knotted with diuers infoldings, after the manner of a *Freise*: Like as the *Griffon* doth participate of a *Fowle* and a *Beast*, as aforesaid; so doth the *Wiuerne* partake of a *Fowle* in the *Wings* and *Legs*, and with a *Snake Adder*, or such other *Serpents* (as are not of *Creffible* kinde, but *Glide* along vpon their *Belly*,) and doth resemble a *Serpent* in the *Taile*.

The

The Poets doe feigne that dragons doe keepe, or (according to our English phrase) sit abroad vpon Riches and Treasures, which are therefore committed to their charge, because of their admirable sharpenesse of sight, and for that they are supposed (of all other liuing things) to be the most valiant. *Adag. col. 5 15.* Whereof *Ouid. Metamorph. 7.*

*Pernigilem superest herbis sopire Draconem.* The Dragons are naturally so hot, that they cannot be cooled by drinking of water, but still gape for the aire to refresh them, as appeareth *Ieremiah 14.6.* And the wild Asses did stand in the high places, they snuffed up the wind like Dragons, their eyes did faile, because there was no grasse.



He beareth, Sable, a Cockatrice displayed, Argent, crested, membred, and tollopped, Gules, by the name of Buggine. A Cockatrice displayed. The Cockatrice is called in Latine *Regulus*, for that hee seemeth to be a little King amongst Serpents, not in regard of his quantity, but in respect of the infection of his pestiferous and poisonfull aspect, wherewith hee poisoneth the Aire. Not vnlike those diuellish witches, that doe worke the destruction of silly Infants, as also of the cattell of such their neighbours whose prosperous estate is to them a

most gricuous eye-sore. Of such *Virgil* in his *Bucolicke* makes mention saying,

*Nescio quis teneros oculus mihi fascinat Agnos.*  
I know not what wicked eye hath bewitched my tender Lambes.



He beareth, Argent, a Reremouse displayed, Sable, by the name of Bakster. A Reremouse displayed. The Egyptians (saith *Pierius*) vsed to signifie by the Reremouse a man that hauing small meanes, and weake power, either of nobility, or of Fortune, or yet stored with pregnancy of wit, hath neuertheless stepped vp so suddenly that hee might seeme not so much to be supported by the earth, as by a sudden sight to be exalted aboue the same. Sometimes you shall finde this bird borne in the forme of some Ordinary; for so shall you see them

borne displayed in Pale, three of them one aboue another. As in the Ensignes of the Kingdome of India sorted amongst the Coat-Armours of the innumerable multitude of the great assembly holden at the Councell of Constance, *Anna Dom. 1414.* This little creature doth partake both with beast and bird, in such neerenesse of resemblance to either of them, as that it may (with reason) be doubted of whether kind he is. By occasion whereof he taketh aduantage in the battell betweene beasts and birds (mentioned in the Fables of *Æsop*) to flutter aloft aboue them to behold the euent of that dangerous fight, with a resolution to incline to the stronger part. Of all Birds (according to *Plinie*) this alone bringeth forth young aliue, and none but she hath wings made of papicles or thinne skinned. So is she the onely bird that suckleth her yong with her paps and giueth them milke.



A Harpey dis-  
closed in her  
wings.

Virgilius.



He beareth, Azure, an Harpey with her wings dis-  
closed, her Haire *flotant*, Or, Armed of the same. This  
Coat standeth in Huntington Church. Of this kind of  
bird (or rather Monster) Virgil writeth in this man-  
ner;

*Tristius haud illis monstrum, nec sanior ulla  
Pestis & ira deum, Stygijs sese extulit vadis,  
Virginei volucrum vultus, sœdissima vulnus  
Ingluuijs, uncaq; manus & pallida semper  
Ora fame.*

Of Monsters all, most Monstrous this; no greater wrath  
God sends' mongst men; it comes from depth of pitchy Hell:  
And Virgins face, but wombe-like gulfes unsatiate hath,  
Her hands are griping claws, her colour pale and self.

The Harpey  
displaied.



The Field is Azure, an Harpey displaied, Crined-  
Crowned, and Armed, Or. These are the Armes of  
the noble City of Norenberga, which according to  
some Authors is situate in the very Center of the  
vast and spacious Countrey of Germany. The Harpey  
(saith Vpton) should be giuen to such persons as haue  
committed manslaughter, to the end that by the of-  
ten view of their Ensignes they might bee moved to  
bewaile the foulness of their offence.

A Mermaid.



He beareth, Argent, a Mermaid, Gules, Crined, Or,  
holding a Mirror in her right hand, and a Combe in  
her left, by the name of Ellis.

To these must be added, Montegres, Satyrs, Monk-  
fishes. As also Lions-dragons, Lions-Poisons, and what-  
soeuer other double shaped Animall of any two or  
more of the particular kinds before handled.

### SECT. III. CHAP. XXVII.

Of degenerate  
and monstrous  
Natures.



Nto this will I adde some sorts of Animals which although  
they be duly shaped, and therefore may seeme to agree with  
those of the same kind formerly treated of; yet do they much  
differ from them, either in their *vnnaturall* postures and ge-  
stures; or else being with some liberty-debarring instrument by  
mans industrie and inuention restrained of their naturall freedome, as by a  
chaine, or the like; and therefore could not according to Methods strict rule  
haue beene handled promiscuously among the former. Some few examples  
of

of this kind of bearing of *Animals* of this sort in *Coat-Armour* I here present vnto your view.



He beareth, Or, a *Lion Rampant Regardant*, *Sable*, *Armed*, *Gules*, by the name of *Gwayne the Voyar*, sometime *Lord of Cardigan in Wales*. This action doth manifest an inward and degenerate perturbation of the minde, which is meerely repugnant to the most courageous nature of the *Lion*, *Cuius natura est imperterrita*, according to the saying, *Leo fortissimus bestiarum ad nullius pauebit occursum*.

A Lion Rampant Regardant.

The forme of bearing of the *Lion regardant*, albeit in respect of his courage and magnanimity it be contrary to his naturall quality, for that it may be thought, and is indeed generally holden to be a chiefe note of *timoroufnesse*, which is meerely contrary to his generous nature; yet neuertheless it is good *Armory*, not onely in him, but also in all other *Animals* of like bearing; so long as they are borne significantly, and it fitteth our profession to interpret all sorts of bearing to the best, that is to say, to the most honour of their *bearers*. To the end therefore that I may giue some satisfaction touching the commendable bearing thereof, to such as doe hold the contrary, I hold the same forme of bearing to be borne (not onely in the *Lion*, but in wharlocuer other *Animals*) significantly, and therefore commendable: Forasmuch as such action betokeneth a diligent circumspection or regardfull consideration of forepassed events of things, and comparing of them with things present, that he may giue a coniecturall ghesse of the effects of things yet to come, and resting in deliberation, which properties are peculiar to men that are carefull and considerate of such businesses as they doe undertake.



He beareth, Argent, a *Lion Rampant coward*, *Pure*, by the name of *Rewch*. This is termed a *Lion Coward*, for that in cowardly sort he clappeth his tail betweene his legges, which is proper to all kinde of *beasts* (hauing tails) in case of extremity and feare, than which nothing is more contrary to the magnanimity and noble stomacke of the *Lion*, who will not shrink or be abashed at any encounter, so valiant and resolute is he of nature.

A Lion Rampant coward.

Other sorts of bearing of *Animals* there be, whose naturall actions are hindred by reason of the apposition of certaine *Artificiall* Impediments. As shall appeare hereafter in these next following *Escocheons*.

He

A Lion Rampant chained.



He beareth, Argent, a *Lion Rampant*, Sable, Gorged with a *Collar* and a *Chaine* thereto affixed reflexing ouer his backe, Or, by the name of *Meredith*. Such forme of bearing may signifie some *Bearer* thereof to bee captiuated by such an one as was of greater power than himselfe.

No *beast* can be truly said to be free that is tied about the necke, which *Aristotle* obserueth, saying, *Omne animal tunc est liberum, quando collum suum vinculis habet solutum.*



The *Field* is, Gules, a *Boare*, Argent, Armed, grised, Collared and Chained, Or, tied to an *holly bush* on a mount in base, both proper. This was the paternall *Coate-Armour* of *George Owen Esquire*, deceased, a singular loue and an industrious *Collector* of *Antiquities*, as learned *Master Camden* writeth in the description of *Pembrokeshire*. He was owner of the *Barony* of *Keimes* in the said *County*, which, as the same *Master Camden* there noteth, consisteth of twenty *Knights fees*, and twenty six *parishes*, ouer and aboute the three *Boroughs* of *Newport*, *Fishgard*, and *Saint Dogmaels*. By this *Master Owens industrie* the printed mappe of the said *County* was as you may see in the said *Master Camdens* description composed.

A Horse passant Spanceled.



He beareth, Sable, a *Horse passant*, Argent, Spanceled on both legges of the neerer side, Gules, by the name of *Percinall*. Albeit this *Horse* be now *Spanceled* as you see, yet must you not account him to be of so base and dejected nature, as that he hath beene forced to this subiection, but rather won thereunto by tractable vsage: for such is the quality of noble spirits, as that they are rather brought to conformity by gentleness than by severity, according to the memorable saying of *Seneca*, *Generosus animus facilis ducitur quam trahitur.*

For it is with *irrationall Animals*, as with the *Rationall*, who are rather drawn by the *Eares* than by the *cloake*: That is, they are sooner won by perswasion than forced by compulsory meanes, which being taken in this sense, the imposition of this *Artificiall* note of restraint, doth no way derogate from the worth of the *Bearer*.

In the closing vp of this third *Section* of *Irrationall Animals*, I will note vnto you some few examples (not vnworthy your obseruation) of some other sorts of bearing than haue beene hitherto spoken of, for that I would not willingly omit any thing worthy of note, that may serue for your better information: for I had rather you were ill furnished at my hands, than that I should leaue you altogether disfurnished. The things that I purpose to note vnto you in this place, are briefly these: to wit, That there are some *Coat-Armours*, whose *Fields* (besides their grand *charge*) doe admit some petite *charge* to be annexed to the primer *charge*. Others there are, wherein the *field* being freed

reed of such pettie *Charges*, the same are imposed vpon the *charge* it selfe. Hence it is, that we haue so many *Lions* and other liuing things borne *Gutte*, *Billette*, *Escalloppe*, *Pellette*, &c. as by this that ensueth in part may bee seene.



Hee beareth, Azure, a *Lion Rampand*, betweene *Eight crosse, crosslets, Fitched*, 3, 2 2, & 1, Or, charged on the *shoulder* with a *Cressant*, Gules, a *chiefe* of the *second*, by the name of *Iordane*. A like bearing to this (the *chiefe* excepted) hath the *Lord Delaware* for his *second Coat*, which is Gules; *crusule botonne fische a Lion Rampand*, Argent, by the name of *Laware*, which I doe note vnto you for a further instance of such bearing.

A Lion betweene Crosselets.



The *Field* is, Diamond, a *Lion Rampand* betweene eight *Crosses crosslets*, Pearle. This *Coat-Armour* pertaineth to the *Ancient Family* of *Long* of *Wiltshire*: whereof that Honourable and vertuous *Baronneffe*, the *Lady Russell*, sometime wife to the late right Honourable and thrice worthy *Sr. William Russell*, Lord *Russell* of *Thornhaw*, deceased, was descended: whose severall vertues deserue to be published by a more skilfull pen. Yet can I not, but shew my dutifull affection vnto them for many those honourable respects touching my owne particular.

A Lion Rampand and Crosselets.



The *Field* is Gules, two *Lioncels passant*, Argent, betweene nine *crosses crosslets Fitched*, Or, an *Inescucheon* of the *second* charged with a *Sinister hand couped* at the *wrist* as the first, in *chiefe* one *Cressant* surmounted by another (for a difference of a second Brother of a second). This *Coate-Armour* belongeth to *Sir William Acton* Knight and *Baronet*, *Alderman* of the *Citie of London*, who is descended of the *Actons* of *Aldenham* in the *County of Salop*, a family of good worth and note there. I doe here in the *blazon* mention nine *crosse crosslets*

*Fitched*, although the one of them by reason of the addition of the superiacent *Inescucheon* is little discerned, and another of them is by the *Cressants* somewhat obscured: A like *Blazon* of an *undiscerned Charge* you may see in the 23 *Cha.* of this *third Section* in the *Coat-Armour* of *Kingstot*, pag. 243.



He beareth, Argent, a *Lion Rampand*, Sable, *Gutte*, Or, by the name of *Bromwich*. As this *Charge* is borne *Gutte*, so shall the carefull obseruer, find other *Charges* borne *Billette*, *Pellette*, &c. And so concluding this *third Section*, I will hasten to the next.

A Lion Rampand Gutte.

The end of the third Section.

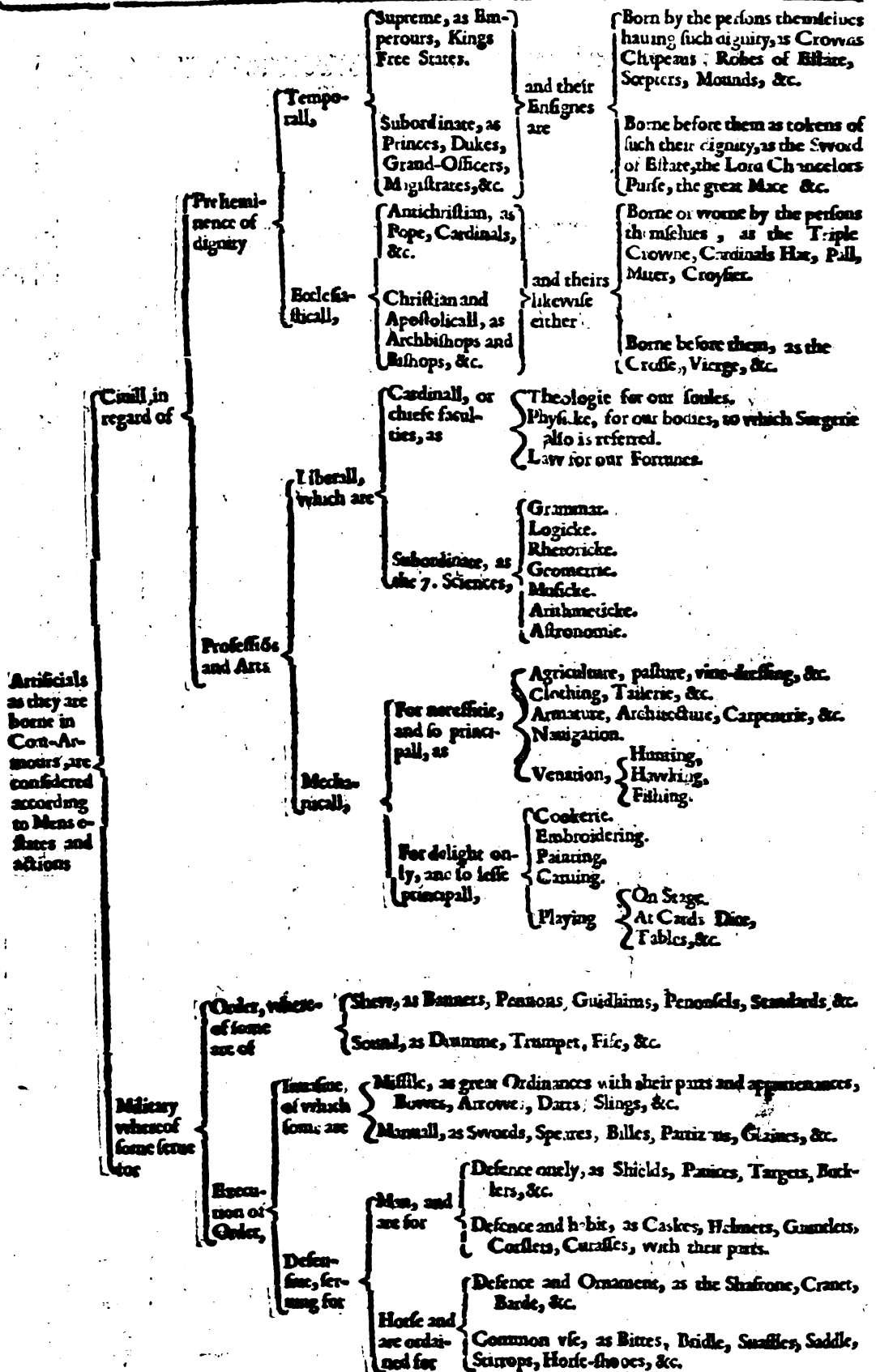


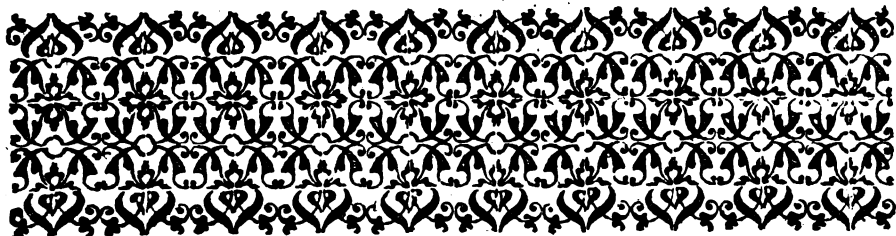
*Fluces essent Artes, si de his solummodo  
Artifices indicarent.*

**T**His Fourth Section treateth of Coate-Armours formed of things Artificiall, that is, of such things as are wrought by the *Wit, Art, and Endeavour* of *Man*, for the *Vse* of *Man*: whether we consider such *Artificials* as appertain to the use of *Ciwill Life*, as the *Ensignes* of *Dignities*, both *Temporall* and *Ecclesiasticall*; and of *Professions*, both *Liberall* and *Mechanicall*: or else as they belong to the *Life* and *Actions* *Military*; for *Artificials* being made for the behoofe and seuerall *Vses* of *Men*, they are here proposed according to the seuerall *Actions* and *Estates* of *Men*.

*Scientia non habet inimicum prater  
ignorantem.*

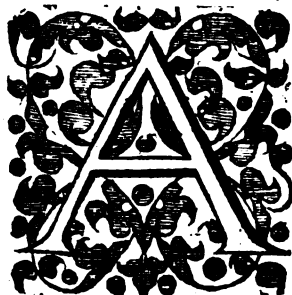
## The Table of the Fourth Section.





## SECTION IV.

### CHAP. I.



All *Naturall* things (of which hitherto we haue in- treated) were made by the powerfull hand of the *Almighty* and *All-wise* God for the vse of *Mankind*, so did God also endue *Man* with an admirable power infused into him, with a *Reasonable Soule*, whereby euery *Man* might inuent waies and meanes to helpe himselfe, and one *Man* to helpe another by the bene- fit of *Arts*, for the better vse of those things which God and *Nature* hath provided. In which respects

Power infused into man with a soule.

*Art* is reputed *Natura Simia*, *Natures Ape*, for imitating those things, which *Nature* herselfe hath framed, as we see in *Painting*, *Poetry*, and the like : but we may goe further, (since *Art* goeth further, and adde, that *Art* is also *Natura Obstetrix*, *Medica*, *Leno*, *Natures Midwife*, in helping her for the safer and better producing of her fruits, as is *Husbandrie*, &c. *Natures Physitian*, in preferuing *Natures* workes, as *Architectura*, *Armature*, and *Physicke* ic selfe. Lastly, *Art* is *Natures Pandor*, in setting her out to the most tempting and pleasing fashion, by inuenting those things that tend either to the *adorning* or *delight*, so to please the senses and fancies with those things, which in their owne *Nature* without *Art*, would not be so contentfull. And therefore *Aristotle* yeeldeth this reason, of the inuention of *Artes*, *Quia Natura multipliciter est ancilla & multis angustiis oppressa, ideo inuenta est Ars, ut suppleat defectum Natura* ; *Nature* is much kept vnder and oppress'd like a *Handmaid*, and therefore *Arts* were intiented, to supply those defects of *Nature*.

Art natures Midwife, Physitian and Pandor.

Art wherefore inuented.

In this place therefore wee intend from the workes of *Nature* to come to the workes of *Art*, so farre forth, as they are vsed in *Coate-Armour*. And here wee must bee borne with, if we vse the word of *Art* in his largest signification, including all *Sciences*, and *Knowledge*, whether *Contemplatiue* or *Operatiue* and *Practike* whatsoever ; for so<sup>a</sup> one hath defined it, *Art* is the cunning of doing or teaching any thing by certaine *Rules* [or prescribe formes:] And therefore<sup>b</sup> some haue thought *Arts* to be ab *Arctando*, *Quia artis breuibsq; preceptis concluditur* ; Because it is comprised in brieft and com- pendious precepts : whereas those who so call it *quia per Artus operatur*, for the worke of the limmes or ioyns, they comprehend only *Arts Mechanicall* by that name. Some more probably deriue it from the Greeke word *Arcte*, which

Progression from the workes of Nature to those of Art.

a Berk.

b Calep. Art taken largest signifi- cation.

Definition of Art.

signifieth



Etymology of  
Art.  
Order of the  
Author.

signifieth *vertue*, because the perfect skill or Art of doing any thing, is properly the *vertue* of that *Action*. In handling these *Artificials*, I will follow our prescribed *Order*, and begin with the *Ensignes* of the *Actions* of estate *Ci-uill*, and first with the *Highest* and *Soutraigne*, as in example.

A Crowne  
Imperiall Mi-  
trali.



The *Field* is *Iupiter*, a *Crowne Mitrall Imperiall*, Sol, garnished and enriched with sundry precious *Gems*, Proper. These *Armes* doe pertain to the *Citty* of *Toledo* in *Spaine*. This sort of *Crowne* was deuised to represent a twofold dignity vnited in one, viz. *Sacri-ficall* and *Imperiall*, (in which respect I haue giuen it this new-coined forme of *blazon*;) for in ancient times, *Emperours* and *Kings* were also *Priests*, *Tantaest Sa-cerdotalis dignitas*, &c. (saith *Chassa.*) so great is the *Priestly* dignity, that in the glorious times of the *Ro-mans* no man might be *Emperour* or *King*, but he was to be also a *Priest*; and thence are they intiled *Coines*, *Imperatores*, & *Pontifices Maximi*; whence we may see that the originall was meere *Heathenish* of the *Popes* *usurpation* of that title *Pontifex Maximus*; surely hee could find in his heart also to stile himselfe *Imperator Maximus*; for that high command he challengeth over all *Emperours* and *Kings*. And though this benow the *Ensigne* of the *Empire*, yet it is rather in possession of the *usurping Papacy*.

A Significati-  
on of it eleua-  
ted.



The *Field* is *Mars*, A *Crowne Imperiall*, Sol. This is called an *Imperiall Crowne*, in regard of the *Imperiall Iurisdiction* and *Prerogatives*, that an *absolute King* (to whom such a *Crowne* is due) hath within his king-dome. The high rising of the *Diadem*, doth signifie the *greatnesse* and *perfection* of such a *King*, from whom there is no *appellation*, forasmuch as he acknow-ledgeth no *earthly Superiour*, in any thing pertaining to his *Roiall Iurisdiction*, neither oweth hee duty, but onely to the *King* of all *Kings*, of whom he holdeth by an *Immediate* right.

The cause that mooued the *Egyptians* to insert a *Crowne* amongst their sa-cred or *Hieroglyphicall* letters, may not impertinently be expressed in this place, where we are to handle their diuers formes according to the seuerall dignities and estates, to whom they doe appertain: for as *Gamesters* make but cold sport when there is no money at stake; so *knowledge* doth oftentimes taint, if it be not seasoned with the Salt of reason. In this *Hieroglyphick* we may obserue the foure causes of the *Law*: The *efficient* cause is vnderstood by the *head* of the *King* that is adorned with this *Crowne*. The *finall* cause is conceiued the *Flowers*, or by the profitable vse of fruit: which how great the same (in likely hood) will be, may be coniectured by the *flowers*. The *materiall* cause may be gathered by the *context* or interlaced forme, and workmanship of the *Crowne*, which carrieth a resemblance of the people or *Subiects*

Subiects Finally, by the Orbicular forme of the *Crowne* is vnderstood *Iustice*, and amongst *Mathematicians* the *Spherical* forme is reckoned the perfectest and most noble, *Farnesf.* 3. 65.

The *Prince* is to the people the *author* of all goodnesse, inasmuch as from him, as from a plentiful fountaine, doth flow a sweet current of plentiful streames of honor, profit and pleasure. In regard whereof he is reputed to be the *common parent* of all his Subiects, in that he affordeth vnto them whatsoever a *Naturall parent* oweth to his Children. The plating of these *flowers* in the *Crowne* doth represent the end of the *Law*, which end hath his determinate period in vtility, *Farnesf.* 4. 66. for that *Tree* which beareth no blossomes, for the most part produceth no fruit at all. *Ibid.*

*Crownes* in times past haue beene of great value, and sumptuously enriched with precious stones, as we may read *1 Chro.* 20. 2. *And David took the crowne of their King from off his head, and found it to weigh a Talent of Gold, and there were precious stones in it. And it was set on Davids head.*

In these latter ages the *Emperour* elected (before his *Coronation*) doth write himselfe *King of the Romans*, as a title of lesse esteeme and dignitie than is the title of *Emperour*. But in ancient times the *Romans* had three degrees of supreme dignitie, that is to say, a *King*, a *Dictator*, an *Emperour*; and of these the dignitie of a *King* was the chiefest, and next thereto, the dignitie of a *Dictator* was holden the worthiest. And after the *Dictatorship*, the estate of an *Emperour* held the third place as interior to both the other. Here, of we haue a manifest prooffe, in that the *Senate* and *people of Rome* minding to giue vnto *Octavian* the *Emperour* (being a man well deserving of them) some advancement or increase of honor, and dignitie, they purposed to make him *Dictator*, which he (reuerently bowing his knee) refused, for that he reputed the same a *Dignitie* more ambitious, and of greater esteeme, and withall more subiected to spite and envy. Esteeming the Title of the *Emperour* to be popular and of small accompt; in comparison of the eminency of a *Dictatorship*. We may easily perceiue by this that *Iulius Cesar* (that time he was *Dictator*) did affect to aspire to the dignitie of a *King*; for which cause he was slaine, forasmuch as the *Citizens* could not endure that he should exercise *Royall authority* ouer them: but well could they suffer him to vse the power of a *Dictator* as a iurisdiction of lesse esteeme. *Leonard. Aretini Epistolar. Lib. 5.*

There can be but *one King*, at one time, in a *Realme*, whose power must be *absolute*, for the better managing of the estate and affaires thereof; for if there be more, they will crosse and hinder each other in his government, and so destroy the nature of a *King*, in that neither of them can sway the whole *weale publike*, but each of them should admit a participation in government. This, doe both ancient and moderne times manifest vnto vs by examples: for neither *Numa*, nor *Hosilius*, nor *Ancus Martius*, nor any other of succeeding *Kings* of the *Romans*, could endure any fellow or copartner in government, the like also may we obserue in *Kings* of moderne times; for neither doth *England* or *France* admit more than *one King*, at once to sway the *Soueraigne state*, but one alone hath the sole government: So that it is a thing meerly repugnant to the nature of *Royall Iurisdiction*, that *two persons*

sons at one time should exercise *Kingly Authority*.

3 Crownes



Belinus.

The *Field* is *Iupiter*, *three Crownes* in *Pale*, *Sol*. *Belinus* King of this our *Britanny*, having conquered *France*, *Almaine*, all *Italy*, and the *City of Rome*, together with all *Greece*, he returned into this land, and assumed vnto himselfe new *Armes*, (as *Vpion* reporteth) *Tres Coronas auratas in campo Azureo*, quia ipse fuerat terna vice in diuersis Regnis coronatus, *Three Crownes* Or, in a *Field*, *Azure*, because he was *three times* Crowned King in sundry *Kingdomes*. But this kind of *Crowne* is now held proper to such a *King* as oweth

*homage* or *fealty* to some other *King*, as to his *Superiour Lord*: In which respect some haue giuen it the name of a *Crowne Homager*.

It is in your choice whether you will terme the forsaide *Crownes*, Or, or not; for it sufficeth onely to mention their *Forme*, because it is proper to them to bee made of *Gold*. But when they are found to bee borne in other kind of *Metals* or *Colours*, you should in *Blazoning* make mention where of they are.

A Scepter Royall

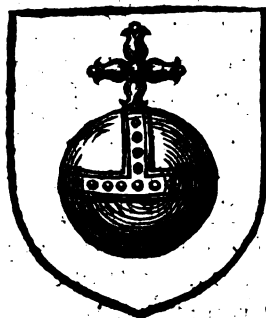


The *Field* is *Iupiter*, a *Scepter Royall* in *Pale*, insigned with an *Eie*, *Sol*. This is the second *Ensigne* that is borne by the person himselfe that hath the exercise of *Royall Iurisdiction* and *authority*. This *Coat-Armour* is of diuers *Authors* vouched to haue beene anciently borne by *Osiris* surnamed *Iupiter*, the iust sonne of *Cham*, the cursed sonne of *Noah*. The *Eie* betokeneth *Providence* in gouernment, *Oculus enim est custos corporis*; The *Eie* is the *watchman* of the body; and the *Scepter* signifieth *Iustice*.

A *Scepter* (with many nations) is holden for an especiall ensigne of *Royall Iurisdiction*, and *authority*, and the extending thereof a speciall note of the placabilitie and *Royall* fauour of the *King*. As we may see *Hester* 15. 14. *And he held up his Golden Scepter, and laid it upon her Necke*. That the *Scepter* betokeneth *iurisdiction* and *authority*, it is manifest by that which is written *Baruch*. 6. 13. *One holdeth a Scepter, as if he were a Judge of the Countrey, yet can he not slay such as offend him*: Which is here spoken of the vanitie of the *Idols* before mentioned in the same *Chap*. Now shall you see in *Babylon Gods of Siluer and of Gold, and of wood, borne upon mens shoulders to cause them to feare*.

A Mound.

Crosse Anellane vnto.



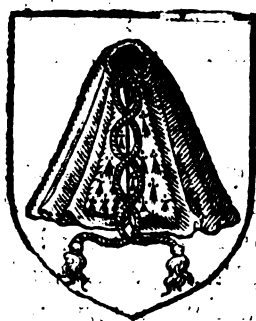
The *Field* is *Sol*, a *Mound*, *Saturne*, enuironed with a circle and insigned with a *Crosse Anellane*, *Mars*, *Bara* in his booke intituled, *Les Blazonnes des Armories*, setteth downe this for the *Coat-Armour* of one *Chavlas*. This kind of *Crosse* is called a *Crosse Anellane*, for the resemblance it hath of a *Philbert Nut*, which in Latine is called *Anellana*. This also is one of the *Ensignes* that representeth the *Soueraigne Maiesty* and *Iurisdiction* of a *King*. By the roundnesse of the *Mound* and insignifying thereof with the *Crosse*, is signified, that the *Religion*

ligion and faith of Christ ought to be receiued and religiously embraced throughout his Dominions ; which high duty is residing in his owne *Soueraigne* power , and not to bee decriued from any forraigne *Spiritual* Jurisdiction.



He beareth Sol, a *Cap of maintenance*, Mars, turned up, Ermyne. Alike Cap did Pope Iulius the second send with a *Sword* to King Henry the 8. And after him Pope Leo the Tenth gaue him the Title, *Defender of the Faith*, for that he had then lately before written a Book against *Martine Luther*. The Bull by which this Title was giuen, is now printed by that worthy and famous *Antiquary*, *Maslet Selden* in his *Titles of Honour*, pa. 54, 55. of his last Edition. But howsoeuer the Cap may seeme then and thereof to be first called a *Cap of main-*

tenance, yet certaine it is, that the Kings of England did long before that time declare and professe themselves *Defenders of the Faith*, as by diuers of their *Charters* yet extant may easily appeare, and for an instance thereof, you may reade in the Booke of the *Acts and Monuments* that King Richard the second in his commission (which went forth in the 6. Yeare of his Raigne,) vsed these words, *Non zelo fidei Catholica, cuius sumus & esse volumus defensores in omnibus (ut tenemur) moti salubriter & inducti, &c. pag. 441.*



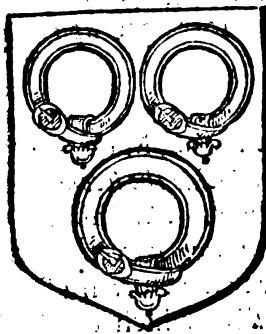
He beareth, Luna, a *Mantle of Estate*, Mars, doubled, Ermyne, Orched, Sol, garnished with strings fastened thereunto fretwaies dependant, and Tasselled of the same. These *Armes* doe pertain to the Towne of Brecknocke. The *Mantle* is a *Robe of Estate* peculiar to *Emperours, Monarchs, Kings* and *Free estates*, and therof perhaps receiued this name, as I here vnderstand the same in the strict construction thereof; but taken in the largest signification it may represent aswel those kinds of *Mantles*, (that together with some *Dignity* or

*Jurisdiction*) *Emperours* and *Kings* doe communicate vnto such as they aduance to some *Principality, Dukedome, &c.*

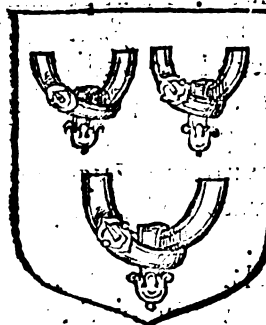
Hitherto of *Honorary Ensignes*, that serue for a declaration of the *Roiall Maiesty* or function of an *Emperour* or *King*: and are worne by the persons themselves that doe exercise *Soueraigne Jurisdiction* over their subiects within their Dominions. To which ensignes I hold it not impertinent to adde these few *Attires* or *Ornaments* following, viz. *Garters* and *Tassels*, as in example.

N n

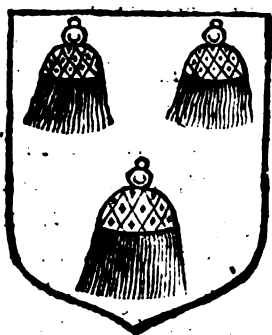
The



The Field is Gules, three Garters Buckled and Nowed, Argent. This Coat-Armour pertaineth to the Family of the *Sydemers*. The Garter here demonstrated hath some resemblance to that which is the proper Ensigne of the Noble society of the *Knights* of the most honourable Order of the Garter, instituted by that Famous King *Edward the third*: every Knight of which Order is bound daily to weare, (except when he is booted for to ride) on his left legge a *Blew Garter*, richly decked with gold and precious stones, with a Buckle of gold, having these words vpon it, *Henry soit qui mal y pense*: and when he is booted to ride, it sufficeth to weare vpon the same legge vnder his boote, a *Blew Riband* of silke in signification of the Garter. Of this Honorable Order diuers haue already largely written, as worthy *Sir william Segar* Garter, *Principall King of Armes*, Learned Master *Camden*, sometimes *Clarenceux*; and the before mentioned Iudicious Linguist Master *Selden*, with others: and for the hidden mysteries which seeme to lurke vnder this Noble Ensigne of the Garter, and of every circumstance thereof, you may read the Booke intituled *Catechismus Ordinis Equitum Periscelidis*, long since compiled, but lately printed, wherein the Author among many other obseruations of this Order, and of this token or ensigne writeth, that *Sicut la Larretiere* (he meaneth, *Periscelis seu fascia poplitaria*) tenet densam caligam caligaeque tensa format tibiam, & tibia hominem compositum reddit: ita iustitia stringit tibiam, id est, conscientiam, quam ad instar tibiae Deus rectam creauit, pag. 9.10. And now I will shew you an example of three of these borne in Coat-Armour diminished or diuided into halues.



He beareth, Or, the Perclose of three Demy Garters Nowed, Azure, Garnished of the first. This was the Coat-Armour of the Family of the *Narboons*, for I find that *Richard Narboon Richmond, Herald*, who liued in the time of *Edward the sixth*, and was afterward by the High and Mighty Prince *Thomas Duke of Norfolk* Earle Marshall of England, in the beginning of the Raigne of *Queene Elizabeth* Crowned and Created *Visster King of Armes* of Ireland, bore this Coat-Armour with a Martlet, Sable, in chief for a difference of a fourth Brother, and *John Narboon Richmond, Herald*, who liued in the time of King *Henry the eighth*, boore the same Coat-Armour also, with a difference of a Mullet for a third Brother. Though this Garter be diminished or fetered into two halues, yet doth the most permanent part thereof remaine, which is that Buckled and Nowed part of the same, which detaineth and restraineth the Garter being entire, or howsoeuer diminished from dissolution, inasmuch as the Buckle and interlacing thereof, and of the pendant, are the chiefe stay and fastening thereof, whether the same be whole diminished or howsoeuer.



He beareth, Gules, three Tassels, Or, by the name of *Wooler*. The *Mantle of Estate* which euen now I shewed you was Garnished (as you may remember) with strings *Tasseled*; which kind of *Tasseling* is an addition to diuers other strings or *cordons*, as those vsed about the habit of the *Prince of Wales* at his creation, and of a *Knight of the Garter*, when he hath the whole habit on, and to the *Prelate of the Garter* and others.

Now of those other *Honorary Ensignes* that are borne before an *Emperour*, or *King*, or *Persons* that doe exercise *Soueraigne Iurisdiction*, as their *Vicegerents* holding place of *Supream dignity* vnder them, in signification of that their dignity (which for breuities sake) I will here onely name, leauing their examples to be hereafter obserued. Such are the *Sword of Estate*, the *Canopy of Estate*, the *cap of Maintenance*, the *Purse*, where-in the great *Seale* is borne, the great *Mace*, &c. All which shall follow hereafter in place conuenient.

SECT. III. CHAP. II.



**H**A V I N G in the former Chap. discoursed of things *Honorary*, representing *Estate* or *Dignity Temporall*: Let vs now consider of such *Ornaments* as beare a representation of *Estate* or *Dignity Ecclesiasticall*, according to the distribution thereof; of which sort are these ensuing examples.



The *Field* is Gules, a *Papall Infula*, Insigned with a *Treble Crowne* and a *Crosse Patee*, Or, two *Lables pendant*, Argent. This kind of *Infula* or *Miter*, is worne by the *Antichristian Prelate of Rome*, to signifie the threefold *Iurisdiction* that he doth arrogate to himselfe as *Christs Vicar* generall in *Heauen*, in *Earth* and, in his supposed *purgatorie*. *Guido Duke of Vrbis in Italie*, who was elected *Knight of the most Honorable Order of the Garter*, Anno 23. *Henrie. 7.* did beare this *Coat* quartered next to his owne. As touching the installation of this *Duke*, Sir *Gilbert Talbot*, *Knight*, Sir *Richard Bere Abbat of Glastenbury*, and Doctor *Robert Sherbourne* Deane of *Pauls*, being sent *Ambassadors* to *Rome* vnto *Pope Iulius*, did beare the *Collar* and *Habit* of this Order vnto the *Duke*; who receiuing the same, sent *Balthazar Castilio*, *Knight* (a *Mantuan* borne) to the *King*, which *Balthazar* was installed in his roome according to the vsuall *Ordinance*.

Ensignes Ecclesiasticall.

A Papall Infula.

An. 13. Henrie.

Holinshed, pag. 1461.

A Cardinals  
Hat.

a Anno 1251.  
Onuph. Veron.  
de Cardinal.  
Institut pag.  
162.  
Chassa Cat. G.  
M. part. 1.  
Conclus 4.



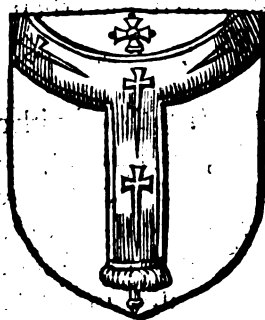
The Field is *Argent*, a *Cardinals Hat*, with strings pendant and platted in *True loue*, the ends meeting in *Base*, *Gules*. These are the *Armes* of *Salanonia* a Region in the *Sea Hadriaticum*, and is commonly called *Windeſmarke*.<sup>a</sup> *Pope Innocentius* the fourth ordained that *Cardinals* should weare *red Hats*, whereby he would ſignifie, that thoſe that entred into that Order ought to bee prepared to expoſe themſelues euen to the ſhedding of their bloud and hazard of their liues (if need ſo required) in the defence of the *Eccleſiaſtical liberty*. And this *Inſtitution* was made (according to *Chaffan*.) at the *councell* holden at *Lions*, 1273. But they haue euer ſince ſo farre digreſſed from it, as that they haue more iuſtly deſerued that cenſure of a learned man, thus:

Cardinals  
Robes.

*Semiuiros quicunque patres radiante Galero  
Conſpiciſ, &c.*  
*Whoever markes our carnall Cardinals Weeds,  
Their Hat, and pendant Robe of purple ſtaine;  
Beleeue me, 'tis no crimſon iuice which breeds  
This ſanguine hew, nor coſtly ſcarlet graine:  
But 'tis the guiltleſſe bloud of martyr'd Saints,  
Wherein their thirſty veſtures they haue dide;  
Or elſe 'tis bluſhing, which their Weeds depaimes,  
As ſhaming at the ſhameleſſe beaſts they hide.*

Armes of the  
Archb ſhop of  
Canturburie.

Title of Me-  
tropolitan of  
England.



Ancient Vſage

Corporall oath  
exacted.

The Field is *Iupiter*, a *Staffe* in *Pale*, *Sol*, and thereupon a *Croſſe Patee*, *Luna*, ſurmounted of a *Pall* of the laſt, charged by 4. other like *Croſſes Fitched*, *Saturne*, edged and fringed as the ſecond. This *Coat* belongeth to the *Archiepiſcopall See* of *Canturburie*, which hath annexed with it the title of *Primate and Metropolitan* of all *England*; to whoſe high place it of right appertaineth to *Crowne* and *Inaugurate* the *Soueraigne Monarkes* of this *Kingdome*. This Ornament is called in *Latine Pallium*, *Quia ex eo plenitudo dignitatis Archiepiſcopatus in geſtante, palam fit omnibus*. What a *Pall* is *Chaffaneus* ſheweth in theſe words, *Pallium eſt quoddam ornamentum ad modum Stola Sacerdotalis cum quibuſdam crucibus nigris contextis, quod deſertur ſuper alia ornamenta, circumdans pectus & humeros, ad modum corona dependens*. In ancient time it was (through the intolerable pride and tyrannie of the *Roman Biſhop*) not lawfull for any to rake vpon him the title of an *Archbiſhop*, before he had receiued from the *Pope* this Ornament which we call a *Pall*, and that was reckoned to bee a manifeſt demonſtration of the lawfullneſſe and fulneſſe of his *Archiepiſcopall Iuriſdiction*. Beſides, he was to take a *Corporall Oath*, to hold faith and obedience to the *Church of Rome*, at the receiuing of this *Pall*. No man ought to lend his *Pall* to any other, but contrariwiſe the ſame to be buried with the poſſeſſor and owner.

He



hinc, sicut in his  
ramis, visus est fidei cornatus.

Hee beareth, Sable, a *Mitre* with two *Labels* pendant; Argent, garnished, Or. This Coate standeth in *St. Thomas Church* in *Nantwich*, otherwise called *Wich Mulbanke*. Amongst the sundrie ornaments ordained for the illustration of the *Bishops* dignity, *Polydore Virgil* reckoneth the *Mitre* for one, and affirmeth the same to haue beene receiued from the *Hebrewes*. And as touching the forked shape thereof, hee writeth in this manner, *Adduntur bina cornua, quoniam Moyses accepit tabulas, quibus Mandata Dei inscripta erant, visus est fidei cornatus.*

Sable a Bishop  
Mitre Argent

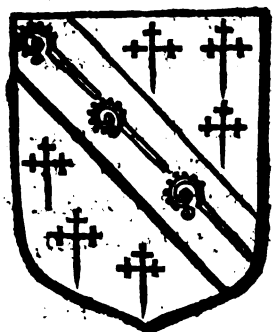
The forked  
shape thereof.



The *Field*, is *Gules* on a *Lion Rampant*, Argent, a *Bishops Crozier* in *Bend Sinister*, Or, borne by *Odo Bishop* of *Bayon*, halfe brother to *William Conqueror*, by whom he was created *Earle of Kent*. This *Staffe* (according to *Polydore Virgil*) was given to *Bishops* to chastise the vices of the people and it is called *Baculus pastoralis*, as given to them in respect of their *Pastoral Charge* and superintendencie over their flocke, as well for feeding them with wholesome doctrine, and for defending them from the violent incursions of the *Wolfe*, wherein they doe imitate the good and watchfull *shepherd*, of whose *Crooke* this *Crozier* hath a resemblance. Besides these *Ornaments*, the same *Author* speaketh of a *Ring* given to a *Bishop*, in signification of the coniunction or marriage of *Christ* with his *Church*, whereof the *Ring* is a pledge: and of his *Gloves*, that betokened cleanness of hands, free from all contagious corruption: and lastly, his *Sandals*, that betokened his industrious vigilancie over his *Flocke*: all which are said to haue beene instituted by the *Decrees* of *Pope Clement*.

A Lion Rampant with a  
Bishops Crozier.

In *Blazon* here you shall not say *debruised* or *oppressed*, both in respect the *Crozier* extendeth not to the extremities of the *escutcheon*, as also in respect of the slender substance thereof, whereby it may be intended, the *Lion* may easily free himselfe thereof, if it were extended thorowout to the *Corners* of the *escutcheon*. Howsoever, most true it is, that those who are aduanced to the calling represented by the *crozier*, ought to be like *Lions*, both for *courage* and *vigilancie*, in execution of that great authority and iurisdiction wherewith *Christ* and his *Church* haue honoured them, for the repressing of obstinate offenders, and preseruacion of the *Churches* peace and *Discipline*.



He beareth, Argent, On a *Bend*, Vert, betweene six *croffe croziers* fished, Gules, three *croziers*, Or, by the name of *Weare*, of *Weare Gifford* in com. *Deuon*. And is quartered by *Forsescue* of *Filleigh*. This Coate standeth in *Weare Church* in com. *pradiet*.



To this head must be referred all other *Ornaments* properly pertaining to persons of *Ecclesiasticall dignitie* or *Function*. But this is sufficient in this place to shew their vse in *Coate-Armour*.

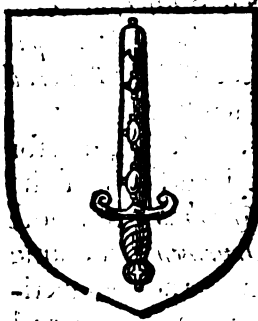
## SECT. IV. CHAP. III.

Things borne  
by other per-  
sons.



Things *Artificiall* borne or worn by *Persons* in *Dignitie*, and represented in *Coate-Armours*, wee have spoken in the two Chapters preceding: In this shall bee deliuered *examples* of such *Ornaments*, or representations of *Dignity*, as are borne before *Persons* of such *Maiesty* or *Dignity*, for the more honour of their place and calling.

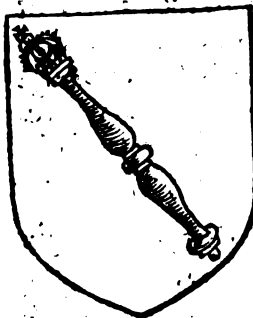
The Sword of  
estate.



The manner  
of bearing  
thereof.

The *Field* is *Pearle*, a *Sword* of *Estate* in *Pale*, the point erected, *Ruby*, *Hilted* and *Pemelled*, *Topaz*, the *Scabbard* enriched with *stones* of diuers kinds, set in *Goldsmiths* worke, *Proper*. The manner of bearing this *Sword* varieth according to the seuerall *Estates* and *Dignities* of the persons for whom they are borne. But the same is not borne before the *Head-Officers* of *Burroughs* and other *Townes Corporate* (saith *Leigh*) comparable to the *Orderly bearing* thereof within his *Maiesties Chamber* of *London*, by reason of the want of iudgement therein. It is therefore to be obserued, that when the *Sword* is borne before our *Soueraigne Lord* the *Kings* most excellent *Maiestie*, the *Bearer* thereof must carry the point thereof direct vpright, the *blade* opposite and neere to the middle part of the forehead. And as to the forme of bearing the *Sword* before inferiour *Estates*, as a *Duke*, *Marquesse*, *Earle*, &c. I referre the Reader to the *Accidence of Armory*.

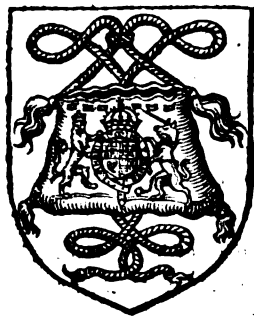
A Mace of  
Maiesty.



The *Field* is *Iupiter*, a *Mace* of *Maiesty* in *Bend*, *Sol*. I call this a *Mace* of *Maiesty*, to distinguish the same from the *Mace* borne by a common *Sergeant*, not only in forme; but also in vse; forasmuch as this is borne in all *solemne assemblies* before his *Maiestie*, as also before his *Hightnesse Vice-Royes*. In like manner the same is borne before the *Lords Chancellour Keeper*, and *Treasurer* of *England*, and the *Lords President* of *Wales*, and of the *North parts*, and the *Speaker* of the *Parliament-House* in time of *Parliament*.

The *Bearer* hereof is called a *Sergeant at Armes*: whose office is to attend the *Estates* and persons aforesaid, for the execution of their commands, for the *Arrests* of *Traitors*, the *Remooue* of forcible *Entries*, and the *Apprehension* of *Malefactors*. A man that is vnder the *Arrest* of a *Sergeant at Armes*, is protected all that time from all other *Arrests*.

The



The *Field*, is Pearle, a *Purse* open, the long strings thereof pendant, *Fretted*, *Nowed*, *Buttoned*, and *Tasselled*, *Mars*, all hatched, *Topaz*, embroidered all ouer with the *Soueraigne Ensignes* of his *Maiestie*, ensigned with a *crowne Triumphant*, and supported of a *Lion Gardant* and an *Vnicorne*, vnderneath the *same an Escroll*. This *Purse* is borne before the *Lord Chancellor* and *Lord Keeper*, as the *peculiar Ensigne* of his *High Magistracie*; whose *Office* is to mitigate the *rigour* of the *common Lawes* of the *Realme*, according to the

The Chancel-  
lors purse.

Peculiar En-  
signe.  
His Office. )

*Rule of Equity*: and by apposition of his *Maiesties great Seale*, to ratifie and confirme the *Gifts* and *Grants* of *Dignities*, *Offices*, *Franchises*, *Priuiledges*, and *Immunities*, *Estates in Fee*, for *term* of *life*, or for *yeares*, granted by his *Maiestie*: as also to correct and reforme whatsoeuer seemeth to him (in any of those *Grants*) either preiudiciall to his *Maiestie*, his *Royall Dignitie*, *Honour*, or *Profit*, before he doe confirme the same vnder the *great Seale*. He is (according to *Chassaneus*) the *Kings Vicar*, for that (in his *Maiesties* *Head*) he ordaineth *Provinciall Governours*, nominateth *Iudges* without *election*, by *Voices*, and appointeth other *officers* of inferiour place and seruice. He hath his name a *cancellando*, of *cancelling* things amisse, and rectifying of them by the rules of *Equity* and a good *conscience*. Of whose dignity *Politurus* hath this *Tetrastich*.

The Kings Vi-  
car.

- *Hic est qui Leges Regni cancellat iniquas,  
Et mandata pii Principis aqua facit.  
Siquid obest populi aut legibus est inimicum,  
Quicquid obest, per eum desinit esse nocens.*

Of *Ornaments* representing *dignitie* borne before *Ecclesiasticall persons*, the chiefest are the *Crosse* before exemplified, and the *Vierge*, which is borne before them in *Cathedrall Churches* within their severall *Iurisdictions*, which I leaue to each mans owne *Observation*.

Ornaments  
borne before  
Ecclesiasticall  
persons.

#### SECT. IV. CHAP. IV.



Of these *Honorarie Ensignes*, as well *Temporall* as *Ecclesiasticall* worne by the persons *dignified*, and borne before them in token of honour, it shall not infringe our order, if I adde such *honourable donations* and *Badges* of *dignitie*, as haue in former *Ages* been bestowed by *Emperours*, *Kings*, *Princes*, and *States* vpon their *Fauourites*, and vpon such others as they esteemed *worthy*, in respect of their merits; to possesse some pledges of their fauour, as testimonies of their owne worth, in which number are *Rings*, *Chaines*, *Collars*, *Chaplets*, and such like. That these in former *Ages* were bestowed vpon persons advanced to honour, appeareth

Badges of dig-  
nitie.

Collars bestowed vpon such as were of the Bloud Royall.

peareth by many euident testimonies both of sacred and prophane *Historie*. *Pharaoh* minding to aduance *Ioseph* (for that he found by experience that *God* had bestowed vpon him gifts worthy to be highly honoured) put vpon his *Finger* a *Ring*, and about his *Necke* a *Chaine* of *Gold*; *Detrahens Pharaoh* (saith *Moses*) *annulum suum e manu sua, induit illum in manum Iosephi, iussitq; illum induere vestes xylinas, & apposuit torquem aureum collo eius, &c.* And as touching *Collars* of *Gold*, they were bestowed for *Reward* vpon such as were of the *Bloud Royall* of *Kings*, or such as were neere of *Alliance* vnto them, as appeareth in the first *Booke* of *Macchabees*; *Fuitque vt audiuit Alexander Rex sermones istos, vt ampliore honore Ionathane afficeret, mittens ei auream fibulam, vt mos est dari cognatis Regum, &c.* Of these last mentioned *Ornaments*, *Rings* are most vsually borne in *Coat-Armour*.

Three Rings enriched with *Turkesses*,



*Busshels* full of *Rings*.

Hee beareth, *Sable*, three *Gem Rings*, *Or*, enriched with *Turkesses*, proper. The *Romans* hauing lost three great *Battles* to *Hannibal*, one at *Ticinum*, another at *Trebeia*, and the third at *Thrasimene*, *Mago* his brother went to *Carthage* to make report of his happy *Victories* to his *Countrimen* there: and for approbation thereof, he powred forth before the *Senate* (as some report) about a *Busshell* full, and as others write about three *Busshels* and a halfe full of *Rings*, which had beene taken from the *Romane Knights*. And

though custome and time hath made the *Ring* a common ornament for euery *Mechanicke* hand, yet of right none should vse them, but such as either *Blond*, *Warres*, *Learning*, or *Office* and *Dignitie* had made capable thereof.

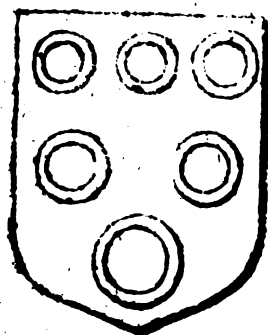
The *Lacedemonians* waging battell against the *Messenians*, a people of *Peloponnesus* in *Greece*, to the end their people that decreased in the *Warres*, should haue *funerall rites*, and not be exposed (vnburied) to all casualties they had certaine *Rings* about their *Armes*, wherein their names were engrauen.

When *Gedeon* purposed to make an *Ephod* to signifie his thankfulness vnto *God*, for his victories against the *Midianites*, he required of the *Israelites*, that euery man would giue him the *earc-Ring* of his prey, whereto they willingly consented; the value whereof amounted to the weight of one thousand and seven hundred *Shekels* of *Gold*; besides *Collars* and *Jewels*, and purple rayment that was on the *King* of *Midian*. And besides the chaines that were about the *Camels* necks, *Iudges* 8.24, &c.

The *King* is a *Type* or representation of *fidelitie*, as appeareth in the sacred writs of the *Egyptians*, for the ancients did not wear *Rings* on their fingers, so much for ornament, or ostentation, as for vse of *Sealing*, in regard that the *Seale* gaue a better approbation than the writing did, concerning the validity and verity of the charter: Therefore in after-ages men vsed to fortify their last *wills* and *Testaments* with seven *Manuall Seales*, or *Rings*. *Manuall* of witnesses called therto, to signifie the veritie, and validitie thereof. Hereof came that saying of *Cicero* ad *Quintum fratrem*, *Annulus tuus non minister. aliena voluntas is, sed testis tua.*

*Farnes.* 3. 108.

He



He beareth, Gules, six *Annulets*, three, two and one, Six Annulets.

Or, by the name of *Pypount*. This Coat is quartered by the right honourable the Earle of Cumberland.

These are called *Annulets*, in respect of their small quantity, wherein they differ from the bigger sort, and doe thereupon receive their name of *diminution*, and are supposed to be the *Rings* of *Maile*, which (according to *Leigh*) was an *Armour* of *Defence* long before the hard temper of *Steele*, and was deuiled by *Misius Masinus*, and then called an *Habergion*, for the

Annulets what

nimbleness thereof: some others take these to be diminutives of the former *Rings*. And so from *Examples* of *Artificials* representing *Dignities*, I proceed to *Artificials* annexed to *Professions* or *Arts* of all sorts.

### SECT. IIII. CHAP. V.



E now come to *Coat-Armours* betokening or borrowed from the *Arts Liberall*: which (according to *Ioh. de Tur. Cremat.*) are so denominated for three respects: First, *Quia liberam mentem requirunt*, to put a difference betweene them, and those *mechanicall Sciences*, wherein *Artificers* doe more exercise their limmes, than their mindes. Secondly, they are called liberall in regard they are attained without any impeachment of credit, or cawterize of conscience. Thirdly, for that in times past, onely the Children of noble and free borne persons were admitted to be instructed and trained vp in them. *Patricius* saith that *Arts Liberall* are so termed, *Quia liberos homines efficiunt ab omni turpi & sordido questu, &c.* Because they make men to be of liberall and ingenious minds, free from base and sordide couetousnesse and sensuall delights, ennobling them with true wisdom (the most noble endowment of mankind) whereby men are as it were linkt vnto God, and made most like vnto him.

And this especially is effected, by that high and heavenly *Art, Theology*, a science not inuented by man, but proceeding from the *Eternall wisdom* of the *Almighty*, whereunto all other *Arts* are but *Handmaids*; in which respect the *Professors* thereof are by right, and also by common consent of best approved *Heralds*, to haue the precedency of all *worldly professions* whatsoever, and this *Celestiall Science* tending to the eternall happiness of the *Soule*, is accompanied with two other *Faculties* of great esteeme (though interior to the former) which are, *Physicke*, and *Law*; the one respecting the good of our *Body*, (and therefore worthily to haue the next place after our *Soules*) the other tending to our outward estates of fortune, which are not to be neglected of the wisest. And these three we call the *Cardinall Sciences*, because of their great necessity and noble vse about the other seven *Liberall Sciences*.

Man naturally desireth knowledge, but is not able to attaine the perfection thereof, no though he be well read in *Naturall-Histories*, in *Chronography* and *Morall Discipline*, as may be seene *Ecclesiast. i. 13.* And I gave my heart

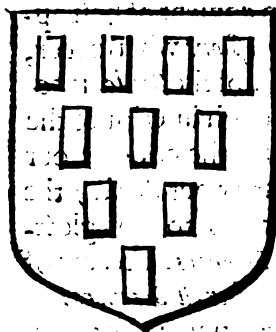
heart to seeke, and search out by wisdom, concerning all things that are done vnder the heauens: this sore trauell hath God giuen to the sonne of man, to be exercised therewith, and all is but vexation of the spirit. For in much wisdom is much griefe, and he that increaseth knowledge increaseth sorrow, Verse 18. And further, by these, my sonne, be admonished, of making many booke there is no end, and much study is a wearinesse of the flesh. Whereby wee are giuen to vnderstand, that wisdom and knowledge are not gotten without great trauell of body and mind, and when a man hath attained to the highest pitch yet is his mind neuer fully satisfied, wherefore we must depend onely vpon God, and acknowledge that there is no true felicity in this life. One example I will giue you which shal comprehend al the *liberall Sciences* iointly, which is this next following.

A Booke expanded with 3. Crownes.



The *Field* is *Iupiter*, a Booke expanded in *Fesse*, *Luna*, garnished, hauing 7. labels with *Scales*, *Sol*, and this inscription, *Sapientia & Felicitate*, *Saturne*, betweene three Crownes of the third. This Coat-Armour pertaineth to the *Famous Vniuersity of Oxford*; the bearing whereof appeareth to be very ancient, by that which is ingrauen in the the top of *Saint Samsons Church* in *Grekelade*, in *Glocester shire*, where that Vniuersity in the old *Britaines* time (as is thought) was first planted.

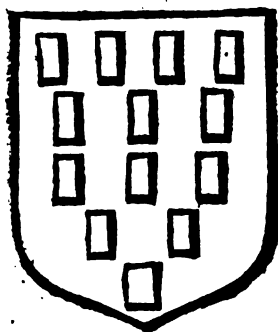
The Booke it selfe some haue thought to signifie that Booke mentioned in the *Apocalyps*, hauing *seuen Scales*; but these here are taken rather to be the *seuen Liberall Sciences*, and the Crownes to be the reward and honour of *Learning* and *Wisdom*; and the *Triplicity* of the Crownes are taken to represent the three *Cardinall Professions* or *Faculties* before specified. The *Inscription* I finde to vary according to varietie of times: some hauing, *Sapientia & Felicitate*; *Wisdom* and *Happinesse*: others, (and that very ancient) *Deus illuminatio mea*, *The Lord is my light*: others this, *Veritas liberat, bonitas regnabit*; *Truth frees vs*, *Godlinesse Crowneth vs*: and others thus, *In principio, &c.* In the beginning was the Word, and the Word was with God. This one *Escoccheon* may seeme for a patterne of all the other *Sciences*. yet of some of the rest I will giue instance.



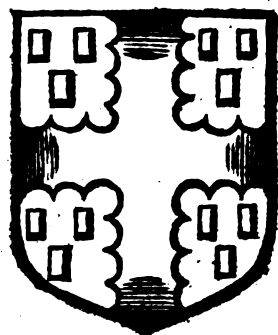
He beareth, *Gules*, *tenne Billets*, *four*, *three*, *two* and *one*, Or, by the name of *Cowdrey of Barkeshire*. This *Billet*, in *Armory* is taken for a paper folded vp in forme of a letter, for so I vnderstand by the Author of that *French Manuscript* which I haue so often cited in this Edition, where hee writeth of *Billets* and *Billette* I will presently in my *Lord Chiefe Iustice Heaths Coat-Armour*, shew you the very words; in the meane time I for the easier vnderstanding of that place of the *manuscript*, will obserue out of *Leigh*, pag. 159.

the difference betweene *Billets* and *Billette*, which is this: if the number of the *Billets* borne in one *Escoccheon* be *tenne* or vnder, then you must in *Blazon* of

of such a Coate-Armour say, he beareth such or such a metall or colour, and so many Billets; as in this present Coat-Armour of Cowdrey I haue done, but if the number of the Billets, exceed tenne, then you may tell the colour or metall of the Field, and then say Billette, as in this next example is more plainly demonstrated.



He beareth, Argent, Billette, Sable, by the name of *Beluale*. Now I will shew you one other *Escucheon* of this kind, with the addition of a charge thereunto of another sort: but first giue me leau to tell you that this Billette is by some French Herald *Blazoned*, *Billetts sans nombre*.



The Field is Pearle, Billette, Ruby, a Crosse engrailed, of the second. This is the Paternall Coate-Armour of that worthy Iudge Sir Robert Heath, Knight, Lord Chiefe Iustice of his Maiesties Court of Common Pleees.

And now according to my promise, I will shew you out of the late mentioned ancient French manuscript, the very words of that Author, concerning the Bearing of Billets and Billette in Armory, and their difference and signification; *Billettes ou Billette sont ung*

M.S. M. 18, pag. 126. remanente in Officio Armorum.

*peu plus longues, que a carrers & sont vne mesme chose si*

a Quarré which now thus orthographically signifieth in English foure-square.

*non pour difference de nom, les Billes ou Billetts se numbernt; & le Billette est sans nombre; and a little after, Et est Billet senescance de lettres closes qui sont communement plus longues que lers* (I thinke he meanes larges,) *& en plusieurs pais appellees billes, par les quelles len adionste foy credence & connoissance seruantes a corps dome, & senescit que celui qui premier les porta en armes estoit home hault & bien trenchie de membres, a qui lun adionstoit foy creance & connoissance en ses parolles, & en ses* <sup>b</sup> *fais & segret en ses affaires.* The Curious Frenchmen I know wil much blame the orthography but, I in this as elsiewher in the like case, haue with all the care I could followed the very letter of the Author, punctually; although I know well that since the time that this Author wrote, the French haue much varied their Orthographall forme of writing.

b fais.



He beareth, Gules, three Pennes, Argent, by the name of *Cowpen*. This hath affinity with the Art of Grammar, and is therefore here placed. The wisdom of a Learned man, commeth by vsing well his vacant time: and he that ceaseth not from his owne matters and labour may come by wisdom: *Eccles. 38. 34.* In ancient ages before the inuention of Printing, the only meanes of preserving good Arts, (without which the World had beene ouerwhelmed in Barbarisme) was by this silly instrument, *The Penne*; wherby greater

Three Pens,

Great things  
performed by  
the penne.

ter matters in the *World* haue beene atchieued, than euer could be by *Sword* or *great Cannon*: and a great *Monarch* said, that he more feared one *blot* or *dash* of a learned *Pen*, which might wound his fame amongst all *Posterity*, than the *Armies* of his most powerfull enemies.

It is a custome with many men that are *slow* or *dull* of apprehension, when they set themselues to write of any serious matter, long to deliberate with themselues, how they may best contriue the same, and during all the time of their meditation, to gnaw, or bite their pen, whereupon it leeneth the pro-  
uerbe grew, *Demandere Calamum*, which may be applied to them that be-  
stow much time, and take great paines to accomplish that they undertake.  
*Whom shall he teach knowledge and whom shall he make to vnderstand the things  
that he heareth? them that are weined from the milke, and draven from the  
breasts, Isaiah 28. 9. For precept must be vpon precept, precept vpon precept,  
line vpon line, line vpon line, here a little and there a little, verse 10.*

A Penner and  
Inkhorne in  
Fesse.



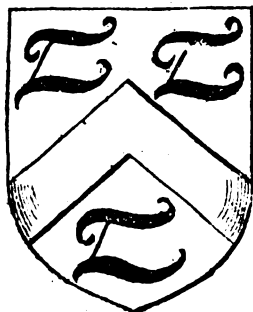
Spurre to wel-  
doing.

The *Field* is, *Argent*, a *Penner* and *Inkhorne* in *Fesse*, *Gules*, *stringed*, *Azure*. These are the badges wherby *Novices* and practitioners in *Learning* are knowne, and by meanes whereof many men by long practise and industrious trauell, doe attaine to sundry places of *Eminency* in the *weale Publike*, to the great benefit of them-  
selues, and good of their *Countrey*, and oftentimes doe merit to be highly rewarded by the *Soueraigne*; than which there cannot be a greater *Spurre* to good ende-  
uours, or more beneficiall for the vniuersall good, for

that it returneth with plentifull interest: As a certaine *Author* noteth, say-  
ing, *Professoribus aq; veris bonarum Artium studiosis quicquid tribuitur, &c.*  
Whatsoever is bestowed vpon professors of *Arts* and those that are truly stu-  
dious, that returneth an hundreth fold benefit to the *Common-wealsh*; whilst  
euery man performeth the function whereunto he is called: either by prea-  
ching the word of God, or by forming some politike course of govern-  
ment, or by curing of the diseased. Where on the contrary part, that which  
is bestowed vpon *Counterfeit Professors*, *Idle Masse-mongers*, and *Monkes*,  
doth turne wholly to common destruction of the generall good. Rightly  
therefore did *Fredericke* the Emperour bestow double priuiledge vpon such  
as imploied their time and trauell in the practise of good *Arts*.

Double priui-  
ledge.

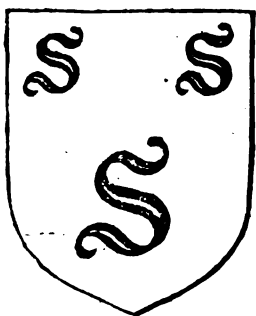
A Cheueron  
betweene 3.  
Text Tees.



He beareth, *Argent*, a *Cheueron* between three *Text Tees*, *Sable*, by the name of *Tesse*. Letters haue not  
had originally any one prescript forme of *Character*,  
but haue in all Ages and Countries varied their forme  
according to the conceit of their first deuifer. As *Be-  
kenhawb* noteth, saying, *Litera sunt quadam elementa  
figurarum ad voluntatem instituentis facta, ad notifican-  
dum vota hominum absentium, vel tacentium instituta;*  
*Letters were instituted to make knowne the thoughts of  
men absent or silent.*

The

The comfortable letter amongst those of ancient time was *A*; which signified *absolution* or pardon: contrariwise the sad and wofull letter was *C*; which betokened *condemnation* or death; the Text letters are ordained for perspicuity that they may easily be discerned afar off. In such was that vision written that was commanded to *Habak.* to be put in writing, that it might be legible euen to him that beheld the same running. And the Lord answered me and said, Write the vision, and make it plaine upon Tables, that he may runne that readeth it, *Habak.* 2.2.



He beareth, Gules, three *Text Effes*, Or, by the name of *Kekit-More*. Commendable was the inuention of *Artemidorus* the *Philosopher*, who read *Philosophy* to *Othavian Augustus*. For when he saw him easily inclined to anger, (to the end he should doe nothing rigorously, whereof he should afterwards repent) he did admonish him to rehearse the 24. *Greeke Letters*, that so his momentany passion (which according to *Horace* is a *fury* for the time) might by some like intermission of time be deliuered and so languish away. This letter

Three Text Effes.

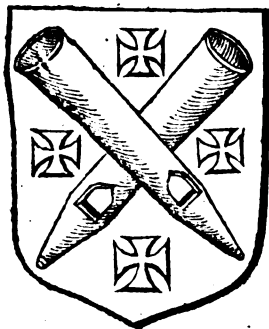
as it hath the forme of a *Serpent*, so doth it resemble their sound and hissing So much for *Grammaticall Escocheons*.

Of demonstrable examples of Instruments pertaining to the *Arts Liberall*, the number is not great, vnlesse it be of such as doe peculiarly pertaine to the *Art of Musicke*. As touching the rest either they haue no materiall Instruments at all, for that their attaining and exercise are altogether in Discipline and Instructions by speech onely, as *Grammar*, *Logicke*, *Rhetoricke*, &c. Or if they haue Instruments, they are such as are common with them to other professions, as the *Rule* and *Compass*, &c. whereof the *Carpenter* and *Mason* haue vse aswell as the *Geometrician*. As for *Globes*, *Sphaeres*, *Quadrants*, and other *Astronomicall* Instruments, I finde them not vsuall in *Coat-armour*, wherefore I let them passe. The *Musicall Instruments* are of three sorts, whereof some are *wind-Instruments*, as are the *Organs*, *Shagbuts*, *Howboies*, *Cornets*, *Flutes*, &c. The second sort consisteth in strings, and in the skilfull fingring of them as are *Harpes*, *Viols*, *Rebeckes*, *Virginals*, *Clari-cords*, *Bandore*, *Alpharion*, *Citterne*, &c. The third sort consisteth in striking, as the *Taber*, *Timorell*, ordinary *Drums* and *Kettle Drums*, and such others, whereof in another place.

Instruments pertaining to Arts Liberall.

Musical Instruments.

Wind-instruments.

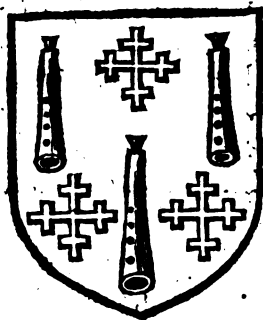


The *Field* is *Saphire*, two *Organ Pipes* in *Saltire*, betweene foure *Crosses Patee*, *Pearle*. This *Coat-armour* pertained sometimes to the *Lord Williams of Tame*. As touching the first finding out of *Musicall Instruments*, it is cleere that *Iubal* the sonne of *Lamech* did deuise them, as appeareth, *Genes.* 4. where it is said, *Nomen autem fratris eius Iubal, is fuit antior omnium tractantium Cithram & Organon.*

Two Organ Pipes.

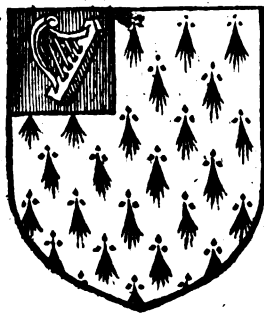


Three Howbois with as many Crosse Croffets.



He beareth, Azure, three *Howbois* betweene as many *Crosse Croffets*, Or, by the name of *Bourden*. Albeit the *Harpe* or *Organs* are onely named to be the invention of *Inbal*, yet we must by them vnderstand him to haue beene the first deuifer of all other *Musicall Instruments*. For so doth *Tremelius* obserue in his Annotations vpon that place before alleaged, laying, *His nominibus Synecdochicè comprehendis omnia Instrumenta Musica quæ digitis ventosq; mouentur*. Of some wind-Instruments, as the *Fife* and *Trumpet*, we shall speake among *Military Instruments*.

A Harpe on a Canton.



The significati-  
on of the Harp.

He beareth, Ermyne, on a *Canton*, Sable, a *Harpe*, Argent, by the name of *Fraunces*. By the *Harpe* (saith *Pierius*) men vsed in old time to signifie a man of staied and of a well composed and tempered iudgement, because therein are conioined diuers distinct sounds in note or accent of accord. Which office man seemeth to performe when he doth moderate and reconcile his discording and repugnant affections vnto Reason: and therefore this *Instrument* was worthily approued in praying, and praising of God, and vsed by the godly King *Dauid* in his most deuout Meditations.

Three Treble  
Violents trans-  
posed.



He beareth, Gules, three *Treble Violents*, transposed Argent, stringed, Sable, by the name of *Sweeting*. *Dio- genes* (who for his taunting and crabbed Quips did merit the surname of *Cynicus*) not without cause vsed to taxe *Musicians* in this, that they could skilfully tune and accord the strings of their *Instruments*, but had the affections of their minde disproportionable and farre out of frame. Vnder these will I comprehend all other sorts of stringed *Instruments* whatsoeuer. And now I will proceed to *Astronomical* examples.

Three Celesti-  
all signes on a  
Bend.



The *Field* is, Gules, on a *Bend Sinister*, Argent, three of the *celestiall Signes*, viz. *Sagittarius*, *Scorpio* and *Libra*, of the first. This coate is said to appertaine to the King of *Spaine*, in respect that he found out an vnknown climate vnder which his *Indians* haue their habitation. But in such conquests, it were to be wished that as well *Iustice* Ballacne, as *Sagittarius* his *Arrow*, or the *Scorpions* sting were put in practife.

The



The *Field* is Argent, on a *Bend*, Azure, three of the *Celestiall Signes*, viz. *Gemini*, *Taurus*, and *Aries*, Or. This (like as the other last precedent) containeth a fourth part of the *Zodiacke*, and hath no owner that may challenge any property in him, but is formed by imitation of the former, and may (doubtlesse) be as well borne as that, *Quia ab esse ad posse bonum deducitur argumentum*, From that which is, to that which may be, we may well frame a good *Argument*. It is borne, therefore it may be borne; but

A quarter of the celestiaall Zodiacke.

of the contrary: you cannot say, it may be, therefore it is. This is another quarter of the *Celestiall Zodiacke*.

#### SECT. IV. CHAP. VI.



Though great be the difference of dignity and esteeme betwixt the *Noble* and *Liberall Professions* (before intreated of) and those other which we call *Mechanicall* and *Illiberall*, because those are the objects of diuine spirits and vnderstanding mindes, whereas these are for the most part but the imploiments of an industrious hand; yet in these also, as there is great vse for the necessity of mans

Differences of Arts Liberall and Mechanicall.

life, so is there much reputation for the exquisite varieties of inuention. And albeit they are called *Illiberall*, *Quia liberè exerceri non possunt, sine corporis viribus*, because they cannot be freely practised without bodily labour; yet in another respect they may be more truly called *Liberall*, than the *Liberall Sciences* themselves, for that commonly they bestow more wealth on their professors, whiles, as *Virtus*, so *Scientia laudatur & alget*. In the first ranke of these *Illiberals*, reason exacts, that *Agriculture* should haue precedence it being the chiefe *Nource* of mans life, and hath in the times of the ancient *Romans*, beene esteemed an estate not vnbefitting their greatest *Dictators* and *Princes*: and it was deuised and put in practise soone after the *Creation*, as appeareth in the *Text*, where it is said, *Habel Pastorem Gregis, Kain vero Agricola*; for here wee vnderstand not onely *Tillage*, but also *Pastorage*, *Vintage*, and all kind of increase of *Beasts*, or fruits for food, vnder this name of *Husbandrie*.

Worthinesse of Agriculture.

After the *Deluge* God made a couenant with *Noah*, that from thenceforth he would neuer destroy mankinde by water, as hath beene before touched: but that his first ordinance concerning the fourefold seasons of the year should remaine inviolable vnto the worlds end; In assurance of this same infallible promise of God we doe fit our actions according to the severall seasons; As our *plowing*, *seeding*, *Mucking*, and *Dunging* of our land, in *planting*, *pruning*, and such like.

That *Tillage* and *Husbandry* was the first of all the *Mechanicall Trades* (as we now call them) it is manifest *Genes. 2. 15. Then the Lord God tooke the man, and put him into the Garden of Eden, that he might dresse it, and keepe it.* Wherein

Wherein, (saith Zanch.) God would moderate the pleasure and delight that he had giuen to *Adam*, in some kind of Trade or course of life, and honest exercise. Whereof *Tillage* is of all other the most ancient and commendable, inasmuch as it was instituted in *Paradise*, and that in the time of mans innocency before he had transgressed.

There is a great difference betwene the *Husbandry* that man was initiated vnto before his fall, and after; For after his transgression it was performed with much labour, paine, and sweat, and to supplie necessitie, such as is the *Husbandry* now vsed: for *Husbandmen* be forced to till the ground, if they will haue wherewith to sustaine life; Therefore God said *Maledicta terra propter te, &c.* Cursed be the Earth for thy sake: In sudore vultus comedes, &c. In the sweat of thy browes shalt thou eat of it all the daies of thy life, *Gen. 3. 17.* Thornes also and thistles shall it bring forth to thee, and thou shalt eat the hearb of the field, verse 18. Before *Adams* fall he was inioyned to till the ground onely to preuent Idlenesse; such as is the *Husbandry* that *Noblemen* are delighted withall, and doe performe the same with great contentment.

There is a kind of *Tillage* much differing from this, whereof *Petrarch* saith, *Ager est animus, cultus intentio, semen cura, messis labor, hunc si colas diligenter uberrimum fructum capies*: The minde is the field, intention the *Tillage*, care the seed, labour the harvest, thou shalt receive a plentiful harvest.

Sometime ease and quietnesse becommeth restlesse and troublefome, therefore ought we euermore to be in action and exercised in some good Arts or Studies, as often as we finde our selues ill affected with sloth and idlenesse which cannot abide it selfe. Many are the *Instruments* pertaining to *Husbandrie*, I will make choice of some of the chiefest, and of most frequent vse in *Coate-Armour*.

A Plow in Fesse.

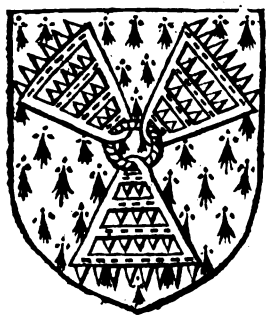
Plowing of Cities.



He beareth, Azure, a Plough in Fesse, Argent, by the name of *Kroge*. It was the manner in ancient time, when a *Citie* was to bee built, to limit out the circuit thereof, by drawing of a furrow with a Plow, as *Alex. ab Alex.* So was it in vse also, when they intended the finall destruction of a *Citie*, to plow it vp, and to sow salt therein: as we read, that *Abimelech* hauing taken the *Citie* of *Sichem*, put the people to the Sword that were therein, destroyed the *Ciry*, and sowed salt therein; which was done (as

*Tremelius* noteth) in token of perpetuall detestation thereof: but that kinde of circuiting their *Cities*, was an ominous token of succeeding abundance, and fertilitie of all things which the *Citizens* should stand in need of.

He



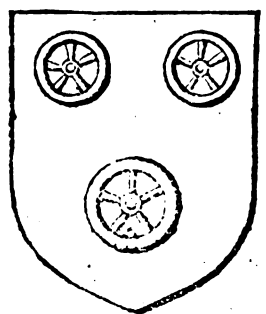
He beareth, Ermyne, three *Harrowes* conioyned in the *Nombrill* of the *Escocheon*, with a wreath, Argent, and as the second, *Toothed*, Or, by the name of *Harrow*. This is an *Instrument* of *Husbandrie*, ordained for the breaking of *Clods*, after the *Husbandman* hath plowed and seeded his land, for the better preparing of the corne to take root, and preferuation thereof from the *Fowles*. Moreouer, it hath beene vsed sometime by *Conquerors*, to torture and torment their enemies withall, and to put them to death. So we read,

that *Dauid* did execute the *Ammonites* his enemies, where it is said, *Populum verò qui in ea erat eductum dissecuit ferrà, & tribulis ferreis, & securibus : & sic fecit Dauid omnibus Ciuitatibus Ammonitarum.*



He beareth, Gules, three *Scithes* in *Pale Barre*, Argent, by the name of *Kempley*. The condition of this kind of men is well set downe, *Ecclesiast.* 38. 25. *How can he get wisdome, that holdeth the Plow, and he that hath pleasure in the goad, and in driving Oxen, and is occupied in their labours, and talketh but of the breed of Bullocks ?*

*He giueth his minde to make furrowes, and is diligent to giue the Kine fodder,*



He beareth, Gules, three *Wheels*, Or. This was the *Coat-armour* of *Sir Payne Roet Knight*; who had a daughter married to the famous *English Poet Sir Geoffrey Chaucer*. I finde in *Romane Historie*, of a *Husbandman* who was accused before the *Magistrate* for being an *Inchanter*, for that his grounds were fertill, when others were barren : a day being appointed, he promised to bring forth his *Inchantments*, and then brought forth his *Plowes*, *Carts*, *Oxen*, &c. saying, *Hac mea incantamenta, These are my coniuirings* : meaning

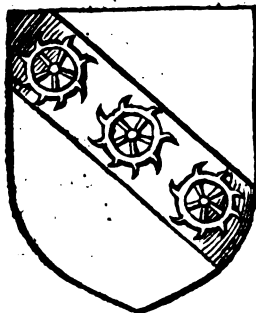
that his industrious care made his grounds fertill, which others neglecting, found the punishment of their *Idlenesse*.

*Wheels* are the *Instruments* whereby *Chariots*, *Wagons*, and such like things are caried both speedily and with great facility : and they are so be-hoofefull for these vses, as that if any one of them happen to fall off, the whole cariage must either stand still, or at least is forced forward with great difficultie. As we may see, *Exod.* 14. where God tooke off the *Wheels* of the *Chariots* of the *Egyptians*, that vehemently prosecuted the *Israelites*, as appeareth, *verse 25.* And he took off their *Chariot Wheels*, and they drave them with much adoe, so that the *Egyptians* sayd, *I will flie from the face of Israel, for the Lord fighteth for them against the Egyptians.*

The *Wheele* is called in Latine *Rota*, a *rotunditate*, or else (as some hold) a *ruendo*, quia in declini facilliter ruit, because it rouleth downe sodainly from the steepe declining part of the ground.

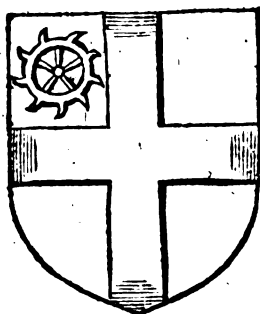
Other sorts of *Wheels* there are, which albeit they are not meet for *Husbandrie*, yet I have held it fit to annexe them to these, in respect of their neere resemblance, as in these examples may be seene.

Katharine  
Wheels.



He beareth, Or, on a *Bend*, Azure, three *Katharine Wheels*, Argent, by the name of *Rudhall*. In the primitive age of the *Church*, euen Children and young Virgins, for the profession of their faith, did constantly endure most terrible deaths, as did S. *Katharine* by this kinde of *Whee*, wherewith all her tender limmes were bruised and rent in pieces. Now men will scarce be true *Christians*, when they may be such, not onely without punishment, but both with quietnesse and commendation also.

Crosse and  
Katharine  
Whee.



He beareth, Argent, a *Crosse*, Gules, in the first *Quarter*, a *Katharine Whee* of the second, which was sometimes borne by *Robert de Stone*.

Vnder this *Head* may we aptly bestow all other *Instruments* pertaining either to *Husbandrie*, or to the severall Trades of *Shepheards*, *Vinedressers*, *Bakers*, *Brewers*, *Vintners*, &c. for that these are all grounded vpon *Agriculture* or *Husbandrie*.

#### SECT. IV. CHAP. VII.



*Agriculture* is for meere necessity; *clothing* is partly for it, and partly for ornament and decencie: but had not *Man* sinned, he had not needed *clothing*; which were worth the considering by those who are so proud of their apparell.

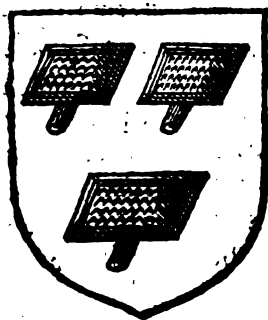
As touching such *Arts* or *Trades*, that we call *Handycraft* or *Mechanicall* professions, so called, perhaps, of *Mæcha* which signifieth an *Harlot* or an *Adulterous* person, for that as an *Harlot* counterfeiteth the modest behaviour of an honest *Marrone*, so doth *Mechanicall Artizans* labour to resemble the workes of nature *In quantum possunt*. These are not performed so much by wit and inuention (like as the *Arts Liberall* are) as they bee by exercise of the Limmes and labour of the body. And hereof they are thought to be called *Arts*, *ab artubus*, which properly doe signifie the muscles, sinnewes or other ligaments of the Body; but metaphorically it is often taken for the limmes themselues that are so combined and connected together.

How meanelly soeuer we reckon of these in a *Relative comparison* to the *Arts Liberall*, neuerthelesse it is cleere that these (no lesse than those) doe proceed

proceed from the immediate gift of God, (as doth plainly appeare by *Bezaleel*, and *Aholiab*, *Exod.* 35. 3.) and are no lesse behouefull and necessary for mans vse and for the support of humane traffike and society; as we may see *Ecclesiast.* 38. 31. Where after he had made mention of the care and diligence the *Carpenter*, *Potter* and *Smith*, and other men of Trade doe vse in their severall professions; he concludeth thus, *All these trust their hands, and every one bestoweth his wisdom in his worke.* Without these cannot the Cities be maintained nor inhabited: hereby we see the necessity of these *Artificiall* or *Mechanicall Trades*, or professions.

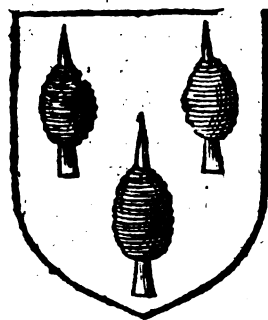
With little reason may any man contemne the *Tokens of Instruments*, pertaining to *Mechanicall Trades* or professions, sithence they are expresse notes of Trades, so very behouefull for the vse of mans life, and their exquisite skill, and knowledge issued out of the plentifull Fountaine of Gods abundant Spirit.

In things *Artificiall*, that manner of translation is reckoned the more worthy from which it is extracted, than that whereinto it is transferred, according to that saying, *Transmutatio in rebus Artificialibus famosius dicitur esse de genere eius ex quo, quam ad quod.*



He beareth, Sable, three *Wool-Cards*, Or, by the name of *Cardington*. *Marcus Varro* maketh mention, that within the *Chapell of Fortune* was kept the very *Royall Robe* or *Mantle of Estate*, that *Tanaquil* the wife of *Tarquinius Priscus* made with her owne hands after the manner of *Water-Chamlet* in waue-worke, which *Servius Tullius* vsed to weare.

Wool-cards.

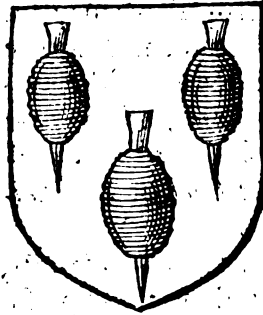


He beareth, Argent, three *Fustles* vpon *Slippers*, Gules, by the name of *Hobby*. These are called *Fustles* of the Latine word *Fusus*, which signifieth a *Spindle* of *Yarne*. *Marcus Varro* reporteth, that in the Temple of *Sanguis*, there continued euen till the time that hee wrote his *Booke*, the wooll that the Lady *Caia Cecilia* did spinne, together with her *Distaffe* and *Spindle*. As for the Antiquity and necessary vse of spinning, we haue an vndoubted pre-fident in the 35. of *Exodus* 25, 26. Where it is said,

Fustles vpon Slippers.

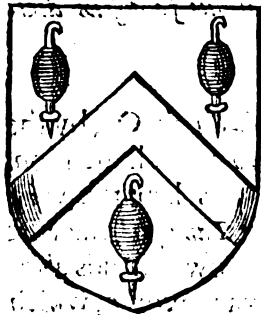
*And all the Women that were wise hearted did spinne with their hands; and brought that which they had spunne, both of blew and of purple, and of skarlet and fine linnen: And all the Women whose hearts stirred them up in wisdom spunne Goates haire.*

Fusiles transposed.



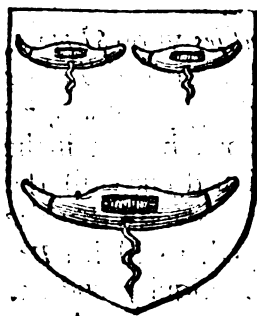
He beareth, *Sable*, three *Fusiles* vpon *Slippers* transposed, the points downeward, *Argent*. This *Coat* is quartered by *Knowle* of *Sanford*. *Closter* the sonne of *Arachne*, taught first the making of the *Spindle* for woollen yarne. It was (saith *Pliny*) a fashion and custome at *Rome*, that when *Maids* were to be wedded, there attended vpon them one with a *Disteffe* dressed and trimmed with kembed wool, as also a *Spindle* and *Tarn* vpon it, to put them in mind, that *Huswifery* and *Wifery* were to goe together. *Fusiles* (saith *Leigh*) are neuer pierced or voided, but are diuersly borne, in respect of their locall position or mutation : and the *Frenchmen* (saith he) take them for *Spindles*, we take them for *Weavers Shuttles*, and the *Dutch* for *Mill-pecks*.

Wharrow Spindles.



He beareth, *Argent*, a *Cheueron* betweene three *Wharrow Spindles*, *Sable*, by the name of *Trefnes*. This *Spindle* differeth much from those precedent, in respect of the crooke about, and of the *Wharrow* imposed vpon the lower part thereof. This sort of *Spindle* women doe vse most commonly to spin withall, not at the *Turne* as the former, but at a *Distaffe* put vnder their girdle, so as they oftentimes spinne therewith going. The round *Ball* at the lower end serueth to the fast twisting of the threed, and is called a *Wharrow* : and therefore this is called a *Wharrow Spindle*, where the other are called *Slippers*, that passe thorow the *Turne* as this doth.

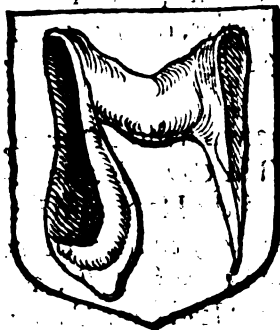
Weauers Shuttles.



He beareth, *Argent*, three *Weauers Shuttles*, *Sable*, tipped and furnished with *Quils* of *Tanne*, the threds pendant, *Or*, by the name of *Shuttleworth*. Weauing was the inuention of the *Egyptians*, and *Arachne* was the first *Spinner* of *Flax* threed, the *Weauer* of *Linnen* and *knitter* of *Nets*, as *Pliny* noeth. But it seemeth that those *Arts* were at first learned by imitation of *Silkwormes*, *Spiders*, and the like, whose subtrill workes no mortall hand can match.

Vnder this *Head* must be reduced all manner of *Tooles* and *Instruments* borne in *Coat-armour*, and pertaining to the seuerall *Trades* of *Weauing*, *Ful-ling*, *Dying*, *Sheering*, &c. As also such as doe pertaine to the seuerall mysteries or occupations of *Embroiderers*, *Sempsters*, and such others. Amongst *Artificers* and men of *Trade*, (saith *Chassaneus*) this is a note of obseruation, that each one is to be preferred before other according to the dignitie of the *Stuffe* whereon he doth exercise his *Trade*. Hereto we will annex some examples of *Taylorie*.

The



The *Field* is Topaz, a *Maunch*, Ruby. This *Coat*, A Maunch.  
*armour* pertained to the honourable *Family* of *Hastings*, sometimes *Earles* of *Pembroke*, and is quartered by the right *Honourable* *Henry* *Gray*, now *Earle* of *Kent*. Of things of *Antiquity* (saith *Leigh*) that are growne out of use, this is one, which hath beene, and is taken for the *Sleeve* of a garment. Which may well be; for you may see in old *Aras* clothes garments with sleeves wrought not much unlike to this fashion, but now much altered from the same: for fashions and times doe goe together. That this is a *Sleeve*, I will make more apparent by this next example.



He beareth, *Gules*, a *Dexter Arme* habited with a *Maunch*, *Ermyne*, the hand holding a *Flowre de Lis*, *Or*. This *Coat-armour* pertained to *William* *Mohan*, alias *Sappell*, sometime *Lord* of *Dunstons*. This word *Maunch* seemeth to be deriued from the *Latine* word *Manica*, which signifieth the sleeve of a garment. And the same of some *Armorists*, is termed *Manche mal tailee*, *Quasi manica male talliata*, as an ill shapen *Sleeve*. To wear *Sleeves* vnto any sort of *Garment*, was with some people holden reproachfull, as appeareth in the

exposition of the *Epistle* of *S. Hierome* *ad Eustochium*, in these words; *Obijciatur quasi delicatum, apud Maronem quod tunica haberent Manicas*. The coming of the hand out in this manner doth shew the same to be a *Sleeve*. For (if you obserue) you may herein discern the bough of the *Arme* in the midst, as also the *Elbow* opposite thereunto, and the widening thereof at the shoulder, as if the same were enlarged with a *Gusset* vnder the *Arme* pit. Also the hanging downe of the bagge from the *Handwrist*, doth concur with that forme of *Sleeve* which the women of *Galway* in the *North* parts of *Ireland* at this day doe use. The same doth the former also expresse, although in a more obscure manner, as if you compare one of them with the other, you may easily perceiue.

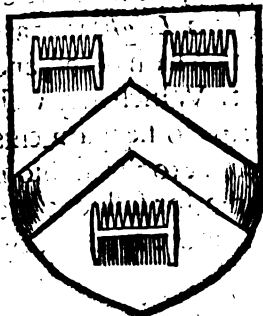
As touching apparell, we finde that though the same be made chiefly to cloath our nakednesse, yet shall we finde that they were not only ordained by the inuention of Man, but also allowed (and for some speciall end) expressly commanded by God himselfe to be made and prouided, aswell for Glory as also for ornament and comelinesse, as appeareth *Exod. 28*. *Like-wise thou shalt Embroider the fine linnen coat, and thou shalt make the mitre of fine linnen, and thou shalt make the girdle of needle-worke. And for Aarons sons thou shalt make Coats, and thou shalt make for them girdles, and bonnets thou shalt make for them for glory and for beauty.*

Rich *Garments* and costly *Iewels* are reckoned ornaments, as appeareth *2 Sam. 1. 24*. *The daughters of Israel weep ouer Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparell.* And they be called *Ornaments*, because they doe illustrate and adorne or beautifie the person that is garnished with them.



To this head may be reduced, all sorts of things whatsoever pertaining to the adorning, decking, or trimming of the body, as *Combes*, *Glasses*, *Head-brushes*, *Curling-Bodkins*, &c. And also *Purses*, *Knives*, &c.

A Cheuron  
between three  
Combes.



He beareth, Sable, a *Cheuron* between three *Combes*, Argent, by the name of *Tunstall*. The *Combe* is a necessary Instrument for trimming of the Head, and seemeth (as touching the forme thereof) to have beene deuised by imitation of the backe-bone of a *Fish*: and serueth not onely for clesning the Head from danderuffe and other superfluities; but is of most vse with women for shedding and trimming their haire and head-tires, wherein some of them bestow more labour for the adorning of them than their whole body is worth.

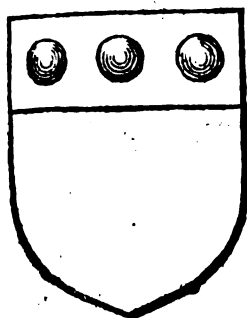


He beareth, Argent, a *Cheuron* betweene three *Palmer's Scrips*, Sable; the *Tassels* and *Buckles*, Or. These are the *Armes* of Sir *Henry Palmer* of *Howlets* in the Parish of *Beake Bourne* in the County of *Kent*, Knight, Controller of his Maiesties *Navy Royall*, Sonne of Sir *Henry Palmer* of the said Place Knight, sometime Admirall of the *Narrow Seas* and Controller of the *Navy Royall*. These *Armes*, although some part of them allude vnto the name, are very ancient, and were inpaled in *Otford Church* in *Kent* before it was burned, where this Knights ancestors had some possessions; with the feuerall Coates of the *Torralls*, *Fitzsimonds* and *Tirells*: And in the *Chancell* at *Snodland* in *Kent*, *Thomas Palmer* that married with the daughter of *Fitzsimon*, lieth buried, of whom I haue read this *Epitaph* not derogating from the best of verifiying in that Age:

*Palmer's all our Faders were,  
I a Palmer lined here  
And traueled still, till worne wud Age  
I ended this worlds pilgrimage,  
On the Blest Ascension Day,  
In the Cheerefull Month of May:  
A thousand with foure hundred Seauen.  
I tooke my Iorney hence to Heauen.*

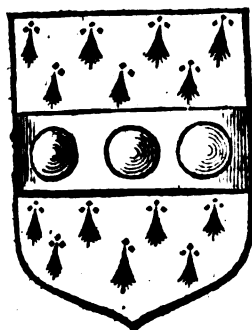
Sir *Thomas Palmer* of *Leigh neere Tunbrige* in *Kent* Knight, Grandfather to the Elder Sir *Henry Palmer* Knight, before recited, was owner of the Mannors of *Tottington* and *Eccles* in *Aylesford* and *Boxley* adioyning to *Snodland* afore said, which came vnto this Family by a match with a daughter of the Lord *Poynings*: and *Katharine Palmer* this *S. Thomas Palmer's* Sister, was married to *John Roe* of *Boxley* in *Kent* Gent. Father of *Reginald Roe* of *Leigh* afore said

atoresaid, Gentleman, ancestor to Sir Thomas Roe Knight, now living 1632. whose worthy merit in the discharge of many Embassages, wherein he hath beene employed by this state, deserues to be remembered with an honourable Character.



The field is Argent, on a chiefe, Gules, three Beysants, by the name of Russell, (sometime of Durham) in the Countie of Gloucester. What Beysants are, and of what forme, weight and value they were in ancient time, and why they were so named, I haue already shewed in my first Sect. pag. 33. in the blazon of the bordure of Richard Plantagenet King of the Romans & Earle of Cornwall; whereto I referre you, for the auoiding of needlesse repetition.

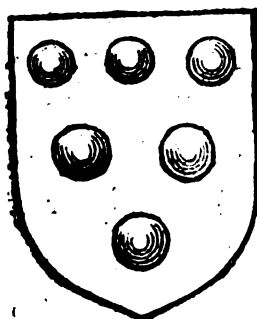
A Chiefe with three Beysants.



The Field is Ermyne, on a Fesse, Gules, three Beysants. This Coat Armour pertaineth to that worthy Gentleman Iohn Milward one of the Captaines of the Citie of London, and first Gouverneur of the Corporation of the Silke-trade. Some Armorists are of opinion that Beysants and Plates (of which I shall presently shew you some examples) in Armour, are Emblemes of Iustice and equall dealing among men.



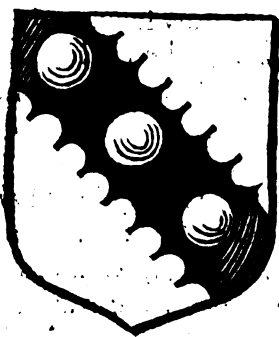
He beareth, Gules, three Beysants, Each charged with a Crowned King, his Roabes, Sable, doubled, Ermyne, sustaining a covered cup in his right hand, and a sword in his left, of the second. This Coate pertaineth to Iohn de Lylde the eighteenth Bishop of Ely.



Hee beareth, Sable, Six Plates, 3, 2 and 1. by the name of Punchardon. These are bullion of silver, hauing no manner of impression vpon them, but are onely prepared ready for the Stampe. In the Blazoning of this, and of the other last precedents, there is no mention made of their colour; because, as the former are euermore Gold, so in like sort, are these alwaies Siluer.

The

Argent on a  
Bend engrail-  
led Sable three  
Placs.

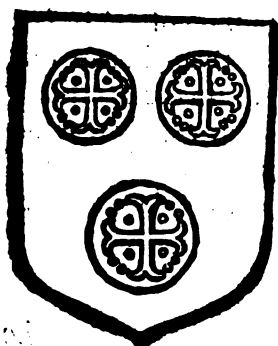


The Field is Argent, on a Bend engrailed, Sable, three Plates. This Coate-Armour pertaineth to the Ancient family of the Cutts's of Arkesden in the County of Essex, where in the Parish Church remaines a Monument, whereupon these Armes here demonstrated, as the paternall Coate-Armour of this Family, are portraied: Neere vnto which Tombe lie interred Richard Cutts Esquire, and his foure sonnes, viz. Richard Cutts Esquire, eldest sonne, who erected that Monument, Sir William Cutts Knight, second sonne, (and lately his onely sonne and heire Richard Cutts, Esquire) Frances third sonne, and John the fourth sonne; which Frances married Katharine one of the daughters and coheires of John Bondeuile or Bonuile of Spanton in the County of Yorke, Esquire, who for his Coat-Armour bore Sable, Six Mulletts, three, two and one, Or. Leigh writeth in his Accidents of Armory, pag. 14, 15. That that Coat-Armour whose field consisteth of Argent, and the charge of Sable (as you see the Coate of Cutts doth) is the most faire kind of Bearing, and with him agree other Armorists: Leigh there sheweth this reason, because Argent or White will be scene in the darkest place, and Sable or Blacke in the clearest light; And since these two of all other Colours may be discerned furthest off, therefore is the Shield thus borne and charged called the fairest.

Royalty of  
Coining.

In respect we are now come to speake of Stampes and Coines; I hold it not impertinent (by the way) to giue some little touch of the Royaltie of Coining. It is therefore to be obserued, that the power to Coine money, hath beene euermore reckoned to be one of the Prerogatiues that in our common Law wee doe call *Iura Regalia*, and pertaineth to the Soueraigne power amongst many regall immunities to that supreme iurisdiction peculiarly belonging, and to none others.

Neuerthelesse wee read that Monarchicall Kings and Soueraigne States haue imparted this prerogatiue or preheminence vnto others their inferiours vpon speciall acceptable seruice done, or for whatsoever priuate respect; as we may see *Maccab. 15.6.* Where amongst many other preheminences granted by Antiochus the sonne of Demetrius to Simon the high Priest, which had beene formerly granted to him by the predecessors of Antiochus, hee enableth him to coine money, saying, *I giue thee leaue to coine money of thine owne Stampe within thy country.*



He beareth, Azure, three Penny-yarde pence, proper, by the name of Spence: these are so named of the place where they were first coined which was (as is supposed) in the Castle of Penny-yarde neere the market Towne of Roffe situated vpon the Riuer of Wyre in the County of Hereford.

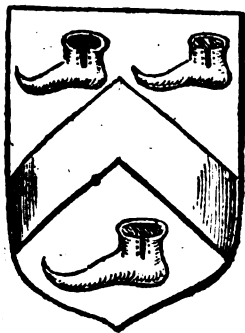
To

To this head must be reduced al other sorts of *Bullion* or *Coinc*, and what-  
uer else pertaineth to *Trafficke* or *commerce*.



He beareth, *Argent, a Purse Ouerte, Gules*. This  
Coate pertaineth to the family of *Conradus Wittenber-*  
*gensis Comes*, that was first inuested by *Henry* the  
fourth, *Emperour*, to whom he gaue faithfull ayde in  
his warres, and did much detest the strife betwixt  
him and *Rodolph* of *Sweuia*, his competitor to the  
Empire, whom the Pope had nominated *Emperour*;  
he much laboured a pacification of the tumults then  
stirred vp in *Germany*, as *Hemingius* in his *Genealo-*  
*gies* orcth.

By this open purse, we may vnderstand, a man of a charitable disposition  
and a franke and liberall *Steward* of the blessings, which God hath bestow-  
ed vpon him, for the releefe of the needy: Of such an one *Saint Hierome*  
hath this saying, *Non memini me legisse mala morte mortuum, qui libenter ope-*  
*racharitat is exercuit; habet enim multos intercessores, & impossibile est multo-*  
*rum preces non exaudire.*



He beareth, *Gules, a cheueron betweene three Irish*  
*Broges, Or*. This Coate pertaineth to the Family of  
*Arthure* of *Ireland*: the pulling off a mans *Shooe*  
(which in *Irish* is called a *Broge*) seemeth to haue been  
a note of reproach, or infamy, as we may gather by  
that which *Moses* hath obserued vnto vs, *Deuter. 25*  
where it is shewed, that if a man happen to die issuleffe  
then his next kinsman should marry his wife, and  
raise vp to his brother a name amongst the *Israelites*:  
which if he refused to doe, then vpon complaint by

There in ano-  
ther family of  
the Arthurs in  
Ireland that  
beareth a Che-  
ueron between  
three Sufflues  
what a Sufflue  
is Boswell in  
his Armor of  
Honor p. 124.  
h sheweth.  
Some call Suff-  
flues, Rests.

her made to the Elders, he was warned before them, if then he refused to  
marry her, then came the woman to him in the presence of the Elders, and  
pulled off his *Shooe*, and did spit in his face, and say, *So shall it be done vnto the*  
*man that will not build up his Brothers house: And his name was call in Israel,*  
*The house of him whose Shooe is pulled off.*

Though the *Shooe* bee an habit seruing for the foot, which is the most in-  
feriour part of mans body, yet is it not therefore to be contemned; foras-  
much as it is a note of *progreſſion*, and very behouefull for *Trauellers*: In  
the Scriptures it is often taken for expedition, as *Psal. 60. In Idumeam ex-*  
*tendam calceamentum meum; And proceeding to Idumea, I will cast my Shooe*  
*ouer it.*

It was an ancient custome amongst the *Israelites* (in transferring of pos-  
sessions) for him that departed therewith to plucke off his *Shooe*, and to deli-  
uer the same to his neighbour, as now it is with vs; to passe *linery* and *Sci-*  
*zin* of Inheritance by the deliuey of a *Turffe*, and *Sprigs* taken off the  
ground, and deliueyng the same to the purchaser: As appeareth in the booke  
of *Ruth*; where it is said, *Now this was the manner before time in Israel concer-*

ning redeeming and changing, for to stablish all things : A man did pluck off his shoe and gave it to his neighbour, and this was a sure witnesse. By which Ceremony he publicly acknowledged that he had transferred, and put over his whole right vnto the purchaser, *Ruth* 4. 7, 8, 9.

But in alter-ages, it seemeth the *Iewes* passed inheritances by *Charters*, sealed and testified by witnesses (a custome of vse with vs at this day at the *Common Law*) as appeareth in the Prophesie of *Ieremiah*; *Men shall buy fields for siluer and make writings and seale them, and take witnesses in the Land of Benjamin and round about Ierusalem, &c.* 32. 44. And againe, *Ier.* 32. 25. *And thou hast said vnto me, O Lord God, buy vnto thee a field for siluer, and take witnesses. And I bought the field of Hananeel my vncles son, that was in Anathoth, and weighed him the money; euen seuentene Sheckles of siluer: And I subscribed the Euidence, and sealed it and tooke witnesses, and weighed him the money in the ballances, &c.*

Now sithence, I am casually fallen vpon this argument of sealing of *Deeds*, I hold it not amisse, to giue some little touch (by the way) of the first comming in of this custome of *Sealing* (in this our Nation) which is now of so frequent vse amongst vs.

First, it is to be obserued, that our Ancestors the *Saxons* had not the same in vse, for they vsed onely to subscribe their names, commonly adding the signe of the *Crosse*: And I need not to proue the same by the testimony of diuers witnesses, for this custome continued here in *England*, vntill the time that this Realme was conquered by *William Duke of Normandy*; who together with the state of government, (a thing of common custome with absolute *Conquerours*) did alter the before mentioned custome of testification of deeds, into sealing with wax; whereupon the *Normane* custome of *Sealing of Deeds* at length preuailed amongst vs. Insomuch that the before mentioned vse of the *Saxons*, therein was vterly abolished: As witnesseth *Ingulphus* the Abbot of *Crowland*, saying, *the Normans doe change the making of writings, which were wont to be firm'd in England with Crosses of gold and other holy signes, into printing wax.* And they reiected also the manner of English writing: This change was not effected all at once, but tooke place by degrees; So that first the King only, and some few of his nobility besides him, vsed to *Seale*; Afterwards *Noblemen* for the most part and none others.

At this time also as *Ioh. Ross.* noteth, they vsed to graue in their *Seales* their owne *Pictures*, and counterfeits couered with a long *Coate* over their *Armours*.

After this *Gentlemen* of the better sort tooke vp this fashion: And because they were not all Warriours, they made scales ingrauen with their seuerall *Coats* or *Shields* of Armes for difference sake, as the same *Author* reporteth.

At length, about the time of *King Edward the third*, *Scales* became very common: so as not only those that bare Armes vsed to *Seale*, but other men also fashioned to themselves *Signets* of their owne deuising: Some taking the letters of their owne names, some *Flowers*, some *Knots*, and flourishes, and other *Beasts* and *Birds*, or some other things, as now wee behold daily in vse.

SECT. IIII. CHAP. VIII.



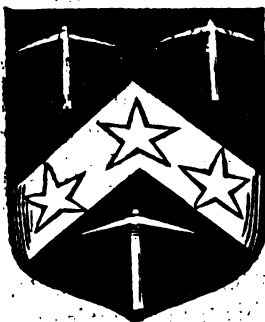
Auging exemplified such *bearings* as are borrowed from the two *Arts* of nourishing and *Cloathing* our *Bodies*; the *third* place may iustly be challenged by that *Art*, which we call *Armature*; whereby we are defended from all outward iniuries, either of *Foes* or *Weather*: for by *Armature* we vnderstand not onely those things which appertaineto *Military profession*, (whereof we will speake in it's proper place) but also those *defensive Sciences* of *Masonry* and *Carpentry* and *Metall workes*, which doe concurre to building and other necessary strengthening for protection of our *weake Carcases*. For houses are mansions for our *Bodies*, as our *bodies* for our *Soules*; and the weaknesse of the one, must be supplied by the strength of the other. *Escocheons* of this kinde are these which ensue, as first, for *Masonry* and *Stoneworke*.

What vnderstood by Armature.

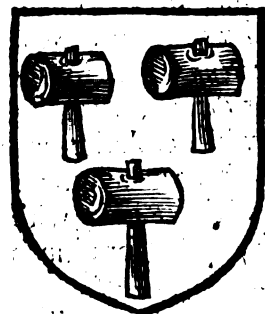


He beareth, Sable, three *Pickaxes*, Argent, by the name of *Pigot*. This *Coat* may compare for *Antiquitie* with any; in respect that it, or some such *Instrument*, seemeth to haue beene vsed by the most *Ancient* of *Mankind*, who was appointed to digge and delue in the *Garden of Eden*. Where we may see, how little cause any (though of *Noblest* and *Ancientest blood*) hath to be proud, if he looked vnto the *Place* whence he first was digged, being the very same from whence the meanest also is deriued.

Three Pickaxes.



He beareth, Sable, on a *Cheueron* betweene three *milpecks*, Argent, as many *Mullets*, Gules, by the name of *Mosley* of *Stafford shire*. This is an instrument of great vse by which the bluntnesse of the millstone is amended; the *Mill* it selfe, as euery one well knoweth, is very vsfull in a common wealth, for with it corne is grownd and made fit for bread, which is the *staffe* of humane life.

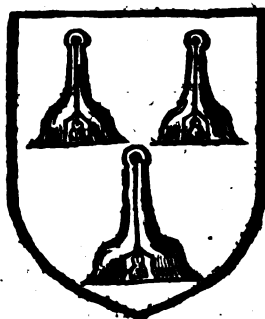


He beareth, Argent, three *Mallets*, Gules, by the name of *Forte*. Touching this and sundry other *Instruments*, we must obserue, that whereas such *Instruments* are viallyly made by one *Trade*, and vsed by an other, (as the *Smith* maketh the *Axe*, which the *Carpenter* doth vse,) we thought it fittest to place them vnder those *Arts* for whose vse they were made (the end and vse of each thing being the perfection thereof) than to referre them to those *Arts* which forme and make them.

Three Mallets.

Vse the perfection of things.

Three Leuels  
with there  
plummets.



Reference.

He beareth, Azure, three *Leuels* with their *Plummets*, Or, by the name of *Colbrand*. This *Instrument* is the *Type* of *Equity* and *uprightness* in all our *Actions*, which are to be lenelled and rectified by the *Rule* of *Reason* and *Iustice*. For the *Plummet* euer falls right, howsoeuer it be held, and what euer betide a *Virtuous* man, his *Actions* and *Conscience* will be vncorrupt and vncorruptable.

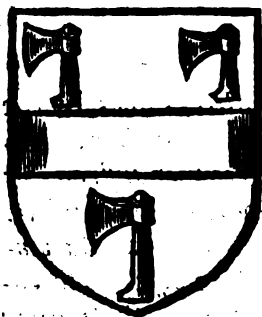
To this head must be reduced all manner of *Instruments* that doe pertaine to the seuerall *Trades* of *Brick-layers*, *Plaisferers*, *Pauiers*, and such others, whose worke consisteth of *Stone*, *Lime*, or *Mortar*. So much may suffice for examples for *Masonry*. Now wee come to *Carpentry*, as may appeare by these next following *Estrocheons*.

A Cheueron  
between three  
Squires.



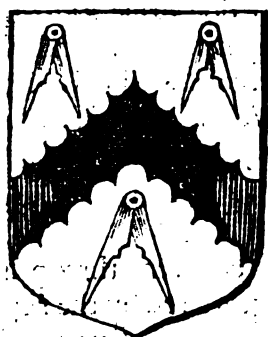
He beareth, Argent, a *Cheueron* betweene three *Carpenters Squires*, Sable, by the name of *Artow*. *Artificers* (saith *Plutarch*) doe vse their *Squires*, their *Rules*, their *Limes*, and *Leuels*; they goe by measures and numbers, to the end that in all their workes there should not be any thing found done, either rashly or at aduerture: and therefore much more should *Men* vse the like moderation and rules in the performance of those *Actions* of vertue wherein *Mans happinesse* doth consist; especially those who sit in the *Seats* of *Iustice*, which in *Moses* time were wont to be *Men Fearing God*, and hating *conuetousnesse*, which is the perfect *Squire* which such ought to follow. But *Aristotle* writeth of a *Lesbian Squire* or *Rule*, which was made of so flexible a stufte that it would bend any way the workemen would haue it: but most dangerous is the *Estate* of that *Common-wealth*, whose *Iudges* work by such *Squires*, making the *Lawes* to bow to their priuate affections, and sometimes to meane one thing, another time the contrary, as themselves are disposed to incline.

A Fesse be-  
tweene three  
Hatchets.



He beareth, Sable, a *Fesse* betweene three *Hatchets*, Argent, by the name of *Wrey*. This *Instrument* is also much vsed in *Execution* for beheading of great offenders. In which sense, *Iordanus Vrsinus*, *Viceroy* of *Sicily*, being imprisoned by his owne *houme*, gaue for his *Imprese*, an *Axe*, and a paire of *Fatters*, with this *Motto*, *Patientia in aduersis*; to shew his resolution and patience in so great an indignity. Not many yeeres since, there was a reuerend Iudge of this *Family*, with whose function this *Coat* suited very aptly, forasmuch as he did execute the Office of *Chiefe Iustice* of *England*.

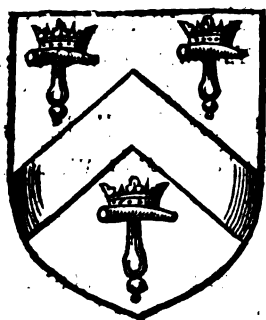
The



The Field is Argent, a *Cheueron Ingrailed*, between three *Compasses dilated*, Sable. These *Armes* doe pertain to the *Company of Carpenters*.

Armes of the Company of Carpenters.

Vnder this head must be comprehended all sorts of *Instruments*, (whereof there is vse in *Coat-armours*) pertaining to the seuerall trades of *Ioyners*, *Milwrights*, *Cartwrights*, *Turners*, *Coppers*, &c. and whatsoever other *Trades*, whose vse consisteth and is exercised in working or framing of *Timber*, *Wainscot*, or any sort of *Wood*. And so from *Tools of Masonry* and *Carpentry* borne in *Coat-armours*, we come to *Instruments of Metall worke*, (the other *Species of Armature*) whether the same be *Malleable* and wrought by *Hammer*, or *Fusill* and formed by *Fire*.



The Field is Sable, a *Cheueron* between three *Hammers*, Argent, crowned, Or. This *Coat-armour* belongeth to the *Companie of Smiths*, whose trade of life, as it is most laborious, so is it of most behoofe for the strength both of priuate mens persons, and of *Kingdomes*: and therefore the *Iron Hammer* doth well deserue the *Crowne of Gold* on it, *Iron* it selfe in respect of the vse being much more precious and necessary for a *Common-wealth*, than *Gold* is: which the *Enemies of Gods people* knew very well, when they would not

Armes of the Company of Smiths.

Necessitie of Iron.

permit a *Smith* to liue amongst the *Israelites*, as may be scene 1 *Sam.* 13. 19. where it is said, *Then there was no Smith found thorowout all the Land of Israel: for the Philistines said, lest the Hebrewes make them swords or speares.* The *Hammer* and *Anuill* are two of the chiefest instruments of this Trade, for forging and forming of things malleable for necessarie vse. Of these doth *Ecclesiasticus* make mention, *Chap.* 38. v. 28. where speaking of the laborious trauell of the *Smith*, he saith, *The Smith abideth by his Anuill, and doth his diligence to labour the iron: the vapour of the fire drieth his flesh, and he must fight with the heat of the fornace: the noise of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his minde to make up his worke, therefore he watcheth to polish it perfectly.*



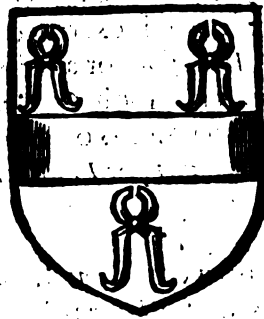
This *Coate-Armour* is borne by the name of *Clowell* and is thus blazoned: The Field Argent, two *Cheuerons*, Sable, each charged with five *Nails*, Or. The naile hath had his vse in *Military Service*, as well as *Domestick Vse*: for with this did the prudent Lady *Iael* end the cruell warre betwixt the *Canaanites* and *Israelites*, by striking a *Nail* thorow the temples of *Sisera*, who was *Generall of King Iabins Host*. As to the domestickall vse of the *Nail*, wee see that *Houfholders* minding to settle themselves in some house

The bearing of Nails.



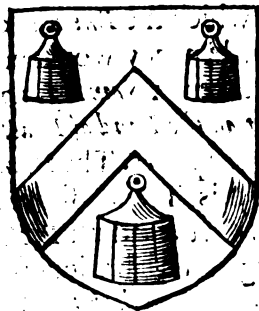
wherein they meane to make them a setled habitation, doe driue *nailes* into the *Walles*, for the more commodious and seemely hanging vp and bestowing and orderly placing of things necessary. Whereof *Ezra* in his prayer to God taketh a similitude, saying, *And now for a litle space grace hath bene shewed from the Lord our God, to leaue vs a remnant to escape, and to giue vs a naile in his holy place, &c. Ezra 9.8.*

A Fesse betweene three paire of pincers.



He beareth, Argent, a *Fesse* betweene three paire of *Pincers*, Gules. This *Coate* is quartered by the right honorable and worthy *Gentlemen Sir William Russell*, *Lord Russell of Thornhaw*, lately deceased. Though the *Pincers* be an instrument peculiar to the *Smith* that formed the same, yet is the vse thereof communicated vnto the professors of diuers other *Trades*, as *Carpenters*, *Joiners*, *Farriers*, &c. As touching the first inuention of this *Instrument*, *Pliny* saith, that *Cynira* the sonne of *Agrippa* deuised *Pincers*, *Hammers*, *Iron Crowes* and the *Anuill* or *Stybie*.

Next will I speake of such as are formed of *Fusible Metals*, so called *a fundendo*, because they are *liquid*, and powred forth into the *mould* wherein they are to be framed : but one example shall serue.



He beareth, Argent, a *Cheueron*, Gules, betweene three *Plomets*, Sable, by the name of *Ienings*. The *Plomet* may aptly serue for an *Hieroglyphicke* of *Prudence*, in respect that *Mariners* by the helpe of this instrument, fastened to some line of many fadomes, doe sound the depth of the *Seas*, when by some tempestuous storme, or other accident, they are forced vpon an vnknowne *Coast*; that so, if necessity require, they may betake them to their *Anchor*-hold, or diuert their course some other way : whereby we are admonished to sound the depth of our intentions, before we put them in practise, lest we hazard our *Fortunes* or *Liues* (through want of foresight) vpon the shoales of destruction.

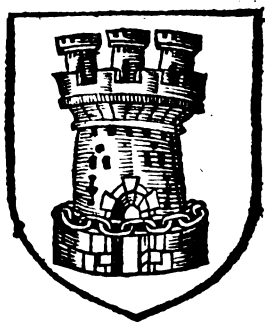
Hitherto I haue onely giuen examples of the *Instruments* of the said *Arts* : I will proceed to some examples of the *Workes* and *Effects* of the same.

#### SECT. IV. CHAP. IX.



Mongst the sundry *Workes* of the foresaid *Artizans*, some are fixed and permanent, as *Buildings*, either *prophane*, for ordinarie vse of dwelling ; or *sacred*, as *Temples* for Gods seruice : and some others are *mooneable*, as *Tents*, &c. *Examples* whereof we will now produce.

He



He beareth, Argent, a *Tower triple towred*, Sable, chained transuerse the *Port*, Or, by the name of *Old-castle*. Munster reporteth, that *Catiphus* Governour of the *Citie Susa*, had therein a *Tower* full of *Gold* and *Jewels*, but for avarice would not disperse his heaped treasures amongst his *Souldiers*. Afterwards *Alan* King of the *Tartarians*, surpris'd this *Citie*, and taking *Catiphus*, shut him vp in his *Tower*, saying vnto him, If thou hadst not so greedily walled vp thy *Treasure*, thou hadst saued thy selfe and this *Citie*: now there-

A *Tower* triple towred Sable : Munster in Cosmograph.

fore eate and drinke, and take thy fill of that thou louedst so deerely. So died he miserably through the famine in the midst of his excessiue *Treasures*.

*Castles* and *Towers* are Strengths and fences fortified most commonly on the tops of hills, or other lofty or well fenced places by nature, as well for descrying of the Enemy as farre off, as for repulsing him vpon his approach: whereupon they are called in *Latine*, *Arces*, ab *arcendo*, of keeping the Enemy a loofe or repulsing and foyling him. And doe serue rather for a place of retrait for the timorous to lurke in, than for the valorous to performe any noble feate of Martiall actiuity in: according to *Peirarch* where he saith, *Arces scito non receptacula fortium, sed inertium esse latibula*. The greatest valour is shewed in *aperto Marte*, in the *Champion field*; therefore the most valiant and resolute Generals and Commanders, haue euermore reckoned it a chiefe honour to grapple with the Enemy hand to hand, and doe reckon those victories most honourable, that are atchieued with most prodigall effusion of bloud; as witnesseth the same Author, saying, *Militia nisi largo sanguine magnisq; periculis honestetur, non militia, sed militaris ignavia nomen tenet, non Regum modo iudicio, sed vulgi*. *Castles* and *Towers* haue proued many times very pernicious vnto such as haue reposed trust in their safety. For there haue beene many that living out of *Castles* or *Towers* liued securely and free from danger, who afterwards taking stomacke to them vpon a conceiued safety in their strength, became turbulent, and betooke them to their holds, and haue finally perished in them. And so their aduenturous temerity haue beene there chastised or rather subdued, where itooke beginning.



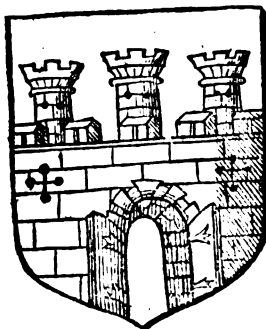
The *Field* is, Gules, a *Lion Rampant*, Argent, a *Castle* in the *Dexter point*, Or. These are the *Armes* of *Sir Francis Castilion*, of *Benhall Vallence* in the County of *Berke*, *Knight*, descended of the noble Family of the *Count Castilion* in *Piemont*, neere vnto *Mantua*.

A *Lion Rampant* and a *Castle*.

The *Lion* is a magnanimous beast, and of an inuincible courage, and is not daunted with any occurrent, neither (being laid downe) will he be rowled but at his pleasure, as appeareth, *Gen. 49. 9. Iudah, as a Lions whelp shall thou come up from the spoile my sonne. He shall lie downe and couch as a Lion, and as a Lionesse, and who shall stirre him?* Moreouer, of his incomparable strength, and noble courage, a certaine *Author* saith, *Leo fortissimus Bestiarum, ad nullius pauebit occursum*: The *Lion* the strongest of all beasts, feareth not the encounter of any.

He

A Castle triple Towred



Rule.

He beareth, Or, a *Castle* triple-towred, Gules, the *Port* displayed of the *Field*, *Leaved*, Argent. Note, that when the *Architecture* or *Masonry* extendeth it selfe all over the *Field* from the one side of the *Escutcheon* to the other, then must it be named a *Castle*. But if it be thus *Turretted* and entironed by the *Field*, then must it be blazoned (as above) a *Tower* triple-towred, or a *Tower* with so many *Turrets*. The *Gate* must be conceived to be transparent, so as the *Field* doth manifestly shew it selfe thorow the same: and

all the *Port* should haue Or, if the conceited shadow representing the thicknesse thereof did not extenuate a great part of the same.

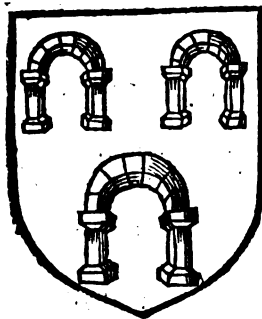
A Tower and Scaling ladder.



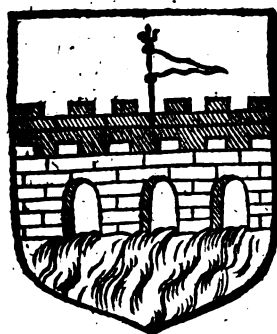
He beareth, Argent, a *Tower*, Sable, hauing a *Scaling Ladder* raised against it in *Bend Sinister*, Or. This *Coate* is quartered by *Sir Edward Maunsell Knight*. The *Ladder* thus raised against the *Tower*, may put vs in minde to stand carefully vpon our *Guard*, who liue in this world as in a *Castle* continually assailed with our spirituall and corporall enemies, that cease not euermore to plot and put in execution whatsoeuer tendeth to our destruction.

After these *Buildings* of prophane and vulgar vse, we should annex examples of *Buildings*, *Sacred* as *Churches*, &c. in stead whereof, we will content our selues with these examples following.

Three Arches

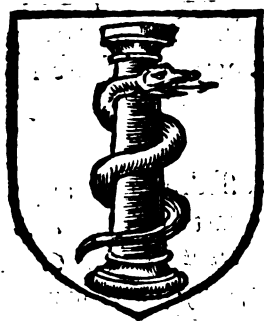


He beareth, Gules, three single *Arches*, Argent, their *Capitals* and *Pedestals*, Or, by the name of *Arches*. These are supposed to be *Arches* of a *Bridge*: and *Nicolaus de Ponte*, Duke of *Venice*, gaue a *Bridge* for his deuice, beaten with the *waues*, with this *Motto*; *Aliis inferniendo consumor*. *Pope Xistus* the fourth also gaue a *Bridge*, with this word; *Cura rerum publicarum*. And it may signifie the cares and patient stabilitie of men in *Magistracie*, who must endure the assaults, taunts, and enuy of the discontented vulgar.



He beareth, Or, on a *Bridge* of three *Arches* in *Fesse*, Gules, masoned, Sable, the *streames* transfluent, proper, a *fane*, Argent, by the name of *Trowbridge* of *Trowbridge*. This *Coate* standeth in *Kirton Church* in the *County* of *Deuon*: and it seemeth to haue beene giuen to the first bearer thereof as an allusion to his Surname *Trowbridge*, quasi *Throwbridge*, hauing respect to the current and fall of the *streames* that doe passe through the *Arches*, wherein the deuifer had an ingenious conceipt in the fitting thereof to his name, yet so as it was not so palpably vnderstood of the vulgar sort.

He



He beareth, Or, a *Pillar*, Sable, enwrapped with an *Adder*, Argent, by the name of *Myntur*. The *Adder* thus enwrapped about the *Pillar*, may signifie *Prudence* conioined with *Constancie*, both which being vnited in men of high spirits, doe greatly auaille to the atchieving of noble enterprises. *Farnesius* making mention of the chiefe vertues that ought to bee in a *Prince*, setteth downe two in especiall; whereof the one is *Prudence*; whereby the *Helme* of the *Weale-publike* is gouerned in time of peace; the other, *Fortitude*,

A *Pillar* enwrapped with an *Adder*.

whereby the attempts of the enemy are frustrated in time war.

*Pillars* the *Hieroglyphicks* of *fortitude* and *constancy*, were erected for diuers ends and purposes, sometimes to limit out the bounds of the possessions of people that bordered one vpon another; sometimes for memories of vowes made: as that which was erected by *Jacob* at *Bethel*, *Gen.* 28. 18. Sometimes for Ornament, as those of the *Temple*, *1 Kings* 7. 15. Sometimes for Testimonies of Couenants, as that which was erected by *Jacob* for a memoriall betweene him and *Laban*, *Gen.* 31. 44, 45. Sometimes for Monuments to extoll the valour, worth and merits of well deseruing men, as those that were decreed by the *Senate* and people of *Rome* to men of speciall desert and approued vertue. Sometimes they were set vp for preseruatiō of names of families from obliuion; of which sort is that mentioned in *2 Sam.* 18. 18. Now *Abisalom* in his lifetime had taken and reared up for himselfe a *Pillar* which is in the *Kings* dale: for hee said, *I have no sonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called vnto this Day Abisaloms Place.*

To these we will adde one example of a *Work* moueable, as in this next *Escocheon*.



He beareth, Sable, a *Cheneuron* betweene three *Tents*, Tents. Argent, by the name of *Tenton*.

*Tabernacles* or *Tents* were the chiefe habitation of our Fathers; in the first Age of the World, as we may see, *Gen.* 12. 8. Such kind of habitations did best fit their vses, for the often remouing of their Seats to refresh their *castell* with change of pastures, sometimes at hand, and otherwhiles in places remote: which they could not commodiously doe, if they had beene still commorant in solid and setled buildings. Such is

the maner of the *Tartarians* at this day: they haue no Cities, Townes, or Villages to inhabit, but the open and Champian fields, in *Tents* after the manner of the ancient *Scythians*, because they are (in manner) all herdsmen: in the *Winter* season they plant themselues in the *Plaines* and *Valleyes*: And in the *Summer* they liue in *Mountainous* places, where hey may finde the rankest and best pasture.

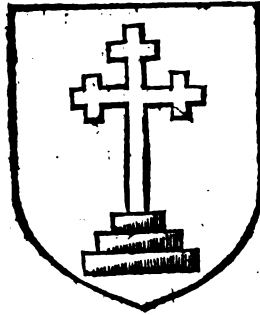
Of this sort are the *Ships* and *Boats* hereafter to be handled, and all other nauigable *Vessels*, in respect that during the time that men doe vndergoe any

R r

voiage

voiage, they are to them a kinde of *domesticall habitation*. Now proceed we to examples of buildings ordained for sacred vse, whereof in these immediately ensuing.

Crosse mounted vpon Grieces.



He beareth, Gules, a *Crosse* crossed, mounted vpon three *Grieces*, Or. This *Coat* is quartered by *Edward I. nes of Lanuaire* in the *County of Denbigh*. The *Crosse* thus mounted vpon three *Grieces*, may put vs in mind of the meanes of our *Saluation*, euen *Christ Iesus*, who in the fulnesse of time, thereto appointed by his Father, suffered the ignominious death of the *Crosse* for our *Redemption*; wherby he hath ioyned vs vnto God the Father, and by that his one *Oblation*, hath purchased vs eternall *Redemption*. The three *Grieces* or steps whereby we mount vp to *Christ* crucified, are *Faith*, *Hope* and *Charitie*, the three chiefe *Theologicall Vertues*.

Three Bels.



He beareth, Sable, three *Bels*, Argent, by the name of *Porter*. This sort of *Bels* that are cast by the hand of a *Founder*, is not of so great Antiquity as some others hereafter handled; yet their vse no lesse approved, than those: forasmuch as both these and those were ordained for good vses; these to assemble the people together to heare *diuine Service*, the other to mooue them (being assembled) to attention, when the *High Priest* did exercise his office.

Because we haue here spoken of *Buildings* and *Houses*, it will not be much amisse to adde hereunto such *Escucheons* as are deriued from Instruments of *Houshold-use*; such are these ensuing.

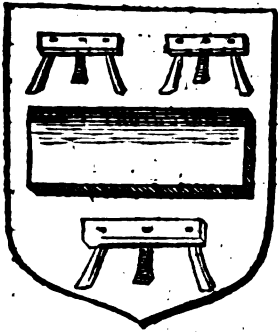
Three Cushions.



He beareth, Gules, three *Cushions*, Ermyne, Battered and Tasselled, Or, by the name of *Redman*. Howsoever these are now taken for *Cushions*, others are of opinion, that they are more truly *Pillowes*, and giuen to some *Ancestors* of this bearer (if Fame be true) for that by occasion of a *combate* challenged vpon him by a *Stranger*, for the performance whereof the day and place being appointed, this man being more forward than the *Challenger*, came very early to the place at the day appointed, and by chance fell on sleep in his Tent: the people being assembled and the houre come, the *Trumpets* sounded to the battell, whereupon he wakened suddenly, ranne furiously vpon his *Aduersary* and slew him.

These and such other *Vtenfiles*, doe serue aswell for Ornament as Necessity: whereas others there are which serue for necessity onely, as in example.

He



He beareth, Gules, a *Fesse Humet*, betweene three *Trestles*, Argent, by the name of *Stratford*. More aptly (in my conceipt) may this transuerse charge be termed a *Table*, than a *Fesse Humet*, for so haue I seene the same anciently *blazoned*, and so taken it is a note of speciall *Hospitality* and housekeeping, a thing in this age much commended but little practised.

Now in respect we are in hand to speake of *hospitality*, it shall not be amisse to giue some little touch by the way, of the bountifull *hospitality* of *Kings* in former ages, whereof I find *King Salomon* to be the most famous president: for his dayly expences that I read of wherein he exceeded all others him as we may see the 1 *Kings* 4. 22. where it is said, *And Salomons vitailles for one day were thirty measures of fine flowre, and sixtie measures of meale; Ten for Oxen and twenty Oxen of the Pastures, and one hundred Sheepe beside Harts, and Robucks, and fallow Deere, and fatted fowle.*

From *King Solomons* housekeeping descend we now to the *hospitality* of the ancient *Kings* of this land. I find in an ancient manuscript that *King Lud* commanded his household officers to haue in dayly custome, to couer the *Tables* in the *Hall* from seuen of the clocke in the morning, till seuen in the evening. His dayly diet was not much in rare and delicate viands; but that he kept it constantly with all good cates as could be gotten, and at the foure great feasts he caused proclamations to be made in all countries, for all manner of people to come thither.

Moreouer the same Author maketh mention of a verie memorable and most Royall feast, that *Cassibelane* made vpon his second Triumph ouer the *Roman Emperour*, and forasmuch as it is a chiefe point to be obserued of those that shall cite authority for any thing that he writeth or speaketh of, to vse the expresse words of his Author which he voucheth, I will therefore deliver it, as he himselfe relateth the same.

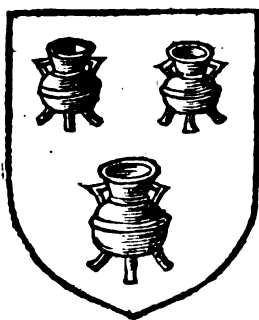
*Domus Regis Cassibelani* standeth for a speciall note, which after his second Triumph vpon the Emperour, gaue out his Royall commandements to all the Gentiles of *Brittany*, to come with their wiues to magnifie his feast: For which he slew forty thousand Kine, and Oxen, one hundred thousand sheepe, thirty thousand Deere, and other wilde beasts of the wood, besides the diuerse kindes of pulline, conyes, wilde fowle and tame, of Sea and land, with much other purveiance of vitaille with many diguifings, plaies, minstrelsie and sports.



He beareth, Argent, a *Treuet*, Sable, by the name of *Treuet*. A *Treuet* seemeth to be so called of its *Three-feet*, or à *Tripode*, which in *Greece*, signifieth a Stoole of so many feet. Amongst the *Heathens*, *Apollo's* Priest was said to giue *Answers* from the *Oracle*, sitting on such a Stoole, whence he that speaketh *Oracles*, is said to speake, *tanquam ex Tripode*.

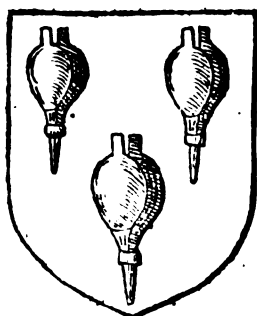
A Treuet.

Three flesh-pots.



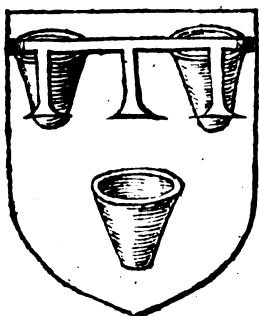
He beareth, Argent, *three flesh pots*, Gules, by the name of *Mombowchier*. It appeareth by *History*, that the *Ancients* were wont to seethe their meate in the hides of *beasts*, which yet is in vse in *barbarous Countries*, but *Art* supplieth that defect. The *Flesh-pots* of *Egypt* are objected to the *fleshly minded Jewes*, who were contented to forsake the hope of blessed *Canaan*, to enioy againe their *belly-cheere*: and *Esaus messe* of *Pottage*, is with many of more esteeme, than the *birth-right* and *inheritance* of the *heavenly Canaan*.

Three paire of Bellows.



He beareth, Argent, three paire of *Bellows*, Sable, by the name of *Scipton*. The inuention of this Instrument for making of winde, was much more *witty*, than that conceit of the *Poets* of *Boreas* his keeping of *Winds* in *Bottles*. The *Author* of these (as *Strabo* witnesseth) was *Anacharsis*.

Lamps.



He beareth, Argent, three *Lamps*, Sable, a *File* of three points, Gules, by the name of *Lampelaw*.

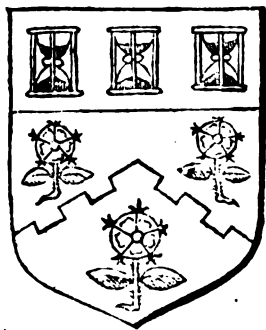
We reade of a certaine Church dedicated to *Venus*, wherein was a *Lampe* that burnt continually and neuer went out, but still gaue light, yet was not maintained with any kinde of *Oyle*, or other fatty matter or substance, and this was holden for a speciall miraculous thing; yet might the same be performed by some other naturall meanes, as with a certaine kinde of stone that is found in *Arcadia*, and is called *Asphestus*

which is said to be of that nature, that being once kindled and set on fire, doth neuer extinguish or goe out, neither is it thereby consumed or Wasted, *Zan. lib 4. de potent. demon. chap. 12. pag. 255.*

There are doubtlesse both in *herbes* and *stones* admirable vertues, (not manifest) whereby strange and vnwonted effects may be wrought. Therefore men being ignorant of the efficacy and forcible vertues of things naturall, and apprehending onely their effects by sight, doe forthwith conceiue that there is wrought some strange or great miracle, whereas indeed it is nothing lesse, but a matter proceeding meerely from some naturall cause.

Besides these aforesaid, there are sundry other Instruments, of *Household vse*, as *Mortars*, *Gridirons*, &c. which we leaue to obseruation. And to this may be referred, *Candles*, *Torches*, &c. The great *Turke Solimannus*, gaue foure *Candles* for his *Deuice*, one *burning*, the other three *extinct*; to signifie that other *Religions* were nothing light, in respect of his: or that the other parts of the *World* should lose their beauty, by the brightnesse of his *glory*.

He



He beareth parted *per chequeron*, Embateled, Or and Gules, three Roses counterchanged slipped, proper, on a chiefe of the second, three Hower-glasses of the first. This Coate pertained to Doctor White sometimes Bishop of Winchester. Albeit the *Sunne* is the governour and moderator of time, yet because we cannot aptly expresse the same to the view, I have made choice of this Coate to manifest the same thereby, in respect of the *Hower-Glasses* placed on the chiefe thereof: for as the *Sunne* is the measure of time, so is the time also

the measurer, not onely of publike, but also of priuate affaires. For who is he that hath any businesse to performe that desireth not to know how he proceedeth therein, and whether he be beforehand with time, or that he be belated. And for this end were *Dials*, *Clocks*, *Watches* and *Hower-glasses* devised.

Endlesse is the swift passage of *time*, which we shall better discern if we looke backwards to the times that have already ouerslipped vp.

The best meanes we can deuise to bridle time is to be euermore well exercised in some honest vertuous and laudable worke, so shall it not escape vs fruitlesly; according to that saying of *Petrarch*, *Virtute & industria, bonarumque artium studijs frenari possunt tempora, non quia fugiant, sed ne pereant*. So shall we be sure to carry a hand ouer time, and not time ouer vs: so shall we, if not clippe his wings that he glide not from vs, yet shall we so arrach him, that he shall not so passe vs, but that we shall make some good vse of him, that he passe vs not vnprofitably.

*Time* slippeth from vs suddenly, and oustrippeth vs, which onely we ought greedily to seaze vpon, and in no case barter or exchange the same for any costly price or reward; let vs (though late, yet not too late) begin to loue and hold time in estimation, which onely a man may lawfully and honestly couet. Let vs bethinke our selues of the shortnesse of our time, and our owne frailty, and endeaour our selues to make good vse thereof: and let vs not then (as *Seneca* admonisheth vs) begin to loue when life begins to leaue vs.

To this place, are *Clocks*, *Watches*, and such like Instruments (representing the swift incessant motion of time) to be referred, wherein we may obserue that euery wheele therein, is moued by some other of more swift motion than it selfe hath; whereby is verified this saying, *Qui libet motus mensuratur per velociorem motum seipso*.



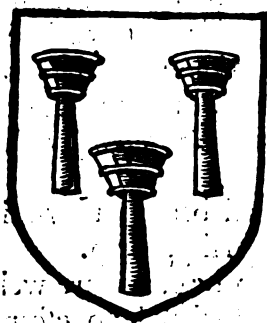
## SECT. IV. CHAP. X.

The Art of  
Armature.



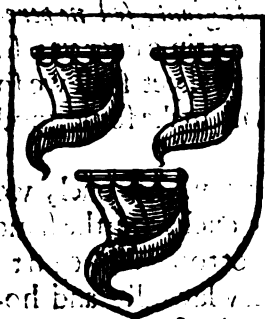
EXT to *Armature* with the appendices thereof, succedeth *Navigation*, whereunto pertaineth all sorts of *Ships* and *Boats*, with their severall parts, their *Hulls*, *Stemmes*, *Sterne*, *Masts*, *Tops*, *Tacklings*, *Sailes*, *Oares*, *Cables*, *Anchors*, &c. Whereof diuers are borne in *Coate-Armour*, as shall by these next examples partly appeare.

Three peeces  
of Masts coup-  
ped.



He beareth, Gules, three peeces of *Masts Couppe*, with their tops, Argent, by the name of *Cromer*. The inuention of the *Mast*, as also of the *Crosse peece* wherunto the *Saile* is fastened, (and is thereof called the *Saile-yard*, came (saith *Polydor*) from *Dadalus*, that excellent *Engineer* of *Athens*, who is famous for making the *Artificiall Cow*, wherein *Pasiphae* (that Monster of *Mankind*) did put herselfe, and so enioyed her lust and bestiall desires with a *Bull*, with whom she was in loue.

Three Sailes.



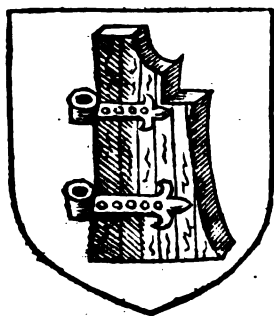
He beareth, Gules, three *Sailes*, Argent, by the name of *Cauell*, alias *Locanell*. *Pliny* ascribeth the inuention of *Sailes* to *Icarus* the sonne of *Dadalus*, who for this deuice, is said (by *Poets*) to haue flown with *Artificiall wings*. In a naturall conflict (saith *Alex. ab Alex.*) to strike *Saile* or take downe the *Flagge* at the command of another, is a token of yeelding or subinifion. which is yet obserued by men of *Nauall* profession. There are three things (saith one) which excell all other for beautifull shew; a goodly man at *Armes* bravely mounted on a *Warlike steed*; a *Woman* of faire and goodly feature bearing a great belly; and a goodly *Ship* in her ruffe and vnder full *Saile*.

An Anchor.



He beareth, Gules, an *Anchor* in *Pale*, Argent, the *Timber* or *Crosse-pecca* thereof, Or, by the name of *Goodreed*. *Anacharsis* (saith *Pliny*) made *Anchors* first with two *Hookes*. The *Anchor* signifieth succour in extremities: and therefore the author of the *Epistle* to the *Hebrewes*, resemblance *Hope* to the *Anchor*, where it is said, *Vt spem propositam teneamus, quam velut anima anchoram habemus tutam & firmam*; Because *Hope* doth establish and confirme our faith against all the tempestuous *Gusts* of aduerser occurrents. *Cosmus Medicus*, Duke of *Hetruria* gaue two *Anchors* for his *impresa*, with this word, *DVA BVS*, meaning, it was good to haue two holds to trust to. But *Richard* the first, King of *England*, gaue a *Sunne* on two *Anchors*, with this *Motto*, *CHRISTO DVCE*: a worthy and Princely choice of so heauenly a *Pilote*.

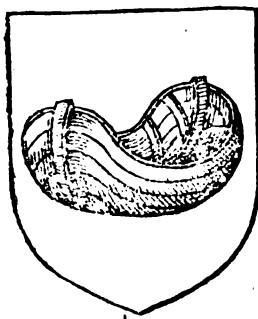
He



He beareth, Azure, a *Rudder* or *Helme* of *Ship*, Argent. By the helpe of this *Helme* doth the *Pilot* wield the *Ship* at will, through the most violent *Seas*. Some men are of opinion that the first inuention of the *Helme* of a *Ship* was taken from the obseruation of a *Kite*, flying or rather gliding in the *Ayre*, that by turning of his tayle one while one way, another while another way, doth guide his course in the *Ayre*, whereby it seemeth that nature would manifest in the cleare

A Rudder of a Shippe.

*Ayre*, what was behouefull to be practized in the deepe waters. So necessary is the vse of this Instrument, as that without it no shipping can be directed in a certaine course, but would be euermore in perill of splitting vpon shoales and *Rockes*, through the forcible current and surging waues of the *Seas*, and the violence of the boysterous windes, notwithstanding the might of the skilfullest *Pilots* or *Mariners* to their great hazard and astonishment. As we may see *Psalm*. 107. 25, 26, &c. For at his word the stormy winde ariseth which listeth up the waues thereof. They are caried up to Heauen and downe againe to the deepe, their soule melteth away because of the trouble. They reele to and fro, and stagger like a drunken man, and are at their wits ends. Other parts of *Shippes* haue beene borne both in *Coat-armour* and *Imperses*: *Horatius Gonsaga* gaue the *Prowe* of a *Shippe* tied to a *Plow-wheele*, with a *Laurell* ouer it: signifying his quiet *Countrie-life*, after his *Nauall-life*. And *Cardinal Raphael Riarius*, affecting the *Papacy*, gaue an *Oare* on the *Globe* of the *Earth*, with this word, *Hoc Opus*; shewing what a *Pilote* he would be, if he had the *Command*.



He beareth, Or, a *Lighter Boat* in *Fesse*, Gules. This *Coat-armour* pertaineth to the family *de Wolfo* of *Swenland*. Like to this was borne in *Deuise* by the *Prince*, *Iam Bentiuolious*, who opened his meaning with this *Word*, *ME VIDEO IN MARI SINE GVBERNATORE*: I finde my selfe in the *Sea* without a *Pilot*. Such is the condition of a *Common-wealth* without a *Ruler*, or a *Man* without *Reason*, tossed with euery waue of affection. But in these tossings of *Fortunes* waues, wise was the resolution of *vicount Hugo de Melan*,

A Lighter boat.

whose *Deuise* was a *shippe* without any *Tackling* to stay it, with this word, *IN SILENTIO ET SPE FORTITVDOMEA*, My strength is in *Silence*, *Patience* and *Hope*.



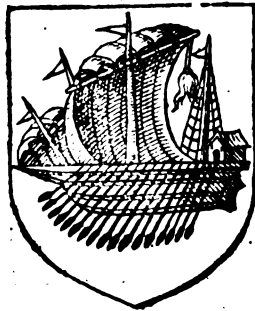
The *Field* is *Mars*, the *Hull* of a *Ship*, having only a *Maine Mast*, and a *Top* without any *Tackling*, Sol. This is the *Coat-armour* of the High a *Mighty Prince Duke Albertus de Alasco* of *Polonia*, who did beare the same also for his *Crest*, with this *Motto*, *DVS DABIT VELA*: God will giue *Sailes*; shewing that *heauenly* guidance is that whereby worldly affaires are gouerned, and that we must not altogether rely on humane helps.

The Hull of a Shippe.

He

A Ship with  
three Masts.

He beareth, Argent, a *Ship* with three *Masts*, a *Saile*, trussed vp and hoisted to the toppe of the *Maine Yard*, shrouded, Sable, by the name of *Meeres*. *Andreas Doreo*, *Admirall* of *Spaine*, gaue for his *Imprese* a *Ship* vnder full *Saile* with this beathenish *Motto*, OMNIA FORTVNÆ COMMITTO, I commit all to Fortune : but another of that *Name* (*Admirall* to *Charles the fifth*) gaue the same *Deuice* with a much more *Christianlike Word*, NON DORMIT QUI CVSTODIT; *he that is keeper, is no sleeper.*

A Galley vnder  
full Saile.

He beareth, Azure, a *Galley* passing vnder full saile, Or. This is a *Coate of Spanish bearing*; which *Nation* much vseth this kinde of *Vessell* on the *Mediterranean* and calmer *Seas*, the *Rowers* therein being so many captiued *Slaues*, chained fast to their seat, lest they should rebell against the ministers of their oppression. The first *Ship* we reade of was made by *Noah*, for the preseruatiō of increase of all liuing creatures in time of the generall *Flood*: but *Iason* first made the *Galley*, which *Sesostrius King* of *Egypt* vsed after him.

## SECT. IV. CHAP. XI.]



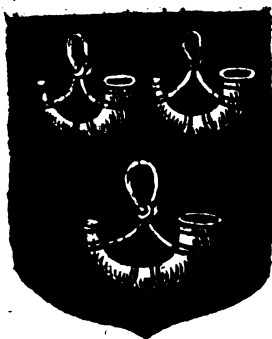
He last of the foresaid *Arts* we reckoned to be *Venation*, which *Plato* diuideth into three *Species*, *Hunting*, *Hawking* and *Fishing*; all which because they tend to the prouiding of sustenance for man, *Farnesius* doth therefore account a *Species* of *Agriculture*. The dangerous chafes of the *Beare*, the wilde *Boare*, *Bull*, &c. whether the same be performed on horsebacke or on foot, hath a resemblance of *Militarie practise*: for it maketh a man prouident in assaulting, as also valourous in sustaining the brunt of the enemy: it maketh them politicke for choice of places of aduantage, and enableth them to tolerate hunger, thirst, labour, stormes, tempests, &c. all which are most requisite for such as doe professe a *militarie course* of life. What valorous commander, those men haue proued, that haue beene trained vp in the *Art* of *Hunting*, when they haue come to the administration and managing of *Martiall affaires*, the *Persians* can sufficiently witnesse vnto vs; who had no better meanes to become expert *Souldiers*, than their daily exercise of *Hunting*: As also the *Historie* of *Mithridates*, King of *Pontus*, who was so much transported with the loue of *Hunting*, as that (according to *Farnesius*) by the space of seuen yeeres he tooke not the benefit of any house either in *Citie* or *Country* to lie in: by meanes whereof, he so enabled and enured his body to

to sustaine all hardnesse, that afterwards he became a scourge and terrour to the Romans. And therefore this noble kinde of *Venation* is priuiledged from the title of an *Illiberall Art*, being a *Princely* and *Generous Exercise*: but those only who vse it for a trade of life, to make gaîne thereof, are to be marshalled in the ranke of *Mechanicks* and *Illiberall Artizans*. The priuiledge of Venation.

As touching the number of examples of things pertaining to this noble exercise of *Hunting*, proposed for the first *Species* of *Venation*, I purpose to be very briefe, not in respect of their scarcitie, but because of the manifold imployments of the workeman for the present, that he is not able to furnish me with more. And hauing ended with them, I will proceed, according to order, with the other two *Species* of *Venation*, viz. *Hawking* and *Fishing*.



He beareth, Sable, a Bugle or Hunters Horne garnished and furnished, Argent. This Coat-armour is of very ancient creation in the Church of *Rewardine* within the *Forrest of Deane* in *Gloucestershire*, and pertained to the *Family* of *Hatheway* of the same place. A Bugle or Hunters Horne.

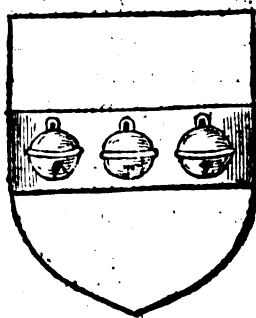


The Field is, Sable, three Bugle hornes stringed, Or garnished, Azure. This is the *Paternal Coat-armour* of *Iohn Thurston* of *Hoxon* or *Hoxne* in the *Countie of Suffolke*, *Esquire*. This colour Sable is resembled to the precious stone called *Diamond*, which signifieth in *Armorie* durablenesse, and the charge of this *Escutcheon* being of the metall Or, is oftentimes in *Blazon*, described by the *Topaz Stone*, the embleme in *Heraldry* of a *sure messenger*, as *Sir Iohn Ferne* noteth.



He beareth, Argent, on a Chevron between three Stags heads couped, Sable, as many Bugles stringed of the first. This Coat pertained to *Sir George Humley* of *Frowcester* in the *Countie of Gloucester* Knight. Other Coats derived from this noble exercise I might produce, as three *Dog-hooks*, borne by the name of *Mertingham*; three *Leashes* or *Slips*, by the name of *Hayward*: but these examples may stand in stead of the rest. And hitherto are to be referred *Toyles*, *Hayes*, *Collars* for *Greyhounds*: of which last sort, I finde an *Escutcheon* created in the Church of *Newent* in the *Forrest of Deane*, in *Field* Sable, three *Greyhounds Collars*, Argent, Edged, Studded; and *Tyrratad*, Or. Reference.

3 Hawkes.  
Belles.



sterie of this most sacred Function.

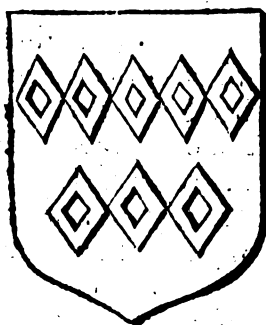
He beareth, Or, on a *Fesse*, Azure, three *Hawkes Belles* of the first, by the name of *Planke*. This sort of *Bells* is of no late inuention, but of great antiquity, and in vse amongst the *Hebrewes*, whose *High Priest* had little *Belles* at the skirts of his vppermost garment, as appeareth, *Exod. 28. 33.* And beneath vpon the skirts thereof thou shalt make *Pomegranats* of blew silke, and purple and scarlet round about the skirts thereof, and bells of gold round about : to shew that the attention and deuotion of Gods people must be stirred vp by the mini-

3 Lewres.



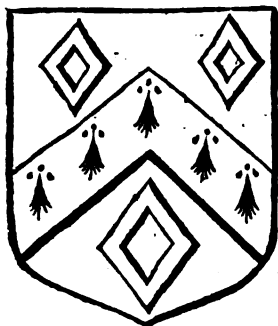
He beareth, Sable, a *Cheueron*, Or, betweenethree *Lewres*, Argent, by the name of *Prenue*. This *Coat* was quartered by Sir *Nicolas Arnold* Knight sometimes of *Hyneham* in the Countie of *Glocester*. A like *Coat* to this is borne by the name of *Lie*, and well accordeth with the name ; for *Fawlkners* vse to deceiue their *Hawks* with casting vp of this, as if it were some *Fowle*, and so they giue them a *Lie* for a *Truth*. And these two examples may suffice for the noble *Art* of *Hawking*. The next and last is *Fishing*.

The *Skill* of *Fishing* is diuersly exercised: viz. sometimes with *Nets*, sometimes with *Hookes*, otherwhiles with *Sammon-speares*, or *Eele-speares*, and sometimes with *Ginnes*, with *Pustes*, *Weeles*, &c. all which are found borne in *Coate-Armour* ; now first of *Nets* : These are most vsually borne in *Armes* peece-meale, or in fragments, which are the same (if I be not deceiued) which we call in *Blazon*, *Frets*, because the *Frenchmen* call a *Net*, *Retz*, and we by intermixture of language haue added thereunto the letter *F*. These fragments are sometimes borne single, and otherwhiles manifold, as appeareth by these next examples.



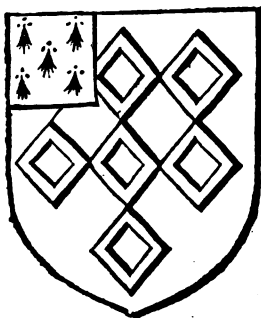
He beareth, Gules, eight *Masles*, Or, 5 and 3, by the name of *Preston*. The *Masle* is taken for the mesh of a *Net*, as I shall presently shew you by good authority: and *Nets* are in sacred Writ *Hieroglyphisks* of persuasion, whereby men are induced to vertue and verity, and so may seeme after some sort to be caught. Farre diuerse from this is that sort of *Net* which is in vse with many men in this age, to catch and ensnare men of honest and plaine dispositions, entangling them therein, not onely to decay of your bodies, but also to the vtter subuersion of their estates, for the enriching of themselves and their posterity: of such the Prophet *Habakkuk* speaketh chap. 1. 18, 16. There is also borne, Gules, 8 *lozenges*, Argent, 4, 3, 1. by the name of *Preston*.

He



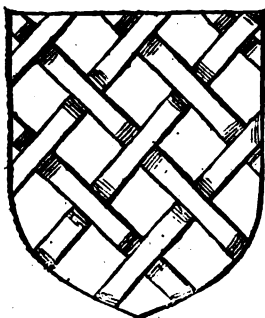
He beareth, Gules, a *Chevron*, Ermyne, betweene <sup>three Mascles</sup> three *Mascles*, Argent, by Sir George Belgrane of Belgrane in the County of Leicesters. These are by some taken to be the same with *Lozenges*. A *Maske* in *Armore* (saith Sir Iohn Ferne) is a representation of the *Maske* of a *Net*, signifying the *Bearer* thereof in a *Field* Gules, to haue beene most prudent, and politike in the *stratagems* of *Warres*, for that the *Field* is dedicated to *Mars*. The bearing of *Mascles* therefore is of greater honour than many other *Charges* are, that in vulgare-

stimation are more accounted of. Sometimes these are borne to the number of six, viz. 3, 2 and 1. iointly, without the interposition of any *Ordinarie*. Otherwhiles they are borne to the number of seuen coniunct, as in this next *Escocheon*.

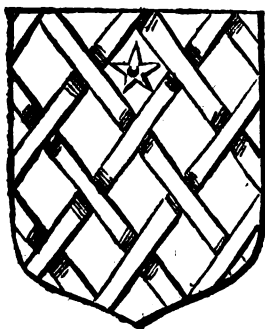


He beareth, Gules, <sup>seuen Mascles</sup> seuen *Mascles* coniunct; viz. 3, 2, and 1, Or, a *Canton*, Ermyne. This *Coate-Armour* pertaineth to Henry Ferrers of Badlesley in the County of Warwicke Esquire, a man very iudicious in matters of honour. Whereas Leigh saith that the *Maske* ought alwaies to bee square, whether the same be void or whole; I hold, that if they be *Mashes* of a *Net*, as Sir Iohn Ferne taketh them to be, then can they not in any case be whole, but must be euermore transparent and void: for if they be solid, they may better be resem-

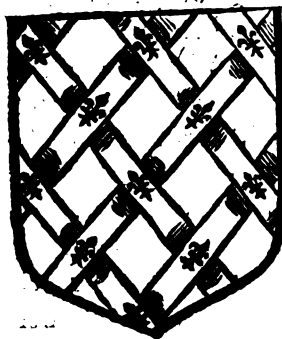
bled to *Quarrels* of *Glasse*, or some other thing of massie and sound substance, wrought euery way squarelike a *Dice*! From which a *Lozenge* is said to differ, in that the same is longer one way than another.



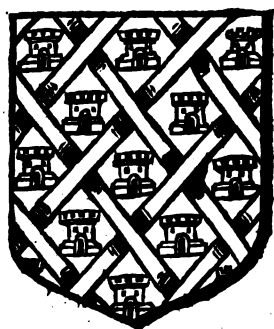
He beareth, Argent, a *Fret* of *Eight peeces*, Azure. This was the *Coate-Armour* of a noble *Norman* well descended, called *Seigneur De Montier auillier*, as is testified by an ancient french manuscript: if in any *Coate* of this bearing there be found more than eight peeces, then (saith Leigh) you shall not need to number the peeces, but in the *Blazon* of such *Coate-Armours* you shall say, He beareth *Frette*; one example whereof followeth.



The *Field* is, Emerald, *Frettee*, Topaz, a difference for a second Brother of the third house. This *Coate-armour* pertaineth to George Whitmore at this present time Lord *Maier* of the Honourable City of London, descended of the family of the *Whitmores* of *Whitmore* of *Shropshire*. And now I will give you an example of a *Fret* of eight peeces each charged in the ioynts or midst.



He beareth, Argent, a *Fret of Eight peeces*, Gules, each charged in the midst with *flowers de lis*, Or. This Coat pertaineth to Sir Lawrence Hamelden Knight, who was one of those Knights that exercised the Tournament holden at *Dunstable* in the second yeare of King Edward the second; like as in this Coat you see the *Fret* charged and the *Field* (otherwise) free from any other charge: so contrariwise you shall find the *Frette* free, and the *Field* charged betweene, as in example.



He beareth, Argent, *Frettee*, Gules, *semy de Castles* of the second, by the name of *Nechur*. Now I will shew you an example of the bearing of a *Fret*, which differeth from all the former bearings.



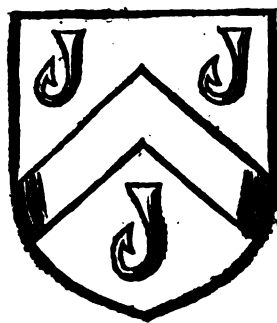
The *Field* is, *diamond*, a *Fret*, Topaz. This was the Coat-armour of Henry Lord Maltreders or Matpeuers (for I find the *Orthography* both waies) an ancient Baron of this kingdome, and is now quartered by the Right Honorable, Thomas Howard, Earle of Arundle and Surrey, Earle Marshall of England. When the *Fret* consisteth of six peeces; then (saith Sir Iohn Ferne in *Lacies Nobility*, pag. 69) we say a *Fret*, without saying any more, but in this we differ from the French *Heralds*, who blaze such a kind of bearing, a *Fret of six peeces*; and there he noteth further that a *Fret* cannot be of lesse than six peeces, you shall also sometimes find a *Fret Ingrailed*, as in this next example.

Fret Ingrailed.



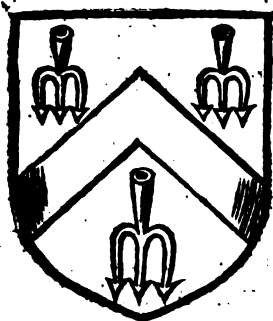
He beareth, Gules, a *Fret Ingrailed*, Ermyne, by the name of *Eynesfort*. If this *Frett* (saith Leigh) bee of more peeces than you see here, then it altereth from the same name; and is blazoned *Diaper*. Of the manifold sorts of *Diapering* I have formerly given examples, together with certaine obseruations thereupon, whereunto I doe referre you for satisfaction therein. These examples may serue for *Nets*, to shew their diuers manner of bearing, and to minister occasion to the Reader, to make a more strict obseruation of such others, as I doe here passe over, because I labour to be brieue.

He



He beareth, Sable, a *Cheueron* between three *Fishing Hookes*, Argent, by the name of *Meduile*. Not vnproperly (saith *Pierius*) doe men signifie by this kinde of *Hooke*, fraud and guile, *Quia decipere est unum ostentare, & aliud prater opinionem inferre*: for the *Fisher-man* vnder a shew of rendring food to the *Fish* (hauiug subtilly couered the hooke all ouer with the bair) doth giue him his deadly bane. And of this trade are more in the world, than will acknowledge themselves of the *Company* of *fishermen*; or *fish-mongers*.

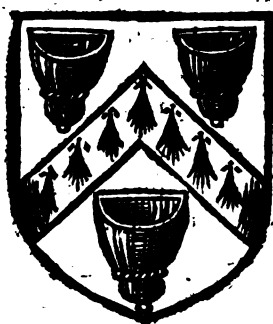
Fishing hookes



He beareth, Sable, a *Cheueron* betweene three *Eele-speares*, Argent, by the name of *Stratele*. These doe *Fisher-men* vse for the taking of *Eeles*, which being (for the most part) in the mudde, cannot be taken with *Net* or other *Ginne*: which gaue occasion of the inuention of this *Instrument*, a long staffe being set in the socket therof, and so to strike into the depth of the mudde, and by meanes of the *Barbes* of this *Instrument*, they detain as many as come within the danger therof. And therefore this *Engine* hath a signifi-

Eele-speares.

cation of such an action of desert, wherein both *strength* and *policie* are conioyned.



He beareth, Argent, a *Cheueron*, *Ermyne*, betweene three *Weeles*, their hoopes vpwards, *Vert*, by the name of *Wylyey*. And indeed this is like the insnarings and deceits of *wily men*; for as this mouth is made broad and easie for the *Fish* to enter, but is narrow within, that they cannot get forth; so craftie *Varlets* will make faire pretence to draw men into their dangers, out of which they cannot get forth being once intangled. And this kinde of trade is much more base and *Illiberrall*, than any of the afore-specified: and with these

3 Weeles.

are to be raunged all those, *Quorum lingua venalis est* (saith *Tully*) who sell their *tongue*, their skill, their conscience, only to get a *Fee* of their *Clients*. And thus much of *Arts mechanickall* of the first and principall ranke.

## SECT. IIII. CHAP. XII.

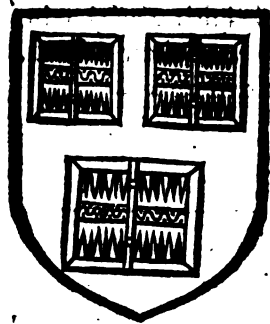


R T S *Mechanicall* of more necessary vse for the nourishing and preferuing of Mans body, we haue proposed in the preceding examples; there yet rest other *Arts* of a second rancke, which tend rather to the embellishing and beautifying of *Natures* workes than to the necessary supply of *humane* vles; yea some



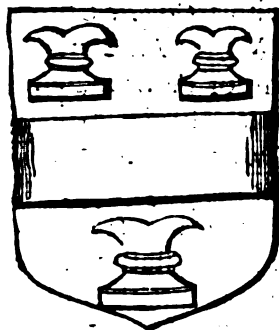
of them such as are rather *baites* to please the *senses*, than meanes to further mans good. Yet because the custome of times, and opinion of men; and a certaine curious and affected skill hath given esteeme and name of *Art* vnto such superfluous curiosities, we will not vterly passe them by; the rather, because all of them being vsed with moderation, by vnderstanding men, and for good ends, they may deseruedly haue both approbation and commendation. The first of these, is the skill of *Cookery*, for the exquisite pleasing of the *Palate*: vnto which kind of men, some haue beene so addicted, that it is storied of a certaine *Prince*, that he proposed a great reward, to euery man, that should inuent a new conceited *Dish*: And the *Sybarite*, were famous in this kinde, who bid their guests a yeere before the *Feast*, and so long were catering for dainties. It is a Prouerbe amongst the *Iemes*, *Qui multiplicat carnes, multiplicat vermes*: and most true is it, that he that daily feedeth his body, is but a *Cooke* to dresse meate for wormes. *Painting*, *Carving* and *Imbroidering*, serue to please an other sense, the *Sight*, and therefore is a more ingenious delight: and in this kind some haue beene so excellent and renowned, as that they haue beene numbred amongst men of *admirable wisdom*; as *Apelles*, *Phidias*, *Polycletus*, and others, whose workes haue deserued immortall reputation, and some of their *Master-peeces* haue beene prized beyond beliefe. All these haue sundry *Instruments*, which may be (and doubtlesse haue beene) borne in *Coat-Armour*; but because they are not vsuall, I will referre them to each mans owne obseruation; and will giue instance in the last of this kinde of *Arts* of delight, which we call, *playing*; which comprehendeth either *Theatricall recreation*, or other *Games* whatsoever.

And forasmuch as their *first institution* was good, and that they are in themselves the commendable exercises, either of the *body*, or of the *mind* and *invention*; and if there be in them any *euill*, it is not in them *per se*, but *per accidens*, because they are abused by those that doe practise and exercise them. I haue thought good to annexe them vnto the same: such are *Tables playing*, *Cheffe*, *Dice*, *Racket*, *Balloone*, &c. The things wherewith these *Games* are practised, are borne in *Coate-Armour*, as by these examples following may appeare.



He beareth, Azure, three paire of *playing-Tables*, Argent, bordured, Or, pointed and garnished within of the first, by the name of *Pegresse*. *Recreations* which are *Honest*, are as necessary for the mind which is imploied in great affaires, and cares of importance, as *meat* is for the *body* which is exhausted with daily *Labour*: and therefore of all men liuing, *Statemen* and *Students*, are to be borne with, if they are more addicted to the refreshing of their *minde*s furcharged with meditation, than other sorts of men. But the play at *Tables*, is not held so fitting for the *Femall Sex*, thereby they learne to beare a *Man* more than they should.

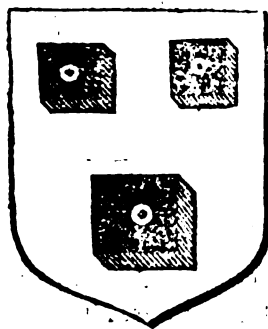
He



He beareth, Azure, a *Fesse* betweene three *Cheffe-Rookes*, Or, by the name of *Bodenham*. It seemeth these were at first called *Rookes*, for being the defence of all the rest, and therefore they stand in the vntermost corners of the *Chesboord*, as *frontier Castles*. This is a game of noble exercise for the *minde*, as requiring much forecast and vnderstanding. King *William the Conqueror* was much addicted to this delight, and lost great *Lordships* at this play. And indeed were it

A Fesse betweene three Cheefe rookes

not too serious a recreation, and going beyond the nature of *Games*, it might well become a King, because therein are comprised all the stratagemes of *Warre*, or plots of *Ciuill states*.



He beareth, Or, three *Dice*, Sable, each charged with an *Ace*, Argent, by the name *Ambesace*, as appeareth by an old *Roule* late in the hands of Master *Starkey* deceased. There is no successefull event of *Dicing*, none prosperous or fortunate, but all ominous and lamentable: for he that loseth is tormented, and he that winneth is enticed, and tolled on, vntill he be entrapped or insnared in some wilie or dangerous plot.

If a man play at *Dice*, and depart a *Winner*, let him try his fortunes againe, he shall be sure to lose. If a man winne, his gaine is wasted by giuing away here and there to standers by, and to the *Butlers Boxe*, but let him lose neuer so much, there is none that will afford him one iot of restitution.

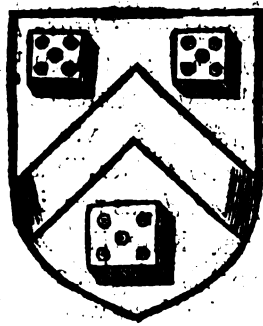
In this kinde of play, many men doe ouer-shoot themselves, and commit such errorrs for the losse of a litle money, as otherwile they would not for great summes be hired to doe.

In this game all manner of vices, especially those of couetousnesse and swearing doe predominate and beare chiefe sway. Neuerthelesse many men obseruing the casuall chance of the *Dice*, out of a couetous desire of gaine, and not being rightly informed of the vse of this our mortall life, doe with vehemency prosecute their insatiable thirst and desire of gaine, as if that were the onely scope whereto they ought to direct all their actions of this life; whose folly or rather extreme madnesse is liuely expressed in the book of *Wisedom* 15. 12. *But they counted our life a pastime, and our time here a market for gaine: For (say they,) wee must be getting every way, though it be by euil meanes.*

To conclude, the Hazard of *Dice playing* (according to *Petrarch*) is an huge and insatiable gulfe, a dreadfull and sodaine consumption of *Patrimonies* and inheritances; a *Tempest* of *Winde*; a cloud of *fame*; a *Spurre* to wickednesse, and the roadway to *desperation*: And howsoeuer other recreations are *sports*, yet this is nothing but meere griefe and vexation of *minde*.

He

A Cheueron  
betweene three  
Dice.



He beareth, Argent, a *Cheueron* betweene three *Dice*, Sable, each one charged with a *Cinque* of the first. This *Comte* is quartered by Master *Fitz-williams* of *Malton*. This is the game of *Fortune*, and *Fortunes children*. The square, which alwaies falleth right howsoeuer it be cast, is the *Embleme* of *constancy*, but the vncertainty of the *Picks*, is the very *Type* of *inconstancy* and *mutability*. He that laies his estate on the *Eies* of these *Dice*, will leaue a small estate for his owne *Eies* to looke on.

To this chapter may be referred all other *games*; as the *Racket*, and that of *Iacobus Medices*, Generall to *Charles* the fifth, whose *Denisee* was a *Ball* with two *Balloones*, with this word, *PERCVSSVS ELAVOR*, *The harder I am stricken, the higher I mount*. And this may serue for conclusion of all *Arts* and professions ciuill, whether liberall or *Illiberall*, necessary or delightfull; whatsoeuer.

#### SECT. IV. CHAP. XIII.



That manifold variety of *Coat-Armours* (consisting of things *Artificiall*) is borrowed from the severall *Dignities*, *Arts*, and *Exercises* of men of ciuill life and condition, the foregoing *Tracts* and *Examples* haue sufficiently declared. There now remaine such *Artificials* as are in vse amongst men of *Military Profession*, with which we will shut vp this whole *Section* of things *Artificiall*. By things *Military*, I vnderstand all such as doe pertaine to the vse and exercise of *Martiall Discipline* and *Seruice*: whereof some doe serue for *Order*, some for *Execution of Order*. Of the first kinde are those things which are for direction in *Marchings*, *Encampings*, *Arifings*, *Affaults*, *Retraits*, &c. and such are the *Banner-Royall*, the *Standard*, *Guidon*, *Penon*, *Cornet*, &c. For albeit it be true, that, *Leges silent inter Arma*, Lawes cannot be heard amongst clashing of *Weapons*, yet without certaine *Lawes* of *Discipline* and *Order*, it is impossible for any *Martiall Attempt* to be successfull. And therefore this is reckoned as *Hannibals* highest glory, that being *Captaine* of an *Armie* consisting of men of so sundry *Nations* and *Conditions*, he notwithstanding kept them all vnder quiet *Discipline*: the want whereof hath commonly beene the cause, when any great designe hath proued vnprosperous.

The valiant *Zisca*, being starke blinde, yet sitting in the middest of his *Armie*, whiles they were in any pitched *Field* with the *Enemies*, gaue such directions vpon all occasions, as that his *Armie* was euer *Victorious*. And *Caesar* was in this kinde so fortunate, that he fought fifty pitched *Fields* with honour, wherein he alone surpassed the valourous *Marcus Marcellus*, who is said to haue beene forty times saue one in the *Field*. And requisite is it in matters of so high nature, as are decided by warres, an exquisite care both in directing and obeying, should be obserued, because it hath often happened, that

that the neglect or mistaking of some one small *circumstance* hath beene the ouerthrow of whole *Armies*, and all the *States* thereon depending.

And sithence we are about to treat of such *Artificials* as are in vse amongst men of *military* profession, I hold it not impertinent to discourse a little of *Military lawes*; and some obseruations concerning *Battels* and *Armies*, beginning with such *military lawes and discipline* as were divulged to the *Israelites*, in the beginning of the second moneth of the second year, after their coming out of *Egypt*.

The al powerfull and most prouident *God* and wise disposer of all things; hauing made speciall choice of a people selected out of all the nations of the world for his owne peculiar seruice, and minding to exercise them vnder many afflictions to proue what was in their hearts, (to the end they might haue a feeling sence of his Almighty presence, and ready deliuerance at all seasons, out of all their calamities, that so he might humble them and make them meet for himselfe) he did not presently lead them into the *Land of promise*, so soone as he had brought them out of the *Egyptian seruitude*; but led them to and fro in the *Wildernesse* by the space of forty yceres, keeping them in continual exercise, to prooue their faith and to bring them out of liking with this World, and to learne them to depend wholly vpon his diuine prouidence; and in all their necessities to rest solely vpon him, and to seeke their comfort and reliefe from him only.

This most gracious *God*, hauing a tender care of these his people, and foreseeing in his diuine prouidence how needful discipline was, for the ordering and conducting of so huge and populous a multitude, in a passage so long and withall so full of perils; and knowing that all *Ciuill Discipline* consisted in commanding and obeying, prescribed to his seruant *Moses* a regular forme of gouernement, whereby he might containe them in their seuerall offices and duties.

First, he commanded *Moses* to number the *Israelites*, saying, *Take ye the summe of all the Congregation of the children of Israel, &c. Num. 1. 2.*

And then, hauing giuen *Moses* and *Aaron* generall direction for the marshalling and ordering the whole Army of the *Israelites*, hee saith, *Num. 2. 2. Every man of the children of Israel shall campe by his Standard, and vnder the ensigne of their fathers house: far off about the Tabernacle of the congregation shall they pitch.*



And on the East side toward the rising of the Sunne, shall they of the Standard of the Campe of *Judah* pitch, throughout their *Armies*: and *Naashon* the son of *Aminadab* shall bee Captaine of the Children of *Judah*. And his hoste, and those that were numbred of them were threescore and fourteene thousand, and six hundred.

And those that doe pitch next vnto him, shall be the Tribe of *Issachar*: and *Nethaneel* the sonne of *Zuar*, shall be Captaine of the Children of *Issachar*.

And his hoste and those that were numbred thereof, were fifty and foure thousand, and foure hundred.

Then the Tribe of *Zebulun*: and *Eliab* the sonne of *Helan* shall be Captaine of the children of *Zebulun*.

T t

And

Order for placing the foure Standards.

The Standard of *Judah* according to *Berham*.

And his Hoste and those that were numbred thereof, were fifty and seven thousand and four hundred.

All that were numbred in the Campe of Iudah, were an hundred, fourescore and six thousand and four hundred, throughout their Armies : These shall first set forth.

2.  
The middle  
ward.

The Standard  
of the Tribe  
of Ruben.



On the South side shall be the Standard of the Campe of Reuben, according to their Armies : and the Captaine of the Children of Reuben, shall be Elizur the sonne of Shedeur.

And his hoste, and those that were numbred thereof were forty and six thousand, and five hundred.

And those that pitch by him, shall be the Tribe of Simeon : and the Captaine of the children of Simeon shall be Shelumiel the sonne of Zarishaddai.

And his hoste, and those that were numbred of them, were fifty and nine thousand, and three hundred.

Then the Tribe of Gad : and the Captaine of the sonnes of Gad, shall be Eliasaph the sonne of Reuel.

And his hoste, and those that were numbred of them, were forty and five thousand and six hundred and fifty.

All that were numbred in the campe of Reuben were an hundred thousand, and fifty and one thousand and four hundred and fifty throughout their Armies : and they set forth in the second ranke.

Then the Tabernacle of the Congregation shall set forward, with the campe of the Leuites, in the middest of the campe : as they encampe, so shall they set forward, euery man in his place by their standards.

3  
The middle  
ward.

The Standard  
of the Tribe  
of Ephraim.



On the West side shall be the Standard of the campe of Ephraim, according to their armies : and the captaine of the sons of Ephraim shall be Elishama the son of Ammibud.

And his hoste, and those that were numbred of them, were forty thousand and five hundred.

And by him shall be the Tribe of Manasseh : and the Captaine of the Children of Manasseh, shall be Gamaliel the sonne of Pedabzur.

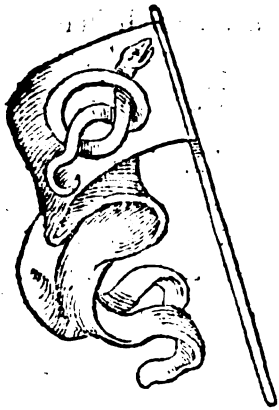
And his hoste, and those that were numbred of them, were thirty and two thousand and two hundred.

Then the Tribe of Benjamin : and the Captaine of the sonnes of Benjamin, shall be Abidan the sonne of Gideon.

And his hoste, and those that were numbred of them, were thirty and five thousand and four hundred.

All that were numbred of the campe of Ephraim, were an hundred thousand, and eight thousand and an hundred throughout their Armies : and they shall go forward in the third ranke.

The



The standard of the campe of Dan, shall bee on the North side by their Armies: and the Captaine of the children of Dan, shall be Abiezur the sonne of Ammi-shaddai.

The Standard of the Campe of Dan according to Eorbaus.

And his hoste and those that were numbred of them, were threescore and two thousand and seven hundred.

And those that encampe by him, shall be the Tribe of Asher: and the Captaine of the children of Asher, shall be Pagiel the sonne of Ocran.

And his hoste and those that were numbred of them, were forty and one thousand and five hundred.

Then the Tribe of Naphtali: and the Captaine of the children of Naphtali, shall be Abira the sonne of Enan.

And his hoste, and those that were numbred of them, were fifty and three thousand and foure hundred.

All they that were numbred in the campe of Dan, were an hundred thousand, and fifty and seven thousand and six hundred: they shall goe bindmost with their standards.

Here haue we in this second Chapter of Numbers an vncontrolable warrant pronounced by the mouth of Almighty God, for the vse of two sorts of Ensignes, the one generall, being in number foure, onely ordained for the leading and direction of the foure Regiments (as I may so call them.) And the other particular, seruing for the demonstration of the seuerall families and for the distinguishing of the particular persons of each family for the more commodious distributing of them into bands: a thing most behoofull for the bestowing and conducting of so huge a multitude, considering how many thousand of persons, were comprised in, and vnder every of the aboue named Regiments: So as it is most cleare, that those are no lesse requisite (in their kind) than the former in theirs, for the more orderly and effectuall managing of this military expedition of so long a continuance, and withall subiected to infinite dangers.

As touching the Tokens or Signes vsed in the generall standards, we haue shewed what they were after the opinion of *Martinus Borhaus* (who differeth from *Speed*) his very words you may read in the first Chap. and first Section of this Booke.

But since here is mention made of signes pertaining to particular families and persons, it may perhaps be questioned what these Signes were? whereto I answer, that they must of necessitie be *Signa existentium in rebus natura*, because there cannot be a representation of things that are not. If then they consisted of the similitude of the things in *Essence*, or being, no doubt they were such as not onely the skilfuller sort, but the vulgar also (through frequent vse and custome) did well know by their dayly sight and vse of them: As being the expresse portraictures either of *Celestiall Bodies*, as of the *Sunne*, *Moon*, *Starres*, &c. Or of things *Sublunar*, as *Meteors fiery*, *Meteors watery*, whereof we haue before spoken in their due places: Or else of vegetable, as *Trees*, *Skrubs*, *Plants*, *fruites*, *herbes*, *flowers*, &c. Or else they were resemblances of sensitiue creatures; As of *Man*, *Beasts*, *Fowles*, *Fishes*, *Reptiles*: Or else of *Instruments*, or *Toolles* of familiar vse in the exercise of

Particular Ensignes what.

*Mechanicall Trades*, pertaining to life ciuile, or Rusticke. Which in respect of their common and ordinary vse were best knowen to, men and therefore serued most fitly for notes or markes of precise differencing of each particular family and person from other.

When a *King* or *Prince* doe enter the *field* to giue *battell* to their enemies, it behoueth that he be strongly fenced of the *Army*, both *before* and *behinde*, and that he haue his being neere the great *standard*, in the heart of the battell, for the more safety of his person; and that he may the better giue directions vpon all occasions to the whole *Army* as the necessity of the seruice shall require.

The safety of  
the Commander.

It is a thing very dangerous for a *King*, *Prince*, or other *Generall*, or whatsoever other their great commander, to be ouerforward or venterous to encounter his enemy in battell in his owne person: It sufficeth such to command, and to giue direction, and neuer to hazard their persons in battell. But if he must needs put his persons upon the ieopardie of the vncertaine and dangerous euents of a Battell, it behoueth that he defer the same to the last conflict; for that vpon the safety of his person, dependeth the hopefull good successe of the battell, and the safety of the whole *Army*.

Besides so long as the *Chiefe Commander* is in life and safety; albeit he be foiled and discomfited: yet may he repaire his forces, and subdue him by whom he was foiled: but his person being either slaine or surprised there is no hope of recouery.

Place of a  
generall in time  
of Battell.

Vpon the first *Display* of the *Banner* of a *King* or *Prince*, or of their generall or chiefe Commander; it behooueth that some discreet and ancient Counsellor should make knowne publikely the cause why those warres were vndertaken, to the intent the same may be knowne to be grounded vpon lawfull cause; and that the *King* or *Prince* doth not rashly attempt the same, but that he doth it in a lawfull quarrell and vpon iust cause.

Which done, then should he command the chiefe *Herald* to vnrolle and *Display* the said *Banner*; and deliuer it to him that is appointed to beare the same (who before he take the same, must receiue the order of *Knight-hood*, if he be not before *Knighted*) with a straight charge and command to hold the same fast, and to maintaine the honour thereof, euen with the extreame hazard of his life; and thereupon to aduance the same in the name of God, the sole Author and giuer of all victory.

¶ Like as the lawes of *Ciuile Magistracy* and gouernement were ordained by God, so also were *military lawes* and ordinances grounded vpon his expresse commandement vttered by the mouth of the *Prophets* and *Priests*. As you may see particularly, for the exhortation of *Priests*, *Deut.* 20. 1, 2. and of other *Officers*, *Deut.* 20. 5. and *Iud.* 7. 3. besides, *military lawes* for *Fight*, *Num.* 21. 21. that the *conditions of peace* must be offered, *Deut.* 20. 11, 12, &c. for *spoile* 20. 19. and the diuision thereof 1 *Sam.* 30. 26, &c. 1 *Chron.* 26. 27. *Iosh.* 22. 8. 2 *Chron.* 28. 15. for *Victorie*; that 'tis the duty of *Captaines* and their *Armies* (after victorie obtained) to ascribe the whole glory thereof to God, and with one heart and one voice to magnifie his most glorious Maiesty by the example of *Iudas Maccabeus*. Thus they went home and sung *Psalmes*, and praised the Lord in heauen for he is gracious and his mercy endureth for euer, 1 *Maccab.* 4. 24.

The

The skilfull mannaging of military affaires is a kind of Art; neither doth the publike profession of the name of a Souldier, nor yet his lofty countenance or change of habit forthwith make a man a Souldier, it is a matter of greater consequence, and of no lesse secrecy; for a Souldier is to be confident in that he vndertaketh, and to wage battell with an assured hope of victory, and to retire himselfe and his forces (if the necessity of the cause so require) without feare of reproach or danger. For as the common proverbe saith, *A more valorous man is he that wisely flieth, than he that foolishly exposeth himselfe to aduenture and hazard, Periti enim bellatoris est non minus scire fugiendi artem, quam pugnandi*; for it is a matter of no great difficulty to draw men onto fight, but if the Captaine in his providence whilst they be in action, shall discover some vnexpected disadvantage or damage that may befall him and his band, and can wisely retire himselfe with honour and with safety of his souldiers, he sheweth himselfe both valourous in his encounter, and wise in his retire.

The greatest victories haue not bene gotten by handy-strokes alwaies, but many times for safegard of the effusion of bloud, either the one part, or the other deuised some witty vnexpected sodaine policie or *stratageme*, to astonish the aduerse part; that so they might suddenly slaughter them, or put them to shamefull flight. Large is the field of *Stratagems* which euery Commander hath by particular inuention; neither hath there bene more victories or trophées gained by any one meanes than by these *Stratagems*. Whatsoeuer commeth beyond expectation maketh a disturbance, or amazement in the Enemy: but it must be wrought with this caution, that it be no disturbance to our selues.

Neither is euery slight inuention fit to be put in practice, but such only as haue foresight and circumspection annexed to them. He must be *Argus* that is a Generall or chiefe Commander, he must be *eyed behind, before, in his head, in his feet*; and then shall all things be easily disposed according to Order, and take good effect, when orderly distribution, and providence, and premeditation, haue made way thereto.

It is not the length of a mans age, or the number of yeeres, that yeeldeth the *Art* or *Skill* of managing military affaires, but a continuall meditation, how he may encounter all occurrents, and put them in exercise and practice: for if a man receiue neuer so many stipends, yet is the vnexercised man still but a *freshwater Souldier* notwithstanding.

There were in former Ages two sorts of dismissal, or discharge from military seruice, the one named *ignominiosa*, that is to say, *opprobrious* or *infamous*; as when a Souldier for some notorious crime was discharged from his seruice, and disgracefully put out of *pay* and *place*, as for slothfulnesse, cowardize, forsaking of his *Captaine* or such like, then he was by the *Tribune* dismissed of his place, and branded with the marke of infamy and reproach, if he were so by the *Tribune* discharged, and deprived of his *Military* ornaments.

The other was called *Causaria missio*, as much to say as an occasionall dismissal or discharge, grounded vpon good and lawfull considerations: as when in regard of debility, by reason of Age or sicknesse, wounds or other infirmities possessing a man; he was licensed to depart to his home,



and those that were thus dismissed, did most commonly dedicate their *Shields, Swords, and Armour, Laribus suis*, to their household Gods, as the *heathen* termed them, by hanging them vp vpon the Walls in some chiete or speciall place or roome of their house, for a memoriall of their seruice performed in defence of their friends and Country.

High spirited  
men subiect to  
violent deaths.

*Martiall men* are euermore in perill and hazard of life, in regard of their light esteeme of the manifold varieties, casualties and dangerous euent of Warres, whereunto they doe euermore expose themselves; for fortune thundereth not her perils more abundantly vpon any sort of men, than vpon those that set her at nought, such are high spirited and valourous men. And not without cause, for as others doe labour to shelter themselves from danger, and doe shunne the violence thereof; these contrariwise doe lay open themselves to the vtmost hazard that may befall them.

Call to minde the forepassed ages, and examine them to the point, and you shall finde that the valiantest men (for the most part) haue beene swallowed vp with a violent death. Victory doth oftentimes make men to swell with pride, and to insult ouer others, and prouoke them to their owne destruction, as we may see 2 Kings 14.8. Where *Amaziah* summoned the sonne of *Iehoahaz* King of Israel to single combate, saying, *Come let vs looke one another in the face.* Who answered him, *Because thou hast smitten Edom, and thine heart hath lifted thee vp; glory of this and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, euen thou and Iudah with thee?*

Iustnesse of  
Law of victory.

Some men are of opinion that such as are vanquished in Battell ought not to be captiuated to such as had subdued them, vnlesse the warres were iust and lawfull as Doctor *Casius* hath obserued, but *Borreus* holdeth that albeit the ground or cause of the warres that are vndertaken be vniust; yet is it not simply vniust, that such as are vanquished in battell should be subiect vnder the power of the vanquisher; *Quia legislatoris intentio est, vt virtus vincientis sic honeretur.* The purpose of the Law-maker was that the valour of the vanquisher should be so rewarded. Besides it is no ignominious thing, for a man to be subdued by a man accounted of valour; according to that saying, *Non tam turpe est vinci, quam contendisse gloriosum;* It is not reckoned a matter so reproachfull to be subdued, as it is honorable to haue coaped with a magnanimous and valiant man.

Many men are remunerated for the vertues that are found in them, or for the externall tokens of vertue that are obserued in their outward cariage. Hereupon is that law grounded, *Quod capti bello victoribus subseruiant*, not for that the Conquerors are alwaies the better men, but in regard that in them the signes and tokens of vertue and valour are more apparent than in those that are subdued.

Law military.

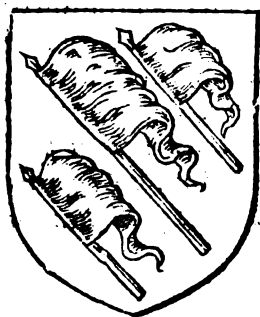
It is a iust dominion or superiority, and agreeable to the order of Nature, that the more powerfull should predominate ouer the weaker sort. And the lawes doe seeme to approue the same, *Cum velint victum captum in bello victoris seruum fieri.*

It is a law of perpetuity (saith *Zenophon*) obserued amongst men, that when a *Towne* or *Citie*, that held out the *Assailants*, is surprised, whatsoeuer is found therein is due to them that tooke the same, as well the persons as their

their whole substance, whose opinion herein *Aristotle* followeth *Polit. 4.* And *Saint Ambrose*, lib. 1. de *Patriarch*. writeth, that the prey of the King of *Sodome* was in like sort in the power of *Abraham* that conquered him.

This custome hath beene also obserued, that to aske leaue to bury the slaine in the time of open hostilitie, and whilst men are in *Armes* in the field, or depart the *Field* after battell is a kind of yeelding of victory: for it becometh not them that wanne the *Battell* to seeke any thing of the enemy by way of intreaty. Like as also the vnwillingnesse to ioine battell, and protraction or delay of battell was taken for a yeelding of victory.

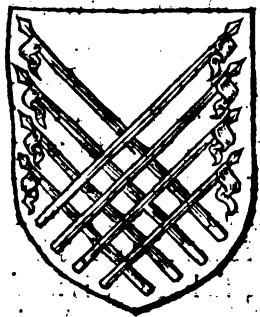
And now we will beginne with examples of bearing such things in *Coate-Armour*, whereby *Martiall discipline* and *Order*, which we haue now discouraged of, are preferred; whereof some are for shew, other for sound.



The *Field* is *Iupiter*, three *Banners* disuelloped, *Sol. Virgilius Solis* noteth this for the *Armes* of the *Kingdome of Baldachia*. *Disuelloping* is the proper terme for spreading or displaying of this *Martiall Ensigne*, as *Wyrley* noteth, in the life and death of the *Capitoll de Bur*, saying, *With threatening Axe in hand, I was at hand; And my disuelloped Pennon me before, &c.*

Very behouefull are these ensignes for euery particular band of *Foot* and troope of *Horse*, to the end they may know whither to draw together in expectation of the command of their *Captaine* for the performance of all occasions; and that they may by them be directed after any conflict or skirmish, whither to retire themselues without danger: they also serue for the manifest distinguishing of *Bands* and *Companies*. And by these they are all directed in their seruices, as a *Ship* is guided through the forcible and violent furies of the *Sea*, by the benefit of her *Helme* and a skilfull *Pilot* guiding the same.

The *Ensignes* that the *Romans* anciently vsed, were of diuers shapes; the *Eagle* fixed on the toppe of a *pike* or *pole*, was the chiefe: but that they had *Pennons* or *Flagges* also, appeareth by *Lazius*, who saith they were called *vexilla*, à *velis nauium*, from the *Sailes of Ships*, which they resembled, being so named, *tanquam minus velum*, as it were a little *Saile*.



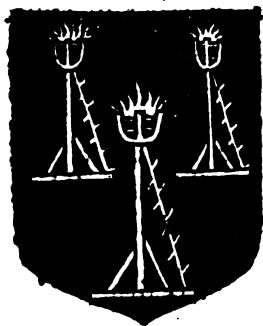
He beareth, *Azure*, foure *Speares* in *Bend* garnished with *Pennons* dexterwaies, counterly surmounted of as many other like, *Argent*. This *Coate* is borne quarterly by *Lazarus van Schwendi*, a *Dutchman*. These *Pennons* are made of certaine small peeces of *Taffata* or *Sarcenet*, cut after the forme of a *Pennon*, wherewith *Martiall men* doe oftentimes adorne their *Speares* and *Launces*, which albeit of themselues they be things of no moment, yet doe they very often (like as also *Banners* doe) astonish the *Enemy* through their continu-

all  
Speares garnished with Pennons.

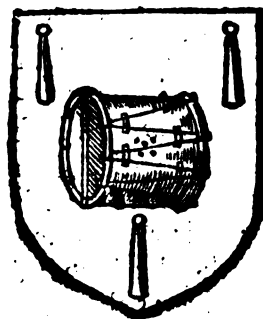
all motion, forasmuch as they are euermore wafting and wauering in the winde, whereby they doe so occupy the enemies eie, as that it breedeth a terror in the minde of their foes, through a conceiued opinion that those that come against them (being all troopes of *Horsemen* that vse this kind of *Speare*) are of a farre greater number than indeede they are, as *Wyrtley* in his said booke noteth, saying,

*To Cockerell-ward we light into the way,  
Where we behold the Foe-mates proud display.  
So many Banners wafting in the Aire,  
They seemed twice the number that they were.*

These foresaid instruments serue for direction and order to the eie, and by shew. To these *Ensignes* thus borne in the *Field*, in time of battell either expected or acted, we may adde this knowne *Ensigne* of premonstration of eminent hostile inuasion, which is the *fired Beacon*, which giueth a sodaine warning of instant intended attempt or inuasion of enemies, the notice whereof giueth occasion of the *fring* of the *Beacon*, whereupon a Gentleman of good reputation chose to beare for his *Imprese*, vpon a mount a *Beacon fired* with this *Motto* annexed, *Sic perijisse iuvat*; meaning, to die for his *Countries* safetie was his desire. The bearing in *Armes* of three of these *fired Beacons* appeareth in this next example.



He beareth; Sable, three *Beacons fired*, Or, the *flames* Proper, by the name of *Dauntre*. As touching the name of *Beacons*, it seemeth to be a *Saxon* word deriued from the *Saxon* word *Becnian*, which signifieth to cal by signe or to becken, as we vse the word at this day, and thereof are they called *Beacons*. Before the time of King *Edward* the third they were made of great *Stacks* of wood, but about the eleuenth yeere of his raigne, he ordained that there should be in euery County high *Standards* with their pitch pans on the top of them. *Lamberts perambulation of Kent*, page 69. Now I will present to your view, some examples of the bearing in *Coate-Armour* such *Military instruments*, which direct more distinctly by sound.



He beareth, Gules, a *Drumme* in *Fesse* betweene three *Drumme sticke*s erected, Argent. The *Drumme* is of frequent vse (with diuers Nations) in the *Field*. The *Parthians* for this purpose haue great *Kettle Drums*, hollow within, and about them they do hang little *Bells* and *Copper rings*, al which sounding together doe make a noise much like a dead sound mingled with the braying and bellowing of a *wilde Beast*. This *Instrument* as it serues for *direction*, so likewise is it of vse in drowning the fearefull cries of wounded and dying

dying men, lest that ghastly noise should daunt the hearts of the Souldiers. Zisca that renowned Captaine of the Bohemians, being sicke to death, willed his Souldiers to plucke off his skinne and make a Drumme of it, assuring them that when their enemies should heare the found of it, they would flye before their face.

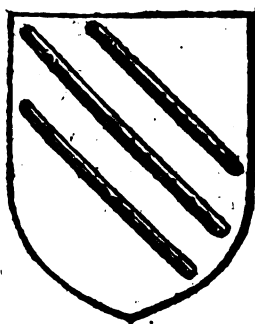
There is manifold vses of the Drumme, Fife, Trumpet, and other muscall instruments vsed in martiall affaires, inasmuch as they serue not only for the direction of Companies and Troopes, but also of the whole Army in their marchings, encampings, risings, assaults, retraits, &c. but also to dead and drown the cries of the maymed and wounded; and to stirre vp valour and courage in the Souldiers to the fierce encountering and assaulting of the Enemy: and for these ends was the vse of them ordained in wars, to which purpose doe these Instruments much auaille; *Sonus enim cornuum & Tubarum (in pralijs) magnam vim habet ad spiritus, & sanguinem euocandum.* For it is not with men, as it is with beasts, which can stir vp courage in themselves as I haue before shewed: for men in respect of feare and faint courage are hardly prouoked to fight, therefore had they need to be drawne on and prouoked thereto.



He beareth, Argent, a Cheueron engrailed betweene three Trampets, Sable, by the name of Thunder. This Coate-Armour standeth in a Glasse window in Saint Peters Church in Drogheda in Ireland. God himselfe vouchsafed to giue direction to Moses for the making of this kind of Instrument, saying, *Make thee two Trumpets of silver, of an whole peece shalt thou make them, that thou maiest vse them for the assembly of the Congregation and for the departure of the Campe: Num. 10. 12. and Ibid. 14.* But if ye blow an Alarum, then the campe of

A Cheueron engrailed betweene three Trampets.

them that pitch on the East part shall goe forward. Ibid. 15. If ye blow an Alarum the second time, then the host of them that lie on the South side shall march, for they shall blow an Alarum when they remoue. So that the found of the Trumpet, is but as the loud and far-reaching voice of the Generall: and though the Trumpet fight not, yet it doth more than many others, because it encourageth them to the fight.



He beareth, Azure, three Flates in Bend, Argent. This Instrument seemeth to haue beene inuented, for the quiet setting and composing the Souldiers minds before the fight: and some such did the Lacedemonians vse, who (saith Plutarch) being ready to ioine battle, did first Sacrificae, and then all adorned with Garlands sung a Martiall Song, their King marching with the whole Army in admirable quiet and composed order. But the Sybarites were not so happy in the vse of such musicke; for themselves being altogether giuen

Three Flates in Bend.

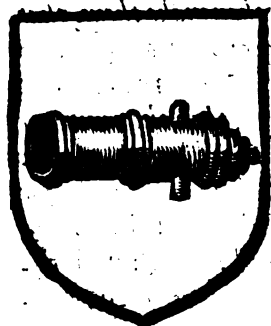
to wantonnesse and pleasure, all their Genry taught their Horses to daunce at the found of Muscalle Instruments; which their enemies having notice of being then in the *Field* and ready to joine, they commanded a noise of Musicke in the front of the *Army* to sound; whereupon the *Sybarites* Horses fell all a dauncing, and overthrew their *Riders*, whereby their enemies departed Conquerors. And thus much for *Instruments* of *Military Order*, either for *Eie* or *Eare*.

#### SECT. IV. CHAP. XIV.



He next, are such things as serue for execution of order, which is the finall end for which military profession is instituted, viz. *propulsion* or *revenge* of *wrong*, or for foiling the wrongdoer, refusing to giue satisfaction to the party grieved: and as in the *Law politike*, so in this *Law military*, Execution is reckoned the soule thereof. To the accomplishment of Execution of order, sundry sorts of weapons are requisite: some *Inuasive* or *Offensive*, others *defensive*; the one to *protect* our selues, the other to *impeach* our foes: and of these *Inuasives* will we speake in the first place; beginning with those which wee call *Miscilia*, such as are cast or forced by strength of hand, or sleight of *ingine*, and after wee will come to such as are *Manuall*, or managed with the hand.

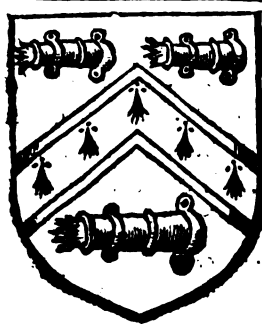
A Culuering.



Hee beareth, Argent, a *Culuering* dismounted in *Fesse*, Sable, by the name of *Leigh*. Before the invention of *Gunnys*, many sorts of weapons as well *Inuasive* as *Defensive* were deuised, which (saith *Munster*) by the space of every hundred yeeres haue admitted alteration twice or thrice, like as also the *Armour*, where-with our bodies are couered and fenced. But one saith that it was the *Diuell* himselfe who inuented this *bel-lish Instruments*, for confusion of *mankinde*. Indeed it was a *Monke*, who first inuented *Gunpowder*: and I haue read, that the first founder of these huge great Peeces, was himselfe slaine with the breaking of one of them. A certaine Captaine was wont to call the *mouth* of the great *Gunne*, *Hell-mouth*, and said that hee who trembled not when one of them thundred, did feare neither God nor the *Diuell*.

There are diuers sorts of these kinde of *Guns*, but I shall onely shew you an example of bearing of one other sort of them called *Chambers*; of which you may here see three borne with an interposition of one ordinary surmounted of another betweene them.

He

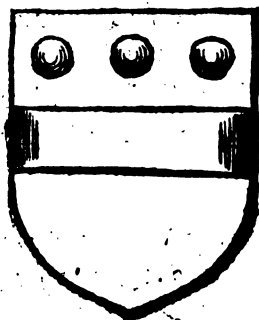


He beareth, Argent, a *Chevron*, Sable, surmounted of another, Ermyne, betweene three *Chambers*, placed transverse the *Escutcheon* of the second, *fired*, Proper, by the name of *Chambers*. Chambers fired.

Whether the inuention hereof were behoueful and necessary; or (as others reckon it) most pernicious and diuelish; I will not take vpon to dispute, but referre you to *Sebastian Munster*, lib. 3. of his *Cosmography*, where he maketh mention of *Reitholus Smariz* the Monke, that first deuised them, *Anno Dom. 1354*.

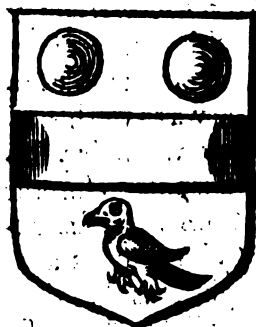


The *Field* is Saphire, three *Murthering chaine-shots*, *Topaz*. This *Coate-Armour* is borne by the Right Honourable the *Earle of Cumberland*, next to his *Anternall Coat*; and it is thought to be an augmentation. Some haue taken these to be the heads of *Clubs* called *Holy-water sprinkles*; other suppose them to be *Balls of Wild-fire*. I rather think them to be some murdering *chaine-shot*. *Amadon Duke of Sauoy* gave two *Staves* topt with *wild-fire*, with this word *IACTA CRASCIMVS*. Murthering Chaine-shot.

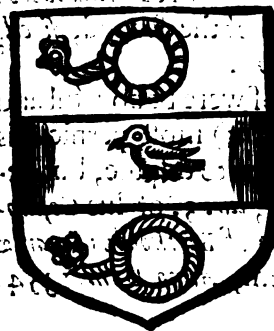


He beareth, Argent, a *Fesse*, Sable, three *Ogreses* or *Pellets* in *Chiefe*, proper, by the name of *Langley*. Ogreses or Pellets.

There I tell not the *Colour* of these *Ogreses* or *Pellets*, [because they be alwaies, Sable, as shall be more plainly shewed in the conclusion of this fourth Section.



He beareth, Argent, a *Fesse*, Sable, two *Pellets* in *chiefe*, and one *Martlet* of the second in *Base*. This is the *Coate-Armour* of *Henry Lee*, one of the *Captaines* of the *Citie of London*: how proper it is for a martiall Commander to beare in his *Armoriall ensignes* such *military Instruments*, I shall not need to proue by strength of Argument, *Dum res ipsa loquitur*.



He beareth, Argent, on a Fesse, Gules, betweene two matches kindled, Proper, a Martlet, Or. This Coate-Armour pertaineth to the Family of Leche of Bury Saint Edmunds in the Countrey of Suffolke. To this head must bee referred all other the appurtenances of great and small Ordnance, as Sconpes, Ladles, Spunges, Plagues, Touch-boxes, &c.

A Sconpe  
charged with a  
Stone.



He beareth, Argent, a Sconpe, Azure, charged with a Stone, Or, by the name of Magball. This was an Engine of warre, in fashion seeming like to that which the Brewers use to draw water withall, and therefore we call it a Sconpe as they doe. With this Engine they used in ancient time to throw great Stones into the Townes and fortifications of the enemy. Some such instrument did Hzziah King of Ierusalem use among many others for the defence of the Citie against the assaults of the Philistims, as appeareth where it is said,

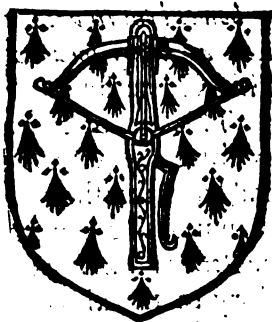
And he made very artificiall Engines in Ierusalem, to be set upon the Towers and upon the Corners, to shoot Arrows and Stones, &c. These are called Engines for the ingenious and witty invention of them; wherein former ages were so exquisite, as that Archimede could draw up the enemies Ships from the Water.

Battering  
rammes.



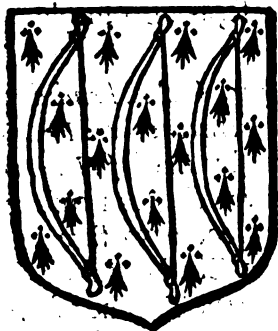
The Field is Pearle, three Battering Rammes, Bayre-waies, Proper, headed, Saphire, Armed and garnished, Topaz. This is the paternall Coate-Armour of the Right Honorable Robert Berry, Earle of Lindsey, Baron Willoughby of Eresby, Lord Great Chamberlain of England, Knight of the most Noble Order of the Garter, and one of his Maiesties most honourable Privie Councell. This Battering Ramme was a warlike instrument much used by the Romans when they besieged any Citie or Hold, with purpose to surpriseth them. Such an Engine (amongst divers others) did Titus Vespasianus erect against the Citie of Ierusalem, which were by Iosephus and his associates consumed with fire. Such is the force of this Engine, as that there is no Tower so strong or circuit of a Citie so spacious, but if that they resist the first brunt thereof, through often use they will be subuerred.

He



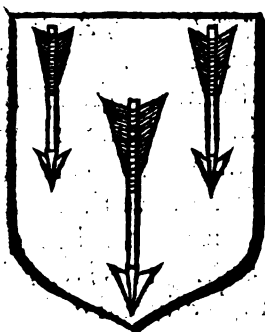
Hee beareth, Ermyne, a *Crosse bow*, bent in *Pale*, Gules, by the name of *Arblast*, *quasi Arcubalista*. This *Instrument Military*, (saith *Polydor*) was first deuised by the *Cretians*. And in former ages was called in Latine *Scarpio*, and out of this they vsed to shoot stones, as *Ammianus Marcellinus* noteth, saying, *Et Scorpiones quocunque manus perire duxissent, rotundos Lapides embebant*.

A Crosse-bow bent.



He beareth, Ermyne, *three long Bowes bent in pale*, Gules, by the name of *Bowes*. This kinde of *Bowe* is called in Latine *Arcus*, *ab arcendo*, of keeping the enemy aloofe, and not permitting him to approach neere to vs, by darting (as it were) out of the arrowes, whereby we doe gall, wound or kill them as farre off. This is a *Military Instrument*, of the *missile* sort, and that not of the meanest ranke, if we considerately peruse the *Histories* of former ages, for wee shall finde more set battels fought, and famous victories achieved

by *Englishmen* with bowes and arrowes, than any Nation of *Christendome* hath obtained by any one *Instrument* whatsoever, without exception. But this weapon alone sufficeth not of it selfe to performe any action, but with the *Arrowes* assistance whereof you haue an example in this next *Escutcheon*.



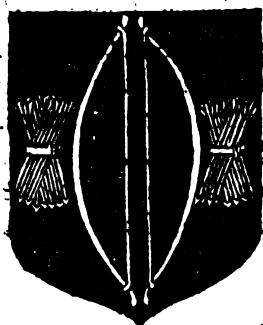
He beareth, Gules, *three broad Arrowes*, Argent. The *Arrowe* is called in Latine *Sagitta* (as some do conceiue it) *quasi satis ictus*, for that it annoyeth and galleth the enemy farre enough off, so as he cannot approach the *Archer* to endamage him, because by the smart deliuey of the *Bowe*, the enemy is put to hazard a great way off; others would haue it called (and not vnaptly) *quod Sagax sit ictus eius*: for that the same being directed by the hand of a cunning and skilfull *Archer* doth cleaue the pinne or marke oftentimes in two,

though the same be but of a small scantling.

The *Arrow* is reckoned one of the number of weapons destinated to auengement, as appeareth, *Deuteronomie* 32. 42. *I will make mine Arrowes drunke with bloud (and my sword shall eat flesch) for the bloud of the slaine and of the Captaines, when I begin to take vengeance of the Enemy.*

Sometimes you shall finde both these martiall weapons borne together in one *Escutcheon*, as in this next appeareth.





The *Field* is Sable, two long *bows bent in pale*, the strings counterpoised, Or, betweene as many *beanes of Arrowes*, Banded, Argent. This *Coate* standeth in *Kirton Church* in *Devonshire*. This sort of bearing may signifie a man resolved to abide the vitermost hazard of battell, and to that end hath furnished himselfe to the full, as well with instruments of euacuation, as also of retention. The *Bowes* and *Arrowes* in former ages haue won more glory to this kingdome than any other sort of Souldiery whatsoeuer, as the renowned victories obtained in *France* doe well testifie. There is yet another forme of bearing of *Arrowes* diuerse from these, as in example.



knowne.

He beareth, Argent, *A quier*, Gules, banded and replenished with *Arrowes*, Or, betweene three *Pheons*, Sable. This *Coat* is quartered by *Loyd of Hollyrood Ampney* in the County of *Glocester*. It was a custome amongst the *Persians* when they went to warfare, euey man to cast an *Arrowe* into a *Chest* ordained for that purpose, and placed before the *Throne* of their King: and at their returne, euey one to take his owne shafte, that so by the number of the *Arrowes* remaining, the number of the deceased might be certainly



The *Field* is Argent, two *Barres*, Sable, on a *Canton* of the second, a *Pheon* of the first. This is the paternall *Coate-Armour* of *Iohn Bingley Esquire*, Auditor of his Maiesties recepters in the *Exchequer*.

The *Pheon* is the head of an Instrument of the *Milfile* sort, which we call a *Dart*, the same being a long and light staffe headed after this manner, and hauing a *thong* fastened to the middest thereof, for the more sleighly and strong forcing the same against the enemy to keepe or annoy him as farre off. This is called in *Latine* *Jaculum*, quia à longinquo iaciatur: it pierceth speedily and maketh a large wound, by reason of the wide-spreading barbes thereof. The bearing of *Pheons* is both ancient and commendable.



He beareth, Argent, a *Fesse* betweene three *Pheons*, Sable, by the name of *Rowdon* or *Raudon* (for I find it written both waies, and that anciently.) This is a *Torkeshire* family, and was resident at *Rawdon* or *Roudon* as appeareth by diuers deeds in the time of *Richard* the second, *Henry* the sixth and *Henry* the eighth.

The

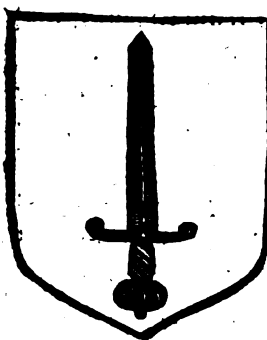


The Field is Argent, on a Fesse, Gules, between three Pheons, Sable, a Lion passant, Or. This is the Coat-armour of Marsaduke Rowdop, one of the Captains of the Citie of London. And now this next example will shew you a Charge somewhat like unto this Pheon, yet differeth it much from it in name and in the fashion also, if you obserue it with a curious eye, as it we becommeth a good Blazoner to doe.

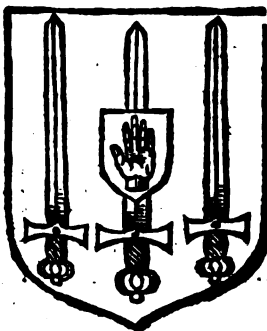


He beareth, Vert, on a Cheueron, Argent, three barbed Arrow-heads, Sable, by the name of Kemis of Wickwicke, in Gloucestershire.

And hitherto of Missils: we now come to Manuals. Weapons Manual, are so called, because *manu tractantur*, they are managed by the hand, when by the vse of them we doe assaile our foes, or put away profered wrong, by encountering or grappling with them at handy strokes. Such are these that follow and their like.



He beareth, Argent, a Sword in Pale, by the name of Dymock. The Sword is a Weapon fitted for execution and vengeance, as we may see *Deut. 32. 41. If I whet my glittering sword, and mine hand take hold on iudgement, I will render vengeance to mine enemies, and will reward them that hate me.* Furthermore it is said *Ier. 46. 10. For the Sword shall denoure and it shall bee satiate, and made drunke with their blood, for the Lord God of Hostes hath a Sacrifice in the North Country by the River Perath.*



The Field is Gules, three Swords in Pale, Argent, on Inesccheon of the second, charged with a Sinister hand couped at the wrist as the first. This is the paternall Coate-Armour of Sir Simon Clark of Salford in the county of Warwike, Knight and Baronet, who deriueh his descent from Anketell de Woodchurch in the County of Kent.



He

Three Swords.



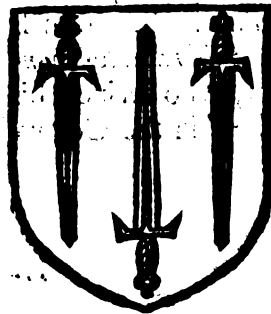
He beareth, Gules, three Swords conjoined at the *Pommels* in *Fesse*; their points extended into the corners of the *Escutcheon*, Argent, by the name of *Stapleton*. The *Gulsteans* in stead of ordinary Swords, vsed a kind of two-hand ed or bastard long-sword, which they fastned with chaines to their right sides. A like manner of fastning our Swords to our right sides was in vse with our *Horse-men* in *England* in the time of King *Edward* the third, as may be seene by the great *Seale* then vsed. It is a reproachfull thing for a Knight, to be disarmed of his Sword in battle; *Quia si gladio spoliaretur, omnem perderes honorem militia & Priuilegium.*



He beareth, Azure, three Swords, one in *Pale* points upward, surmounted of the other two, placed *Saltire-wise* points downward, Argent, by the name of *Norton*. A certaine *Laconian*, when his sonne found fault with his Sword: that it was too short, made his answer, *Idcirco paruum datur forti viro ut addat gressum*; Therefore is a short Sword giuen to a man of courage that hee may lengthen the same with a step: meaning thereby that because his Sword was short, he should approach so much the nearer to his enemy, and so might hee make the same long enough, so may he buckle with him hand to hand, and perhaps wrest the weapon out of the aduerlaries hand, to his great credit, *Gloriosum enim est victoria genus, ab eorum quo decertas Arma capere*, It is a praise-worthy thing for a man to bereaue or despoile his enemy of his *Armes* or *Weapons*: yea so glorious is it reckoned, as that many men hauing possessed themselves with their enemies weapons, either by surpris or slaughter, haue vsed the same and none other all the daies of their life. As appeareth (in part) 1 *Maccab. 3. 12.* So *Indas* tooke their spoiles, and tooke also *Apolonius* Sword, and fought with it, all his life long.

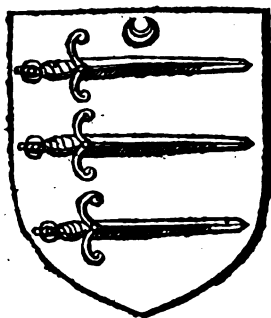
Which is a good Sword, *Seneca* sheweth in these words, *Gladium bonum dices, non cui deauratus est baltheus, nec cui vagina gemmis distinguitur, sed cui adsecandum subtilis est acies.*

Three Swords in pale.



He beareth, Sable, three Swords in *Pale*, two with their points downward, and the middlemost upward, by the name of *Rawline*. There are besides these, diuers other formes of bearing of Swords, as three Swords points in point, in *Bend*, *Barre*, &c. I finde another *Coate* of like *Charge* and *Name*, but diuersly borne from this. As by example appeareth in this next *Escutcheon*.

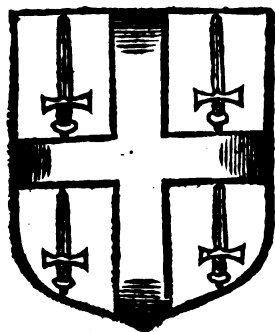
The



The *Field* is, Sable, three *Swords*, Barre waies, their points towards the *Sinister* part of the *Escudocheon*, Argent, the *Hilts* and *Pommels*, Or, a *cressant* for a difference by the name of *Rawlyns*. As touching the invention of *Swords*. *Polydor Virg.* saith, their use was found out by the *Lacedemonian*. The *Romans* in their *Saturnalian feasts*, amongst other exercises, used the game of *Sword-playing*, to the end that in time of peace they being accustomed to behold *Fighting*, *Wounds* and *Swords*, might be the lesse discouraged, when they

Three Swords  
their points  
towards the  
Dexter.

see the feates of *Armes* in the *Field* against the *Enemy*; and therefore the *Chiefetaine* or *Generall* of the *Host* was to exhibit to the people a game of *Fence* or *Sword-playing*.



The *Field* is, Gules, a *Crosse* betweene foure *swords*, Argent, the *Pummels* and *Hilts*, Or. This *Coate* was given to *Sir Iohn Philipott* Knight, sometime *Lord Maior of London*, (and used with his ancient *Armes*, which are, Sable, a *Bend*, Ermyne,) for a *Coate of Augmentation*; for this *Sir Iohn Philipott* at his owne charges set forth a fleet of *Ships* in the yeere 1378. (which was in the second yeere of *King Richard the second*,) and scoured the Seas, at that time so sorely infested with pirates, that the Merchants ships could

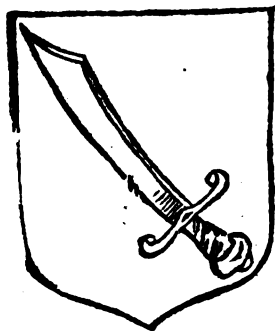
not trafficke in safety. Master *Camden* in his *Britannia* sets forth, that hee like a good patriot of his Country, surprised *Iohn Mercer* a Scottish Rouer, and all the Rabble of his adherents, besides fifteene saile of *Spanish Ships* richly freighted with Merchandize, which they had taken as prize, whereof he made no other use, but to giue supply to his soueraigne, for he maintained one thousand men in the Kings warres in *France*, and performed many pious and laudable workes in his life time, and ordained many more by his last will extant in the Registers of the *Hoystring London*. *King Richard the second* rewarded his good seruice with a grant of forty pounds of yeerely reueneue of land escheated to the Crowne, yet in the possession of *Sir Iohn Philipott* his next heire in *Phillpott lane* in *London*; and made him Knight in *Smithfield* when he rewarded *Sir William Walworth* *Maior of London* with that order at the same time, when he vanquished that arch Rebell of Kent *Wat Tyler*. He builded a faire Chappell at his Mannor of *Granch* in *Gillingham* in *Kent*, which Mannor is a member of the *Cinqueports*, which he bequeathed to his second sonne, from whom descended *Captaine Thomas Philipott*, that valiantly maintained a challenge in the *Low Countries* against *Captaine Debee* that had wickedly deprauid our late *Queene Elizabeth*, and slew the said *Debee* in single combat. And from an other sonne of *Sir Iohn Philipott* is descended *Captaine Thomas Philipott*, of *Apston Hall* in *Hertfordshire* not farre from *Woodhall Philipotts*, the ancient seat of this family, (who by following the warres in *Queene Elizabeths* daies at an expensive rate) was constrained to alienate those lands. *Sir Iohn Philipott* now one of the *Iustices* of the *Common Pleas* in *Ireland* but borne in *Kent*, is branched from those of *Gillingham* afore said. I haue scene some euidences which doe

*Captaine Thomas Philipott* a valiant Gentleman.

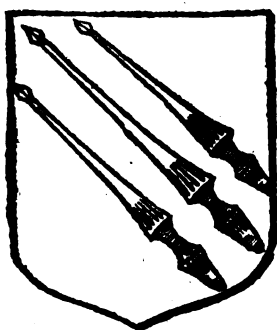
X x

perswade

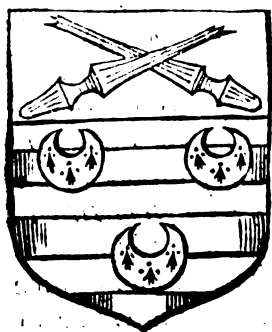
perswade me to beleue that the lands now belonging to *Sir Iohn Philipot*, the chiefe of this house at *Stepney nigh London*, came to his Ancestors by marriage with the Sister of *Thomas Becket Arch-bishop of Canturbury*. The Swords are the truest emblems of Military honor, and should incite the Bearers to a iust and generous pursuite of Honor and vertue in *Warlike waies*, especially when they intend the defence of the *Christian Faith*, denoted sufficiently in the *Crosse*, as here in this *Coate*. Much might be spoken here of the bearing of the *Sword*; It being an *Embleme* of gouernement and iustice, and borne before the King *GODS Lieutenant*, and in other places to honor *Lieutenants* to the Kings Maiestie: but of a bearing so apt to be displaid I need say no more.



He beareth, Azure, a *Curtelasse in bend*, Proper, garnished, Or. This *Coate* pertaineth to the family of *Tatnall* in the County of *Chester*. The old *Britans* our Ancestors were wont to weare a short and broad *Sword*; so did the *Spartanes* also, whom when one of their *Enemies* mocked for so curted a weapon, it was replied, that it was not so short but it could reach into their hearts, as often as they met in *Field*.

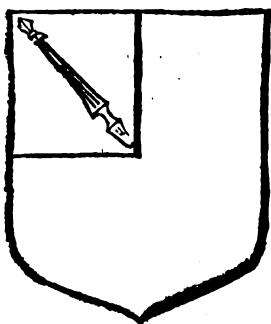


He beareth, Azure, three *Launces in Bend*, Or, Armed, Argent, by the name of *Carlowe*. It was a custome amongst the *Romans* when they did vndertake any lawfull warres, after deniall of restitution demanded of things vnlawfully taken, or satisfaction for wrongs offered, that the King of *Armes* (to whom the denouncing of battell and defiance did properly appertaine) should amongst other ceremonies, throw a *Speare* headed with *Iron*, imbrued with bloud, and scorched with fire, into the Soile of that people against whom such warre was denounced; to notifie vnto them that they would seuerely prosecute them with fire and force for the wrong by them committed.



He beareth, *Barrey of six*, Argent and Gules, three *Cressants*, Ermyne, on a *Chiefe* of the second, two *Launces in saltire*, their heads broken off, Or. This was the *Coat-Armour* of *William Watson Esquire*, sometime Keeper of the store of the *Ordinance* aswell of those in the *Tower of London*, as of those belonging to the *Nauy*; who was Grandfather to these five brothers, viz. *William Watson* of *Frendesbury* in the County of *Kent*, *Iohn Watson* of *Wolpest* in *Suffolke*, *Richard* and *Norton Watson* both of *London*; and *Thomas Watson* one of the *Clerkes* of his Maiesties Court of *Kings Bench*.

He



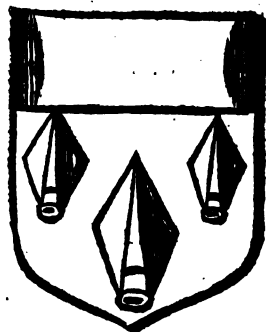
He beareth, Argent, on a quarter, Gules, a *Speare in Bend*, Or, by the name of *Knights, Hybern*. It was the manner of the *Romanes* to bestow *Speares* vpon the valiant and well deseruing *Souldiers* in recompence of their acceptable seruice performed. To this end and purpose (as *Festus Pompeius* supposeth) because the *Speare* is the perfection of *Martiall affaires*, and *Imperiall iurisdiction* : and for that it was a custome to make sale of captiues vnder the same ; as also to make them and such *Souldiers* as had transgressed the *Military discipline*, (whereupon they were disarmed of their *Military Belt*, and receiued the ignominious name of *Discincti*) to passe the *yoke*, the first, for that they were brought into subiection by force ; the other, for transgression of the *Lawes Military*.

This *Yoke* consisteth of three *Speares*, whereof two were pitched vp-right, and the third was bound crosswaies to them both ; vnder this *Yoke* were both enforced to passe, that their reproach might be the greater.

Before a man shall goe about to buckle with his enemies, it behoueth that the *Army* be fully furnished, and prouided with all sorts of *Military* provisions both defensiuē, and offensiuē, by the example of *Vzziah King of Iudah* : of whom it is said,

*Vzziah had also an hoste of fighting men, that went out to warre by bands according to the count of their number vnder the hand of Ieiel, &c.*

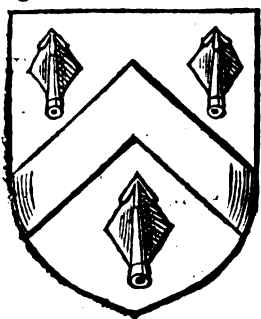
*And Vzziah prepared them throughout all the hoste Shields, and Speares, and helmets, and Briggandines, and bowes and stones to sling.*



He beareth, Argent, three *Speares heads*, Gules, a Chiefe, Azure. This *Coate-Armour* belongeth to *Robert Reyce* of *Preston* in the County of *Suffolke*, *Esquire*, a worthy Gentleman, whose great charge and care in collecting and preserving the *Antiquities* of that county merits a large *Encomium*. The *Speares heads* being apt and ready to pierce according to the opinion of some Authors betokeneth a dexterity and nimblenesse of wit to penetrate and vnderstand matters of highest consequence.

As concerning the quantity or weight of *Speares heads*, we finde in them in all Ages answerable to the strength of the persons that were to mannage them : So wee read that the *speare head* of *Goliath* that encountered with *David* weighed six hundred sheckles of Iron, which was correspondent to his *speare*, that was resembled for bignesse to a *Weavers beame* ; as also to the hugenesse of his stature which was six cubits and a hands breadth, 1 *Sam. 17. 4*. Also we reade of *Ishbibenob* the sonne of *Haraphah* (of the race of the *Giants*) whose head of his *Speare* weighed three hundred sheckles of brasse, euen he being girded with a new sword bought to haue slaine *David*.

A Cheuron  
between three  
Speares heads.

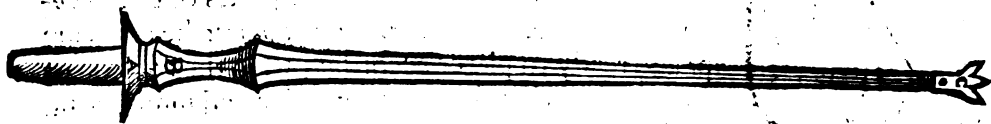


He beareth, Sable, a *Cheuron* betweene three *Speares* heads, Argent, their points embued, Proper, by the name of *Morgan*. *Alexander* the great compared an *Army* without a good *Captaine* to a *Speare* without a strong head, for that as the shaft of the *Speare* could haue little force without the head, though it be much larger than it, so the greatest *Army* can little auaile without the foreguidance of a valiant leader.

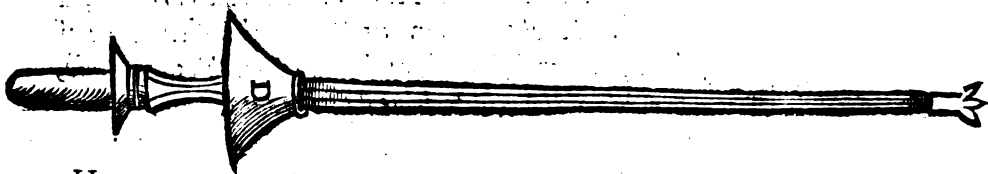
Now, I shall I hope without any great breach of *Method* demonstrate the bearing in *Armory* of some part of a *Tilt-speare* or *Tilt-staue*, call it which you please, which kinde of weapon or instrument, although it be not of any vse in the warres, yet the well mannaging thereof maketh a man the more expert for *military* seruice on horsebacke, and therefore may challenge to be ranked among *martiall* weapons managed with the hand.



He beareth, Sable, a *Cheuron*, Ermyne, betweene three *Cronels* of a *Tilt-speare*, Argent, by the name of *Wiseman*. These *Cronels* or *Coronets* (for I find them called by both these names) are the *Iron heads* of *Tilt-speares* or *Tilt-staues*, which vsually haue six or eight *Mournes* (for so are those little piked things called, which are on the top or head of this *Cronell* or *Coronet*,) three of which appeareth in each of these, the other three which are not here seene, cannot bee demonstrated by the *Art of Cutting* or *Painting*: some haue termed, or rather mistermied these *Cronels*, *Burres*; for the confutation of which *Error* I haue caused the true figure of a *Tilt-staue* or *Tilt-speare* to be here presented vnto your view without the *vamplet*.



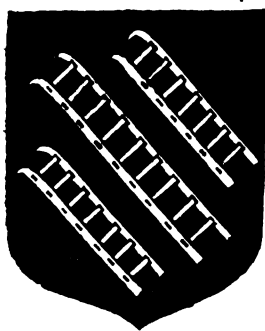
*A* sheweth vnto you the *Burre*, which is a broad ring of *Iron* behind the hand, or place made for the hand, which *Burre* is brought vnto the *Rest* when the *Tilter* chargeth his *Speare* or *Staffe*. *B* sheweth the hand, or place for the hand. *C* demonstrateth the *Cronell*, *Cronett*, or *Coronett*; which occasioneth this discourse, and this next figure maketh plaine vnto you what the *vamplet* of a *Tilt-speare* or *Tilt-staue* is.



This





Three scaling  
Ladders.

He beareth, Sable, three *Scaling Ladders*, in *Bend*, Argent, by the name of *Shipstowe*.

To this head must all other *Martiall Instruments* of these natures (not hitherto handled) bee reduced, whether they pertaine to order and direction, or else to *Execution*; and bestowed vnder their particular Heads, according to their propriety of their seuerall kindes.

## S E C T. IIII. C H A P. X V.

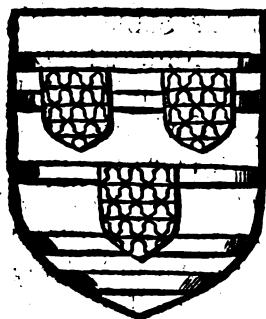


**O**f *weapons* Inuasiue or offensiue, we haue formerly discoursed: Now come wee to the handling of the other member, comprehending *weapons* defensiu, borne in *Coate-Armour*. Of these some doe serue for *defence* onely, others serue both for *defence* and *habill* also: of the former sort are such as next ensue and their like.



He beareth, Argent, three *Escutcheons*, Sable. This was the *Coate-Armour* of Sir Iohn de Londham or Lowdham Knight, owner of the Mannour of Lowdham in Suffolke in the time of Edward the third; it is now quartered by the before mentioned Samuel Blewhester Esquire, now Lord of the same Mannour. Vnto Dame Ioane the relict of this Sir Iohn Londham, did Sir Edmond de Vfford Knight, brother of Robert de Vfford Earle of Suffolke, Sir Robert Bacon Knight, and Robert de Prestone, by their deed with their seuerall scales of their *Armes* therunto affixed, releafe in the 42. yeare of Edward the third, their right in certaine lands, &c. in Herkesteed, Holbrooke, Wolferston, and other townes in Suffolke.

Three Escutcheons.



He beareth, Or, a *Barrulet* betweene two barres *Gemewes*, Gules, three *Escutcheons*, Verrey, by the name of Gamolle. This was the *Coat-armour* of Alanus de Gamoll Knight, that liued about the time of Edward the third King of England. By occasion of which name I am put in mind of a Gentleman of the same name, but of diuerse Family, as may appeare by his *Coat-armour*, the same being, Or, three *mallets*, Sable, of whom I find mention in an Inquisition taken in the County of Chester, An. 13. Edward 3. in hac verba; *Comptum est, quod Henricus Filiphham de Gamull tenet dimidium unius feodi militis in Storton, &c.* From whom is descended Edmund Gamull Esquire, one of the Aldermen of the City of Chester: whose endeouours and furtherance to the common wealthe there deserueth a memorable recordation, as well in respect of his particular actions, as the good example he shall leaue to after commers of like merit.

He



He beareth, Or, three *Escacheons Barrey* of six, Verrey and Gules, by the name of *Mouchensey*. A *Lacedemonian Dame*, hauing a sonne entring into *Military* profession, at his departure gaue him a *Shield*, and therewithall vsed these words, *Fili, aut hunc, aut super hunc*. Thereby admonishing him briefly, so to beare himselfe in battell, that either he should returne with victory bringing his *Shield* with him, or should valiantly die, and so be brought home dead vpon the same.

Three Escacheons Barrey

Touching signes in ancient times depicted vpon *Shields*, *Vegetius* hath these words : *Ne Milites aliquando in tumultu praelii a contabernalibus aberrarent, diuersis Cohortibus diuersa in scutis signa pingebant, quæ ipsi nominabant digmata, sicut etiam nunc moris est Præterea in aduerso scuto uniuscuiusq; Militis literis erat nomen adscriptum, addito ex qua esset Cohorse, quæue Centuria.* These *Shields* are meerely for defence.

Touching the variety of *Shields* or defensible weapons and their vses, we read that the *Romane* Captaines or Leaders, had their *light* harnessed Souldiers on foot, armed onely with *Sword* and *Target*, and were called *Rorarij*, whose office was with a light skirmish to giue the first onset on the enemy, to see if they could force them to remoue their first Station, and so make way for the *Horsemen*, *sicut Ros ante gelu, as the Dewe or moist goeth before the frost.* *Alex. gen. dierum. lib. 6. pag. 369.*

This sort of *Souldiers* were highly rewarded of *Kings*, in regard of their bold aduenture in bearing the first brunt of the battell. Of these some were called *Peltati*, because they were *Armed* with a kind of *Shield* or *Target* like to a halfe moone; some *Cetrati*, for that they were armed with light *Targets* or *Bucklers* after the *Spanish* or *Africke* fashion.

*Caius Marius* did prohibite his Souldiers the bearing of sleight and small *Targets*, in regard of their vnseruiceable vse.

After that *Romulus* had made a league with *Tatius* King of the *Sabines*, the *Romanes* laying aside the *Grecian Shield* (which formerly they vsed) assumed the *Sabine Shield*; and *Romulus* did interchange Armours with the *Sabines*, and continued the vse of them. It is a thing that hath beene of some men holden for an infallible obseruation, that all Nations doe change (if not the forme of *Martiall discipline*) their military weapons at the least, once in the space of an hundred yeares vpon some one occasion or other.

Among the *Germanes* it was holden a thing so ignominious for a man to lose his *Shield* in fight, as nothing could be more reproachfull; Inso much as he that was found culpable therein, was excluded from all sacred rites, and common Councels; yea, so odious was it holden amongst them, as that many (hauing escaped the battell) were branded with this publike infamy, and being vnable to sustaine so great reproach haue hanged themselues.

Amongst the *Romanes* it was in vse oftentimes to lay their children new borne in *Shields* instead of *Cradles*; because they held it a presage of future fortitude and valour in the *Childe*: So we read that *Hercules*, who exceeded all other of that Age in fortitude was rocked in a *Shield*.

A

A certaine *Lacedemonian* skirmishing with his Enemy and hauing his *Sword* drawne, and espying some aduantage thereto, was minded to haue run him through therewith instantly, the signe of retraits was giuen whereupon he forbore, and being demanded why he slew not his enemy when it was in his power: he answered, *melius est parcere Imperatori, quam hostem occidere.*

Moreouer as touching the *Shield*, we read that it was vsuall to hang them vp in Churches in stead of *Epitaphs*, as is the vse here amongst vs at this day though not to that end, as is gathered by the words of *Trebellius Pollio* in the history of *Claudius Caesar*, where he saith, *Claudium principem loquor, cuius vita, probitas & omnia qua in Repub. gessit tantam posteris famam dedere, ut Senatus populusque Romanus, nouis eum honoribus post mortem affecerit. Illi Clipeus aureus, vel ut Grammatici loquuntur, Clipeum aureum Senatus totius Indicio in Romana Curia collatum est, ut etiam nunc videtur expressa thorace vultus Imago. Lazius lib. 9. 936.*

Like as the *Shield* serued in the battell for a defence and safegard of the Body of Souldiers against blowes and wounds; euen so in time of peace, the same being hanged vp, it did shield and defend the owner against the maleuolent detractions of the enuious sort, who doe labour to depraue mens best actions, they themselues neuer endeavouring any that were laudable; whereby they doe verifie in themselues that most true, and no lesse approved saying of *Lipsius*, *liuor & inuidia bonorum operum sunt impedimenta, aut venena*; for if they cannot hinder them from passing, they wil labour to corrode them with their venomous teeth of detraction after they be passed. Besides these *Shields* which we call Armes suspenſe, doe (withall) not only possesse, but also beautifie the roome with a military Ornament: wherein each mans particular Armes are expressed at this day, and the helmets and crests, consisting of Crownes, hornes, and wings of fowles affixed vpon them, are placed aboue the *Shields*. *Lazius lib. 9. 934.*

Now will wee exemplifie such as are for defence and habit also.

A close Hel-  
met.



He bareth, Argent, a Close Helmet, Gules, by the name of *Kingley*. It was the manner of the *Romans* in their warfare to couer the *Habergions* and head peeces of those that were called, *Leuis armatura milites*, or Light harnessed souldiers (whether they were horse or foot) with the skins of *Beares*: like as it was of the ancient *Grecians* to couer their heads with *Otters* skins in stead of *Helmets*; and both of them to one end, namely that thereby they should seeme to bee more terrible and gasty in the fight of their enemies, and their enemies eye being occupied in admiration of the strangenesse of such habits, they might be the lesse able to attend their fight, and so (with more facility and lesse danger to themselues) be the more easily overcome.

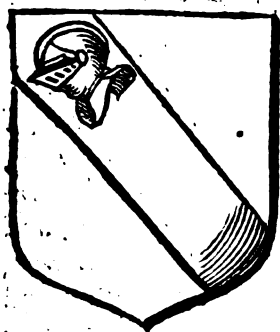
He



He beareth, Argent, three *Helmets* with their *Beuers* open, Sable, by the name of *Miniet*. The bearing of the *Helmets* after these severall manners (to wit) sometimes close *Beuered*, and other whiles with their *Beuers* open, have their severall intendments; those of *Action*, and these of *cessation*. So much briefly of their diuerse bearing as for the present may suffice. Of the reasons of such their bearings, I shall have occasion to speake hereafter more fitly, when I shall treat of the *Archievements* of the paticular

Three *Helmets* with their *beuers* open.

state of dignities.

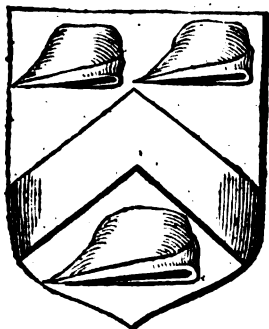


He beareth, Argent, on a *bend*, Gules; a *Helmet* in the dexter point, Or, by the name of *Trayton*. The *Helmet* thus placed, and being a chiefe part of military habit; may rather seeme to bee a reward for seruice than an ordinary charge, and of it selfe may betoken wisdom as well as valour, as we may gather by the statue or image of *Minerva*, whom the *Poets* doe faine to be the goddesse of wisdom, and all good arts and sciences; which statue is euermore found to be adorned with an *Helmet* on her head, which doth repre-

sent to our vnderstanding, not so much the safeguard and defence of the head from violence, as also that the same is inwardly fraught with wisdom, policy and reason, and is impenetrable by force, or guilefull practise. The head so armed is securely fortified against inuasions, and prepared for answering of all questions: It well fitteth martiall men to discourse and sing of battels and victories, of armour, horses, and military exercises, as the *Romanes* were accustomed to relate, and sing of victories, and the memorable exploits of worthy warriors, according to that saying,

*Nauita de ventis, de tauris narrat Arator  
Enumerat miles vulnera, pastor Oues.*

The true ornaments of *Martiall men*, are a shattered *Shield*, a dented *Helmet*, a blunted *Sword*, and a wounded face; all receiued in battell.



The *Field* is Pearle, a *Cheueron*, Ruby, betwene 3 *Morions* or *Steele Caps*, Saphire. This is the paternall *Coate-Armour* of the Right Honourable *Thomas Lord Brudenell* of *Stouton*. This *Morion*, *steele Cap* or *Scul* was the ancient armour for the head of a *foot-man* that serued in the warres, it is called a *Morion*, quia *Mauri* huiusmodi utebantur *caside*. I confesse this *Morion* here demonstrated differs in forme from that which is now in vse: and because no bearing in *Coat-Armour* of a moderne fashioned *Morion* at this present occurs

vnto my memory I haue caused one of them to be cut, as in this next figure you may see.

Y y

The

The Morion  
now in vse.



Three left  
Gauntlets  
Panormitan.

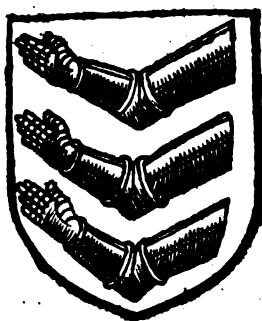
Baron le  
Despencer add  
Burghart.



The *Field* is Saphire, three *left hand Gauntlets*, To-  
paz. This is the paternall *Coate-Armour* of the right  
Honourable *Mildmay Fane*, Earle of *Westmerland*, *Bar-  
on Le de Spencer* and *Burghurst*, Knight of the *Bath*.  
*Panormitanus* maketh mention of one *Duke Reynard*,  
who by a *Herald* sent a *Gauntlet* vnto *Alphonfus* King  
of *Aragon*, and withall denounced him battell; who  
willingly accepted the same, demanded of the *Herald*  
whether he challenged him to fight with his *Army*,  
or in single combat: who answered, *Not with his Ar-  
my*. Whereupon *Alphonfus* assigned a day and place for the purpose, and  
came at the prefixed time, but the *Duke* failed. Such is the *Law of Armes*,  
in case of single combat, that the party defendant shall appoint the time and  
place, for the performance thereof, as witnesseth *Spigellus* in these words:  
*Iure belli licet promocato diem & locum Prælij dicere.*

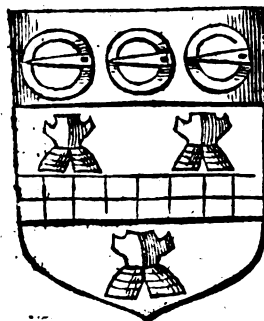
Honour and  
*Armes*, pag. 73  
M.S.  
*Lordre & for-  
me de la Ba-  
taille deuant le  
Conneſtable &  
mareschall.*  
*Gloſſ. Dom. Hen  
Spelman.*

This is to be vnderstood in private challenges; for otherwise it is where  
the Combatants are sentenced by the publike magistrate to fight, in which  
case with vs in England the *time*, *place* and *weapons* are to be appointed by  
the Iudges of that Court, before whom the matter depends.



He beareth, Gules, three *Dexter Armes vambraced*  
and *Proper*, by the name of *Armesstrong*. Well doe these  
*Armes* thus fenced agree with the name of the *bearer*,  
for then are the *Armes* best fitted for the performance  
of high enterprises, when they are thus fortified and  
made strong against all violent encounters: for by  
meanes thereof, the Souldiers are so emboldned as  
that nothing can daunt them: in which respect men of  
former ages reckoned *Armor* the members of *Souldi-  
ers*, for that the vse thereof is no lesse behouefull for

military persons, than are their naturall members.



He beareth, Vert, a fesse compony, Argent and A-  
zure, between three *Curasses* of the second; on a *Chiefe*,  
Argent, as many *fermailes* or *buckels*, as the third,  
by the name of *Baldberny* of Scotland. The *Curasse*  
is that part of *Armor*, that serueth to secure the *breasts*  
bowel and intraile of man, against all force and vio-  
lence whatsoeuer, from the gullet of the throat to  
his loines whereupon they doe chiefly rest. *Dama-  
ratus* a noble Captaine of the *Lacedemonians*, being de-  
manded why it was lawfull for the *Spartanes* in coa-  
ping

ping with their enemy to forsake their *Helmets* and *Cutasses*, but in no case to forgoe their *Swords*: he made answer that these were to guard their private persons; but their swords served to secure the weake publike: a man may expose himselfe to danger or to death, but may not in any case leave his Religion, Prince, and Country void of succour.

Concerning the defensive furniture of mans body, we reade that anciently they were made of linnen cloth, of exceeding high prooffe: Such was that much famous linnen *Brigandine* of *Amasis King of Egypt*, whereof every thread consisted of 360. other threads, wherein were portraied and set forth the formes and shapes of manifold sorts of Animals, (that he vsed to prosecute in his accustomed exercise of hunting) in gold and diuers coloured yafne. And not onely the furniture ordained for the safety of mans body, were made of linnen in those daies, but also the furniture of the *Horses* (of such as were called *Cataphracti Equites*) as their bardings and *Caparisons*, were also made of linnen artificially wrought with barres of Iron after the manner of feathers, and both of them so curiously intermixt, and platted together, as that (in fine) it becometh a defence of impeneurable resistance against any sort of weapons: which kinde of furniture was in vse with the Romans, not onely for the safeguard of the Horses, but also for the safety and preservation of the *Cataphracti*, or such as we terme men of *Armes* compleatly furnished a *Cape a pee* (as the French phrase is) to withstand and sustaine the shooke or brunt of the enemy, by whom also the discomfited forces haue beene often repaired.



The Field is *Ruby*, three *Legs*, *Armed*, *Proper*, conjoined in *Fesse* at the vpper part of the *Thigh*, flexed in *Triangle*, garnished and spurred; *Topaz*. This *Coate* is quartered by the Right honourable the now *Earle of Derby*. In ancient time *Souldiers* that either had sold or otherwise lost their *Armour* by negligence were (by a *Military Law*) punished with death, as he, that runneth from his *Captaine*. Thus farre of *Military* furniture of defence, pertaining to men. Now shall bee touched such things as belong to Horses of

seruice for the field; though some of them are in common for other Horses.

Of the first sort, are the *Shafron*, the *Cranet*, and the *Bard*, whereof I finde no particular examples of *Bearing* single and apart, but as they are borne coniunct in the totall furniture of Horses for the *Field*, as shall hereafter in their due place be shewed. I will here therefore set forth such as are of Ordinary and common vse, as they are feuerally borne in *Escacheons* as followeth.

Three Saddles.



He beareth, Argent, three Saddles stirroped, Sable. The Saddle is of great use for all sorts of horsemen, as well for ease in iourneying, as for sure sitting, but most behouefull is the same for Martiall men, that serue on horseback in the Field, for that by the meanes thereof and of the Stirrops thereto affixed, they may be able to sustaine the shocke of their aduersary, as also the more forcible to encounter him.



He beareth, Argent, on a Chequeron, Sable, six Horseshoes, Or. This is the Coat-Armour of Nicolas Grisse, one of the Captaines of the Citie of London. The Bearing of Horse-shoes in Armory is very ancient as the Armes of Robert Ferrars, Earle Ferrars testifieth, who lived in the time of King Stephen, and bore for his Armes, Argent, six Horse-shoes, Sable.

Three horse-shoes on a Bend.



He beareth, Or, a bend, Sable, charged with three Horse-shoes, Argent, by the name of Shoyfwell of Sussex.

To these may be added whatsoever other parts of the furniture of Horses sitting for the warres: As Snaffles, Bits, Bridles, and such other like tokens, whereby is signified restraint of liberty, or servile subjection, as appeareth where it is said, *After this our David smote the Philistims and subdued them, and he took the bridle of bondage out of the hand of the Philistims.*

A barbed horse.



The Field is Gules, a barbed Horse, passant, furnished at all points for the Field, Argent.

A Horse thus furnished is fitted and prepared for the use of a Souldier of that sort which we call *Cataplasti militis*, or *menat Armes*, of whom I shall make mention in the next *Escocheon*. Not much vnlike this is the Caparison wherewith we use to set out our horses prepared for the Tilt, in our ioyfull Triumphs of peace. I read that it was a custome amongst the Romans (as well in their lesser as greater Triumphs, that

no man (but such as by prerogative, either in respect of some honourable or eminent place, or speciall merit, were thereto priuiledged) might meet or accompany him that triumphed on horsebacke, but altogether on foot, which custome was of long time obserued amongst them.

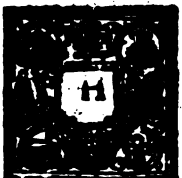
The



The Field is Gules, a Cheualier armed at all points, A Cheualier Armed at all points, a cape a pee, brandishing his sword aloft, Argent, garnished, Or, mounted on a barbed Courser furnished throughout of, and as the second. This Coat-Armour (according to *Bara*) pertaineth to the Dutchie of Lithuania.

These were those Souldiers strongly armed in Steele called *Cataphrati Equites*, which I lately spoke of, they were habited with Habergions, which were either Coats of Maile or of Plate, and differed much from those that we call *Lewis Armatura Milites*, in respect of the ponderous weight of their furniture, whereby both themselves and their Horses were the better inabled to receive the shoock and strong encounter of their enemy. Whose Armour were a Sallad or head peece, their Shield, Graues and Brigantines, all of Brasse, their Bassenets or Sculles, speares and swords, like those in vse with footmen. Such was the force of these *Cataphrati milites* (or as we call them, men mounted vpon *Barded Horses*) as that they were able to endure the brunt of the enemies, and did oftentimes repaire the forces of the trembling and distrustfull Armies.

#### SECT. IV. CHAP. XVI.



Having in the two former Chapters handled *Artificials Military*, both inuasive and defensue; I thinke it not much amisse now a little to treat of *Trophies* and tokens of *Martiall glory*, and to shew you some emblemes of rewards for victory obtained, borne in *Coat-Armour*, since victory and the hopes thereof sweeteneth all those dangerous Trauels and intolerable labours, which the braue *Martiall man* ioyfully runneth through, yea even to the hazard of his life. *Trophies* (saith *Lacius*) are spoiles forced from the conquered Enemy, all embrewed with blood, and hanged vp as they were vpon the next tree that could be found to fit that purpose; or else the *Conquering Souldiers* brought them home to their houses where they hanged them vp vpon some Pole or Tree called *Gensulitia arbor*, for a monument of the create of *Glory* that they had archieued to the family by their valour. The like custome (saith *Walf. Laz.*) doe we not onely read of in *Thucydides*: but my selfe haue seene and obserued represented in *Ancient Greeces*, an *Oake* hauing the limmes cut off, and vpon the snaggess thereof were hanged a *Germane cloake* made of *Badgers skinner* (or such other like) called *Lacerna Germanica*, two *Shields*, a *Barbaria pipe* and a *Germane Ensigne*.

There was also another sort of *Trophy* when a man had subdued his enemies, the manner was to expresse the memory of the victory archieued (as it was acted) in letters engraued and cut in stone, together with the names



of the people and Kings that were vanquished; and this was vsually set vp in some publike place for the perpetuating of the memory of such their famous conquest to all posterities. To this purpose is that which *Cicero* mentioneth *ad Heren. Hic in Macedonia Trophæa posuit, eaqueque bellis laudis victoriae omnes gentes Insignia & monumenta esse voluerunt.* And so is that place of *Pliny*, lib. 37. cap. 2. where he writeth that *Rompey the great* caused an Inscription of a *Trophee* to be erected in the *Pyrenean mountaines*. *Wolf. Lazius* lib. 9. 898.

The Ancient rewards for victory obtained in the field, borne in *Armes*, are *Garlands*, which the *Armerists* call *Chaplets*, and in *Latine* they were anciently called *Corona militum*: and of these there then were diuerse sorts, which were conferred on the *viçtours*, and were significant demonstrations of the manner of the victory obtained; for the *Ancient* bearers, *horsemen*, *Captaines* and *Lieutenants* of *Cities*, *Townes* and *Ports*, which had valourously sustained and indured the siege of their enemies, and were delivered from them, were guerdoned in *Ancient* times with a *Garland of Grasse*, called in *Latine* *Corona Graminea siue obsidionaria*; which although it were made of *grasse*, (being the only hearbe that can be supposed to be found in a place long besieged) yet is the same *Garland Gramine* as (*Plinie* witnesseth) most honorable and noble, and to be esteemed aboue all others; *Gold*, *Pearle*, *Oline*, *Lawrell*, *Palme*, *Oke* and *Iuic*, giuing place to common *Grasse*, that royall hearbe of dignity.

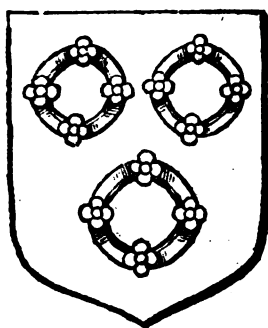
He also that could prudently delay his enemy and preserve the *Army* committed to his charge from losse without giuing battell, was wont to be rewarded with this kind of *Gramine Garland*: such an one was *Fabius Maximus*; *Qui corona Graminea donatus fuit ab vniuersa Italia; quandoquidem non pugnando sed cauendo rem Romanam restituisset & exercitum sibi exaditum conseruasset.*

There was another sort of *Chaplet* called *Corona Cinica*, which among the *Romanes* was in esteeme next to the *Corona Graminea*. And it was made of *Oken leanes* and branches, with the fruit of *Acornes* hanging on it. This *Garland* or *Chaplet* was giuen to him that had saued a *Citizen* when his life was in extreame perill, killing his enemy, and making good the place where the danger happened: and *Plinie* maketh mention that this sort of *Chaplett* was to be giuen to one who slew the first enemy, that mounted on the walls of a *Citie* or *Fortresse*, being defended by; or for the *Romanes*: and I read, that *Hostius* the Grandfather of the *Romane* King *Hostilius*, for his prowesse was the first that was remunerated by *Romulus* with a *Chaplet*, called *Corona frondæ*, and this was *quod Fidenam irrupisset*: it was *Anno Mundi*, 3295.

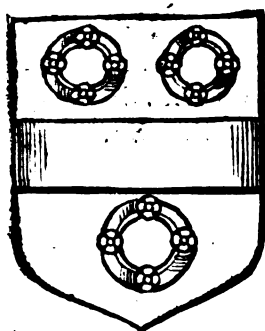
The *Triumphall Chaplet*, was first made of *Laurell*, and such an one did *Tiberius Caesar* use. The *Athenian* *viçtors* had their *Chaplets* or *Garlands* of *Oline-leanes*; and these *Chaplets* were rewards also as well for *Mercuriall* or *Martiall* deeds, some of which at first made of *leanes*, were afterward altered and composed of *Gold*; *Plinie* writeth that the *Rose*, the *Lily* and the *Violet*, be the flowers wherewith the *Chaplets* or *Garlands* of *Noblemen* ought to be adorned; I confesse he there useth the *latine* word *corona*, but I think vnderstanding there that word *corona* cannot be taken for a *crown*, I meane such an one as is in use with vs at this day made of *gold*, but rather for a *chaplet* or *garland*.

I finde also that *chaplets* are sometimes made of other hearbes, as of *Rue* as that which is borne bend-wise vpon the *barres* of the *coat-armour* of the *Dukedome of Saxony*: which as learned *Master Selden* out of *Krantzius* hath noted, was at the time of the Creation of *Bernard* (sonne of *Albert Vrsö*, Marquesse of *Brandeburg*, and Brother to *Otho* the then Marquesse, and to *Sifride* Archbishop of *Breme*) Duke of *Saxonie*, granted to the said *Bernard* by the *Emperor Frederike Barbarossa*, vpon the request of the said *Bernard* to diff rence his *Armes* from his brothers; *Tunc Imperator* (are the words as *Master Selden* citeth them) *ut erat coronatus per astitum Ruteam Coronam iniecit ex obliquo supplicantis clypeo*: which was afterward borne so on their *Coate*, being before *Barrey*, *Sable* and *Or*.

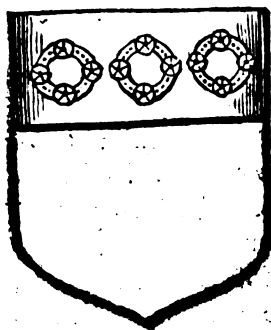
And thus much may suffice to haue spoken of *chaplets*; now come wee to shew some examples of bearing of them in *coat-Armours*.



He beareth, *Argent*, three *chaplets*, *Vert*, by the name of *Richardson* of *Shropshire*. As these are here borne as the sole charge of the *Field*, so may you also finde some *Ordinary* interposed betweene them as in this next example.



He beareth, *Or*, a *Fesse*, *Sable*, betweene three *chaplets*, *Vert*. I read that *Hercules* first made himselfe *Garlands* of the hearbe called in Latine *Apinim*, which is so called *quia ex eo apex*, id est, *Caput antiquorum triumphantium coronabatur*: this herbe is alwaies greene as *Theophraste* obserued, it is called in *English* *Merche*.



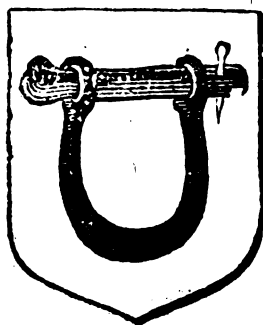
The *Field* is, *Or*, on a *chiefe*, *Gules*, three *chaplets* of the first. This was the *coat armour* of *Sir Charles Morison* of *Cashio-bury*, in the County of *Hartford*, deceased, diuers others there be that beare these *chaplets* in their *coat-armours*, but these here shewed may suffice to make knowne vnto Students in *Armory* how to *blazon* such a charge when they meet with it.

S a c t.

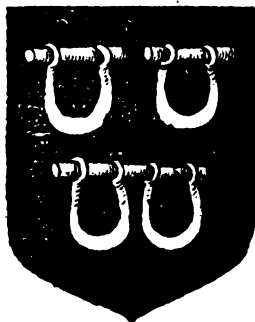
## SECT. IIII. CHAP. XVII.



Nto these before mentioned remunerations of ioyfull victory, I will adde such artificiall things wherewith the  *victorious Martiall man* doth commonly deprive of liberty those whom the fortune of the warres haue giuen him as *Captiues* and *Prisoners*; such be *Prisoners Gines*, *Fetters* and *Shackles*, or *prison Boulds*, which are all notes of subiection and captivity, of the bearing of some of these in *Coate-Armour*, I will shew you some examples.



Hee beareth, Argent, a *Shackebolt*, Sable, by the name of *Nutball* in the Countie of *Chester*. Some call this a *Prisoners Bould*: he that by his valour shall in the warres take his enemy and retaine him as his prisoner, may well for such his good seruice be rewarded with such a kind of bearing as is here demonstrated, which is an honourable bearing in *Armory*, in regard it doth sufficiently to an Artist declare the first occasion thereof.



He beareth, Sable, two single *Shackebolts*, and one double, Argent, by the name of *Anderton*. These kind of *Armes* may also well be giuen to such a braue spirit, who by his prowesse can fetch off with strength, or by his charity redeme any of his fellow Souldiers in captivity.

## SECT. IIII. CHAP. XVIII.



O these *Martiall Armorialls* we may adde, as an appendix of necessary vse in warlike busineses, the *Water-bowgets*, which in ancient times were vsed to carry and conserue in the Campe that vsefull element of *Water*. In such vessels some suppose that *Dauid* three worthies, which brake into the Host of the *Philistims*, and drew water out of the well of *Bethlehem*, brought to their King that water he so much longed for. These three mighty men deserued to haue beene remunerated with such *Armoriall markes* in their *Coat-Armours* for their valour.

The

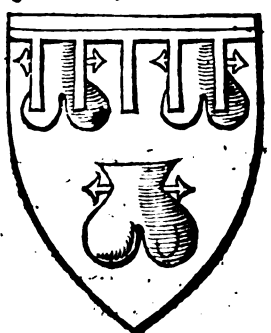
The vsuall depicting of these *Water-bowgets* in *Escocheons* of our present age, if we shall compare them with those of former times, we shal find these and them much differing in forme, as by these three next *Escocheons*, the first being according to our moderne forme, and the other two agreeing with the ancient, euidently appeareth.



The *Field* is Ruby, *three water-bowgets*, Pearle. This was the *Coate-Armour* of *Sir William Roos*, a *Baron* of this kingdome, who liued in the time of our *two first Edwards* after the *Conquest*.



These *water-bowgets* were anciently depicted and portraied in *Coate-Armour* according to the forme in this present *Escoccheon* demonstrated, witnesse old *Rolls* of *Armes* and monuments of stone. The *Ancients* themselves did somewhat differ in the portraiture of this *Waterbowget*, for I finde in a very ancient *Roll* in the custody of the before mentioned *Sir Richard St George, Clarenceux* (who I must with a thankefull acknowledgement confesse hath beene very free in communicating such his collections to the furtherance of this present second *Edition*;) that *Robert de Roos*, sonne of the late mentioned *William de Roos*, did beare these *Water-bowgets* depicted, as in this next *Escoccheon*, with a *File* of *five lambeaux* or *points*.



This is the true figure both of the *Escoccheon* and charge as they be in the said *Roll*, which is written in a hand of that time or very neere; and these examples may suffice for *Water-bowgets* of the ancient forme; now I will shew you an other *Escoccheon* with a *Crosse Engrailed* betweene foure of these *Water-bowgets* of the moderne forme; yet are the *Armes* very ancient.



The *Field* is Pearle, a *Crosse Engrailed*, Ruby, betweene foure *Water-bowgets*, Diamond. This was the *Paternal* *Coate-Armour* of that *Honourable* family of the *Bourchiers*, sometimes *Earles* of *Ew* in *Normandy*, from whom are descended the *Bourchiers* *Earles* of *Bathe*. And that truly *Noble Knight* *Sir Henry Bourchier* a carefull and diligent searcher out of the hidden *Antiquities* not only of this Kingdom but of *Ireland* also. *Leigh* in his *Accidens* of *Armory*, p.127. calleth these *Water-bowgets*, and p.176. he tearmeth his kinde of

Charge a *Gorge*.

Z z

S E C T.

## SECT. IV. CHAP. XIX.

Sithence there bee some things borne in *Armes*, which haue a neere resemblance among themselves, yet doe really differ each from other in name, of which we haue not hetherto giuen any rule: I hope with the Readers courteous leaue, I may gather such here together, which otherwise according to strict Method, should haue bene ranked farre asunder, by which meanes the *Student in Armory* (for whose benefit only this worke is compiled) may with more facilitie obserue the nice differences of such *charges*, which are differenced and consequently change their names, only from their

Distinction of their } Colours  
or  
Formes.

Of the first sort are *Roundles*, of which *Leigh* giueth examples of nine sundry, each differing from other in name and *Blazon*, according to their different *Colours*, as for example.

If they be	1 Or	Then we call them	1 Besants.
	2 Argent		2 Plates.
	3 Vert		3 Pomeis.
	4 Light-blowe		4 Hurtes.
	5 Sable		5 Pellets or Agresses.
	6 Purpure		6 Golpes.
	7 Tenne		7 Orenge.
	8 Sanguine		8 Guzes.
	9 Gules		9 Torteauxes.

Of some of these, viz. *Besants*, *Plates*, *Hurts* and *Pellets*, I haue giuen examples formerly in this booke; examples of *Besants* and *Plates* you may see pag. 297, 298. of *Hurts*, pag. 148. of *Pellets*, pag. 333.

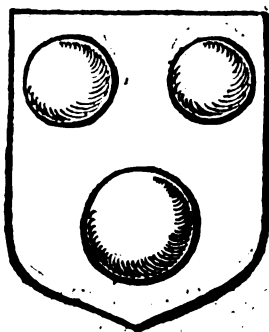
It is not requisite in *Blazon* to name the Colours of any of these nine *Roundles*, except they be the counterchanged charge of a field transmuted, as in *Abbots Coate*, of which you shall finde the *Blazon* in the fifth Section and second Chapter; and in such a case they are called *Roundels*, and by no other name. But otherwise it is sufficient to say he beareth Argent, on a chiefe, Gules, 3 *Besants*, as I haue done in the *blazon* of *Russels Coat-Armour*, p. 297. without telling of the colour of the *Besants*, the like you may obserue in *Captaine Lees Armes*, pa. 333. which I haue blazoned without telling the colour of the *Pellets*: as for the word *Proper* vsed in the *blazon* of the *Hurtes*, pag. 148. and of the *Pellets* in *Langleyes Coate*, pag. 333. they are faults I must confesse escaped me in the correcting of this second Edition, therefore I doe intreate the courteous Reader with his pen in those two places to put out the word *proper*; yet I cannot deny but that in ancient *blazon* I haue seene the Colours of some

Some of these *Roundels* named, yea, and some are of opinion that one or two sorts of these differ their names in the quantity of their figure and not in colour: but of latter times among our *English Blazoners*, it is accounted a great fault to tell their colours, except where they are found counterchanged in a *Field Transmuted* as I have formerly said.

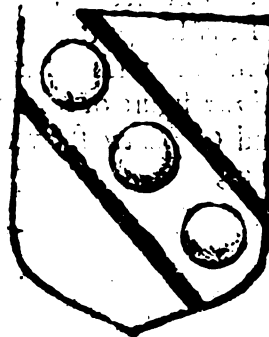
If you finde above the number of eight *Besants* borne in one single *Coat*, according to some Authors you are not then to tell their Number, but to say *Besantee*, for they giue concerning this point this Rule, both for *Besants* and *Torteauxes*, *Besantes numerantur usque ad octo, quem numerum si excedant, dicuntur Besantee*, and *Torteauxes numerantur sicut Besantes*, and *Chaffaucus* is of the same opinion, *Chaff. Cato. 1 Glor. mundi pars conclus. 75.*

*Leigh* saith that the *Roundle* called a *Guze*, is resembled to the Ball of the eye, and *Golpes* are in signification wounds, *Accidens of Armes, pag. 151.* *Pomeis* are taken for apples without their stalkes: what *Besants*, *Plates*, *Pellets* and *Hurts* be, I have formerly in their due places shewed.

Now I will shew some examples of the *Bearing* of some of these *Roundels*, viz. *Torteauxes* in *Coat-Armour*.



He beareth, *Topaz, three Torteauxes.* This was the *Coat-Armour* of the *Courtneys* sometimes *Earles of Devonshire.* Anciently *Blazoners* did vse to tell the manner of the position of a charge, consisting of three things of one sort or kind placed in triangle, as you see these here are, by saying *three Torteauxes, Plates, Mullets, Cressants*, or the like, in triangle, or two and one; but it is now obserued as a generall rule, that when the number *three* is rehearsed in *Armes*, without further declaration of the location or position of the charge demonstrated by that number, then are they alwaies placed in the fashion that is shewed in this present *Escutcheon*; but if they have their location in any other forme, then you must alwaies tell how and in what manner, as in this next *Escutcheon*.



He beareth, *Argent, three Torteauxes in bend, betwene two Cotizes, Sable*, by the name of *Isce of Lancashire*, and *Isys* beareth, *Argent, three Torteauxes, betwene two Bends, some lay Cotizes, Gules.* These saith *Leigh pag. 156.* have beene by old *Blazoners* called *Wastels*, which are Cakes of bread, but must bee named by none other name than *Torteauxes*.

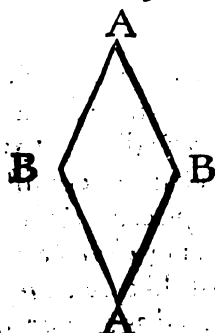
And thus much may suffice to haue spoken of such *Charges*, as are differenced only from their distinction of their *Colours*, and consequently change their names; all which you may obserue to be composed of a *Circular figure*, now it remaineth, that I treat of those other, which haue a neere resemblance among themselves, yet vary their names onely from their distinction of forme.

Of this sort are  $\left\{ \begin{array}{l} \text{Fusils.} \\ \text{Losenges.} \\ \text{Masles.} \end{array} \right.$

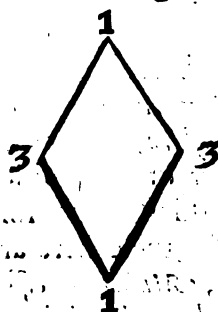
Keckerm. Ele-  
ment. Geome.  
p. 123.

The *Geometrician* calleth the kinde of figure whereof euery of these is composed, *Rhombus*, which *Keckerman* saith, is *Parallelogrammum obliquangulum & equilaterum*; for in truth euery one of these consist of foure *Geometricall* lines of equall length, yet these are differenced by *Armourists*, as I shall presently shew you. But I thinke it first necessary to demonstrate vnto you the figure of euery of these, as in Example.

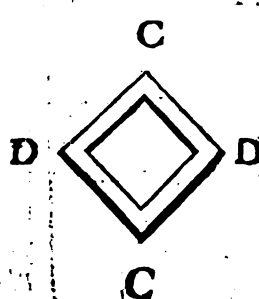
The Fusill.



The Losenge.



The Masle.



The *Fusill* is longer than the *Losenge*, hauing its vpper and lower part more acute and sharpe than the other two collaterall or middle parts, which acutenesse is occasioned by the short distance of the space betwene the two collaterall or middle parts in the figure demonstrated vnto you by the letters B B, which space if the *Fusill* be rightly made is alwaies shorter than any of the foure *Geometricall* lines whereof it is composed, as you may obserue in the figure thereof: in which you finde that the distance betwene the two *Angles* demonstrated by the letters A and B, is longer than that which is betwene the two collaterall or middle angles marked with B and B, but all this is to be vnderstood of *Fusils* of the *moderne* figure or forme, for anciently they were depicted in another shape; and *Chassaneus* sheweth a *Fusill* somewhat neere to the ancient in proportion thus,

A Fusill according to Chassaneus  
pars 1. conclus.  
fig 79.



In this figure you may obserue, the sides bee not *Anguled*, but rather *round*. He there thus describeth *Fusils*, *Fusa sunt acuta in superiori & inferiori partibus, & rotunda ex utroque latere.*

A Losenge  
how it differs  
from a Fusill.

A *Losenge* differeth from a *Fusill* in that the space betweene 'its two col- laterall or middle *Angles*, equals the length of any of the fower *Geometricall* lines whereof it is composed, as 'its figure before more plainly manifesteth, where the space betweene the *Angles* demonstrated by the figures 3 and 3, and 1 and 3. are of equall length. I confesse sometimes you may find in things made for *losenges*, the distance here demonstrated by the figures 3 and 3 to be a little longer than that from 1 to 3, but it can neuer be shorter, for then it is a *Fusill*.

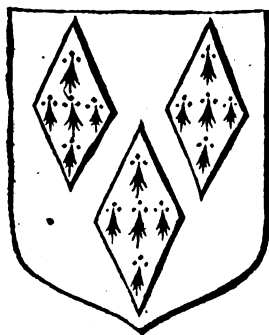
A *Masle* differeth from both the *Fusill* and *Losenge*; first, because the *Masle* is alwaies *voyled*, that is, part of the *Field* is transparent through it: I confesse in this I dissent from *Leighs* opinion, who in his *accidents of Armory*, page 157. b. seemeth to grant that a *Masle* may be whole, but of this I haue formerly shewed my opinion, and my reason for the same, p. 317. next, a *Masle* differeth from a *Fusill* and a *Losenge* in the proportion of space, which is evidently demonstrated in the *Masles* figure by the letters C and D, which sheweth a *Masle* to be as long as it is broad.

Now proceed wee to give you some examples, of bearing these *Fusils* and *Losenges* in *Coat-Armour*, as for *Masles* I haue already shewed some, page 317.



The *Field* is Pearle, three *Fusils* in *Fesse*, Ruby. This was the paternall *Coat-Armour* of *William Montagu* Earle of *Salisbury*. I know well that *M. Brooke Yorke-Herald* in his *Catalogue of the Earles of Salisbury*, hath blazoned this *Coat*, but old *Rolls of Armes* with their *blazon* in *French* doe testifie, that these be *Fusils* for it is thus written in one of them, *Monf. de Montagu Count de Sarum port D'argent a trois Fusilles, &c.* This *Roll* now at this present remaineth in the custody of *Sir Henry St. George*, Knight,

*Richmond-Herald*, whose industrious collections of such Antiquities, and his willingnes in affording the view of them for the forwarding of this present *Edition*, cannot without a manifest note of ingratitude be here overpassed in silence. These *Fusils* may also be borne in *Bend* or *Triangle*, as *Leigh* writeth page 157. b.



Hee beareth, *Gules*, three *Fusils*, *Ermayne*. This is the *Coat-Armour* of *Sir John Denham*, Knight, one of the *Barons* of his *Majesties Exchequer*, a good and able *Iusticer*. The *Fusill* is neuer *pierced*, or *voyled* as *Leigh* noteth; what a *Fusill* representeth in *armory*, and how the *English*, *French* and *Dutch* varie in their opinions about it, I haue formerly shewed vnto you out of the *Accidents of Armory*, in the 294. pa. of this booke. Now I will shew an example of bearing of *Losenges* in *Armes*.

The



Azure three  
Lozenges, Or.  
This is Free-  
mans Coat.



The *Field* is Azure, three *Lozenges*, Or. *Lozenges* are thus described by *Chassaneus*, *Lozangia facta sunt ad modum Lozangiarum quæ ponuntur in vitrinis sub forma quadranguli, sed superior & inferior partes plus tendunt in acutum quam alie due collaterales seu media, & sic plus longa sunt quam larga, Chassaneus pars, 1. a conclusio 75.*

To these *charges* that thus resemble each other, yet change their names from their nice differing formes, may be referred the *Quarter* and the *Canton*, the *Delfe* and the *Billet*, and such other like: examples of the bearing of eue-ry of which I have formerly given, leaving the student in this way to learne their differences by his carefull obseruation, to which *Leigh* in his *Accidens of Armory* hath given great light.

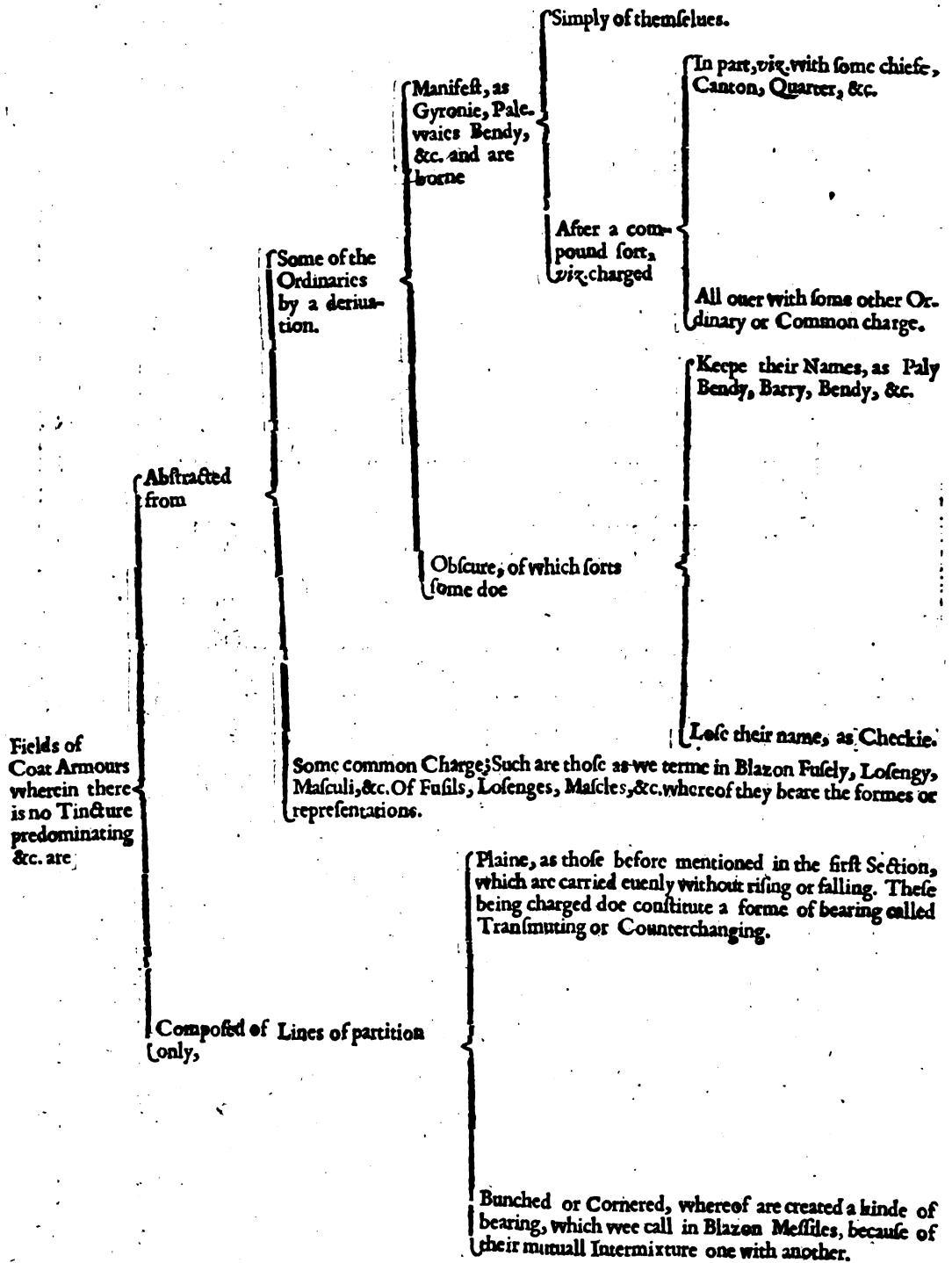
Thus have I in this one Section runne over this whole Chaos of things *Artificiall*; which I have so compendiously set downe, considering the infinit variety of things incident vnto Arts of al sorts; as that any iudicious Reader will rather approue my breuitie therein, than concurre in iudgement with that rash and vnaduised Censurer of this book, who (before it was in Presse) sought to lay this aspersiõ on it, that it was wholly stuffed with *Superficials of things Mechanical, &c.* Which calumny needs no other refutation, than the view of that which here presents it selfe to all mens scanning.

The end of the fourth Section.



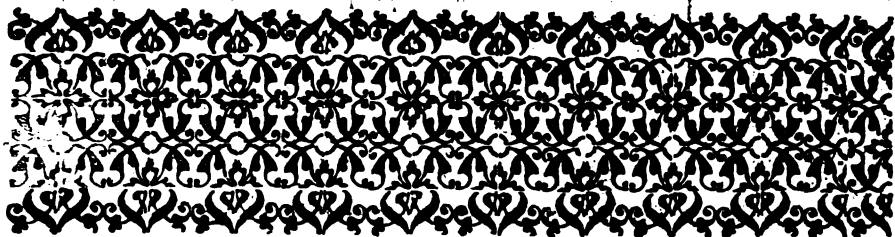
*Simplicitas formæ Antiquitatis  
nota.*

**T**He Fifth Section comprehendeth  
Examples of Coate-Armours,  
having no Tincture predominating  
in them, shewing withall their  
fundrie formes of Partition, as also  
of the Transmutations or Counter-  
changings, that are occasioned by rea-  
son of those Lines of Partition.



Those of manifest derivation have their denomination from some of the ordinaries whose formes they doe represent; whose names also they doe still retaine as a Memoriall of their particular derivations. As Party *per* Pale, *per* Bend, *per* Fesse, *per* Cheueron, *per* Saltire, &c. Others though abstracted from Ordinaries doe lose their names.

And both these sorts last mentioned are no lesse subiect to be charged in part or all over with charges both Ordinary and Common, than any other before mentioned, wherein Tincture is said to predominate.



## SECTION V.

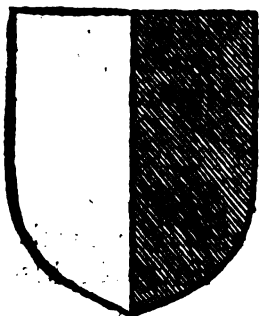
## CHAP. I.



Having finished the former Section treating of *Coat-Armours* formed of things Artificiall, in which there is *tin-Of Coat-Armours having no Tincture in them predominating.* *cture* (that is to say, *Metall, Colour or Furre*) predominating: I will now (*secundus velis*) proceed to give Examples of *Coat-Armours* having no *Tincture* predominating in them; these are formed of sundry sorts of lines of *partition*, occasioning oftentimes *Transmutation* and *Counterchanging*.

*Coat-Armours* having no *Tincture* predominating in them, are such as *What they be.* are so composed and commixt of two colours, as that neither of them doe surmount other. Such are these that follow and the like, which are formed of lines of *Partition* only.

In giving Examples of these formes of *Bearing*, it is requisite that I begin *Order of their examples.* with those which consist of *single lines of Partition*. And then proceed to such sorts as are formed of *manifold lines*, as in example.



He beareth *Parted per pale, Argent and Gules*, by *Parted per pale.* the name of *Walgrane Suff.*

Such *Coat-Armours* as are formed onely of lines of *Parted Coats Partition* doe (generally) yeeld testimonie of an *Ancient.* ancient family, as *Hieronymus Hennings* in his *Genealogies* noteth (vpon the *Coat-Armour* of the noble race of the *Ranzouij*, which is borne parted after this manner, though of *different colours*) in this Distichon:

*Forma quid hac simplex? simplex fuit ipsa vetustas: Hiero. Henn-  
Simplicitas forma stemmata prisca notat.* ning.

*What meanes so plaine a Coat? times Ancient plaine did goe:  
Such Ancient plainnesse, Ancient race doth plainly show.*

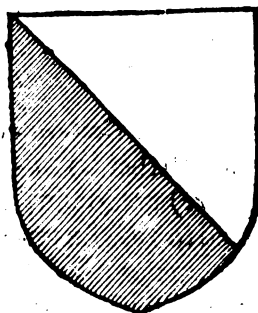
After this manner may two *Coat-Armours* of distinct families be con- *Nota.* joined into one *Escutcheon* as shall be shewed hereafter in place convenient.

Parted per  
Fesse.



He beareth parted *per fesse*, Or and Azure. These Armes doe pertaine to the family of *Zusto* of *Venice*. After this manner also (saith *Leigh*) may severall Coats of distinct families be borne jointly in one *Escutcheon*. The consideration whereof shall appeare hereafter in the last Section of this Booke, where I shall treat of *Marshalling* diuers *Coat-Armours* together.

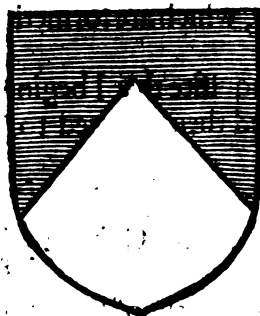
Parted per  
Bend.



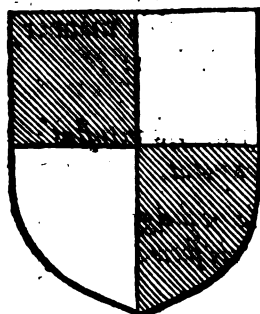
He beareth, parted *per Bend*, Or and Vert, by the name of *Hawley*. In this and the former I giue the preheminence in *Blazon* to the *metall*, not in respect of the dignity thereof, but for that it occupieth the more eminent and honourable part of the *Escutcheon* which is the *Chiefe*; for otherwile the *Right side* hauing precedence of the *Left* might haue challenged the first place in *Blazon*, as in *Coat-Armours* parted *per pale* it doth.

A Gentleman of blood, being a yonger brother, before apt differences of *Coat-Armour* were deuised, vsed to take two of his nearest Coats, and to marshall them together in one shield parted *per Cheueron*, after the manner expressed in this next *Escutcheon*.

Parted per  
Cheueron.



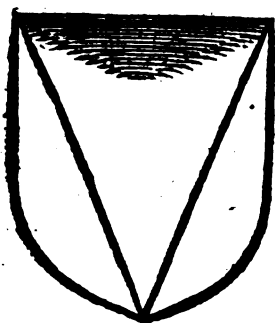
He beareth parted *per Cheueron*, Sable and Argent, by the name of *Aston*. These foresaid Coats thus halfe in *Tincture*, are of much better esteeme, than the apparell worn by those brethren in *Flanders*, who hauing a peasant to their Father, and a noble Lady to their Mother, did weare their vpper garment one halfe of countrie *Russet*, the other of cloth of gold, for a monument of their mothers matchlesse match. So much of Armes consisting of single lines of Partition, both perpendicular and transuerse. Now follow Examples of such as are formed of a mixt kind.



He beareth, Gules and Argent. This *Coat-Armour* pertaineth to Sir *Henry Cock* of *Broxborne* in the County of *Hertford*, Knight, late *Cofferer* to his Majesty.

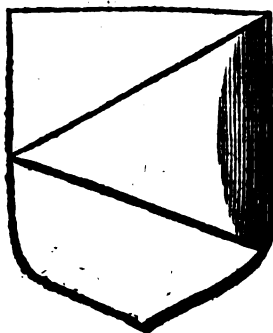
*Leigh* holdeth that this sort of bearing is not otherwise blazoned than quarterly. But (some *Blazoners* are of opinion that) when this composition consisteth meerely of metals and colour, or of any the before mentioned fures and colour, without any charge occupying the quarters of the *Escutcheon*, such bearing is more aptly blazoned parted *per Croffe*, but if they be charged, then they hold it best blazoned quarterly.

He



He beareth *parted per pyle* in *Point*, Or and Sable. *Parted per* Only the *Pyle* part of this *Coat* may be charged (saith *Chequer* *Leigh*) and no other part thereof, and that (saith he) may be vsed as one onely *Coat*. And if it be charged, you shall leaue the *field* vntold. In this *Coat* the *Pyle* hath the preheminnence: for if the *Esccheon* were made after the antique fashon, you should see very little of the *Field*.

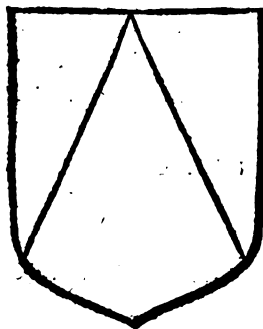
Two other sorts of *parted per pile* I finde, which for their rare vse I haue thought fit to insert into this place, whereof the first is, as in this next *Esccheon*.



Hee beareth *parted per pile, trauesse*, Argent and Gules. Were it not that these lines had their beginnings from the exact points of the *Chiefe* and *Base sinister*, and so extend to the extreme line in the *fesse point* on the *dexter side*, I should then hold it to be a charge and no partition; and then should it be said to be a *Pile* and not a *partition per pile*. This *Coate* pertaineth to the Family of *Rathlowe* in *Holsatia*: As touching the plainnesse of this *Coate*, *Ionas ab Elue* hath these verses;

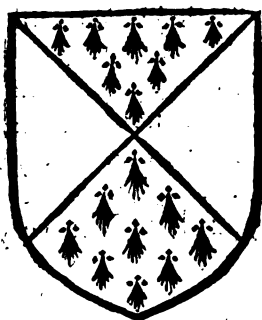
*Forma quid hac simplex? fuit ipsa vetustas  
Simplex; est etiam simplicitatis honor.*

The other sort of *partition per pile*, taketh beginning from the two *base points Dexter* and *Sinister*, and doe meet in the exact *middle chiefe point* of the *Esccheon*, as in this next example.



He beareth *parted per pile transposed*, Or, Gules and Sable. This kinde of bearing of bearing is rare, as well in regard of the *transposition* thereof, for that the naturall and accustomed bearing of *Piles* is with the *points downwards*; as also in respect that thereby the *Field* is diuided into three distinct *colours* or *Tinctures*. This *Coate* is proper to the Family of *Meinstorpe* or *Menidorpe* in *Holsatia*, *Ionas ab Eluct*.

Parted per  
Saltire.

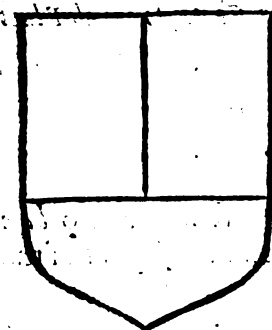


He beareth parted *per Saltire*, Ermyne and Gules, by the name of *Restwold*. This (according to *Leigh*) may be good *Armory*, if all the foure peeces be charged with some thing quicke or dead; but it is better (saith he) if it be charged but with two things of one kind, and that especially vpon the Gules: but best of all it is to haue but one only *quicke thing* all ouer the field. An example of which last bearing, shall be giuen hereafter in his due place.

Gyronny.

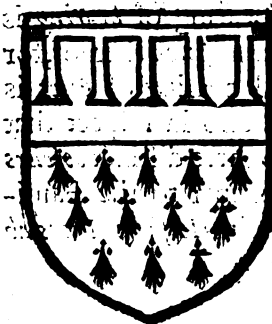


He beareth, *Gyronny of six peeces*, Ermyne & Azure. The most vsuall manner of *Blazon* is to begin at the *dexter corner* of the *Escutcheon*; but in this *Coate* I begin with the *middle part*, not for that *medium est locus honoris*, but in respect that the *Ermyne* doth occupie the most part of the *Chiefe*; and the *Azure* but the *Cantels* thereof; some *Blazon* this *Coate*, *Parted per Gyron of six peeces*. *Gyrans* may be borne to the number of *twelve*, as hereafter shall be shewed.



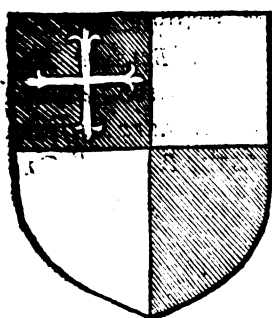
He beareth *parted per pale and base*, Gules, Argent, Sable. This bearing is no lesse strange than vnaccustomed with vs, whose rare vse hath occasioned mee to insert the same here: This *Coat-Armour* pertaineth to *Io. a Panowitz*, that was (amongst infinite others) present at the royall exercises on horsebacke, and on foot performed without the *Citie of Vienna*, *Anno Dom. 1560*. Proceed we now to *Coats* of this kind charged in *part*, as in these next.

Parted per fesse

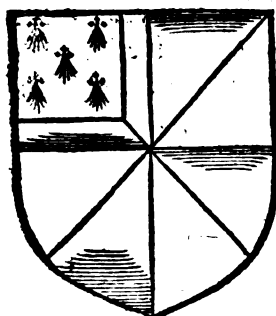


He beareth, *parted per Fesse*, Gules, and Ermyne, a *File of five points*, Argent, by the name of *Restfield*. Of these formes of bearing I will not produce many examples, because their vse is common: only I purpose by a few to make knowne my meaning touching the different manner of Charging of *Coat-Armours* in *part* and all ouer, that so they may be manifestly discerned to be of different kinds, and likewise auoid their confused mixture.

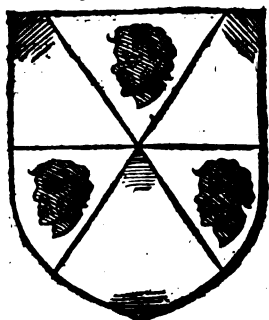
He



He beareth quarterly, Gules and Or, a Crosse flory Quarterly. on the Dexter quarter, Argent. This Coate-Armour pertaineth to Middleton of Middleton hall in Lancashire, who married Anne sister to Thomas Greene Esquire for the body to King Henry the seventh, by whom he had a daughter married to John Harewell of Wooten Esquire, whose daughter Anne was wife to James Clifford of Frampton upon Seuerne Esquire, Grandfather to James Clifford Esquire living, 1612.

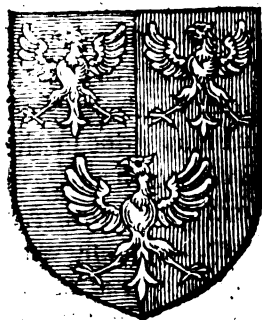


The Bearer hereof hath for his Armoriall Ensignes A Gyronny of six peeces. Gyronny of eight peeces, Azure and Or, a Canton, Ermyne. This Coat-Armour pertaineth to the Family of Okton. Besides these examples of Gyrons formerly given, you shall finde others that doe beare Gyronny of ten peeces as in the Coat of Croll, who beareth Gyronny of ten peeces, Argent and Sable. And that of Basingborne which beareth Gyronny of twelue peeces Verrey and Gules.



Hee beareth Gyronny of six peeces, Or and Sable, A Gyronny of six peeces. three Negroes heads coupéd Proper, by the name of Cal-larde. Otherwise may you blazon it thus: Gyronny of six, Or and Sable, three Negroes heads coupéd of the second. Coats consisting of Gyronnes are of old Blazoners termed counter-coined, for that the Coines or corners of their contrary or different colours, doe all meete in the center of the Shield. Therefore Coat-Armours of this forme of bearing were anciently thus blazoned, *Portas Arma contra contraponata*. with three Negroes heads.

As touching such Coat-Armour of partition as are charged all ouer, these few examples may suffice.



The Field is parted per pale, Ruby and Saphire, Three Eagles, Pearl. This Coate-Armour pertaineth to Sir Edward Cooke Knight, sometime Lord Chiefe Iustice of his Maesties Court of the Kings Bench.

I doe Blazon this Coat-Armour by precious stones, in respect the Bearer hereof is enoblished by his rare vertues and approued loyall seruices done to Queene. Elizabeth of blessed memorie, and to the Kings Maiesty late decessed; as also in regard of his so many learned and iudicious workes publicly manifested in

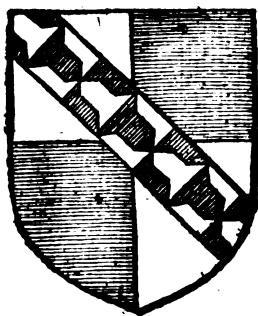
fundry volumes extant, and approued by men of best iudgement in that kind.



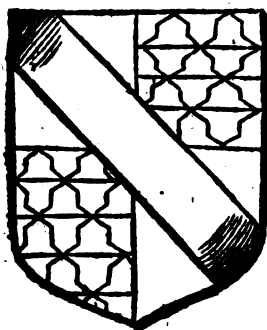


He beareth *parted per bend Sinister, Ermyne and Ermynes*, ouer all a *Lion Rampant* within a *Bordure Engrailed*, Or. This *Coat-Armour* pertaineth to *Edward Jones* of *Gorthkenan* in the parish of *Llanuaire Diffryncloyd* in the County of *Denbigh*, as the *Paternall Coat* of that family.

Quarterly.



The *Field* is *quarterly*, *Topaz and Ruby*, ouer all a *Bend, Verrey*. This *Coat-Armour* pertaineth to the Right Honorable Family of the *Sackvilles Earles of Dorset*, and *Barons Buckhersts of Buckherst*.



He beareth *quarterly*, *Gules and Verrey*, ouer all a *Bend, Or*. This is the *Coat-Armour* of the Ancient and *Knightly Family* of *Constable of Flamborough* in the County of *Yorks*.

Parted per Saltire.



He beareth *party per Saltire*, *Sable and Ermyne*, a *Lion Rampant*, Or, *Armed and Langued*, *Gules*, by the name of *Grafton*. In the *Blazon* of *Coat-Armours* of this kinde, hauing no *Tincture* predominating, I think it fit to giue preheminance to that *Metall, Furre*, or *Colour*, which occupieth the *Chiefe*, or the greatest part thereof; as you may obserue I haue done in the *Blazon* of *Hawleys* and *Restwolds Coats* and the like, in this present *Chapter*: *Master Boswell* giueth *Graftons Coate* the same *Blazon* that I doe here, beginning with the colour *Sable*. *Iohannes Peronus, Nauclerus, Paradine, Vlpian, Gerrad Leigh*, and others, both ancient and moderne writers, altogether allow the *Blazon* of this *Coate-Armour* to be *party per Saltire*, as afore. Some others (whose conceit herein I vterly dislike) whether nicely or ignorantly, haue endeauoured to *Blazon* this *Coat Gyronny* of foure, or of foure peeces. But mine opinion is confirmed with that of the said former writers, alleaged to bee the

seuenth

seventh partition, *per saltire*, without any terme of *Gyronny* at all. The ancestors of this Gentleman enioyed a large reuene in Lands in the City of *Worcester*, and in *Grafton*, *Fliford*, and *Pendocke* in the County of *Worcester*, as other Lands in the County of *Stafford*, as appeareth by a Deede (which I haue seene) dated in *Iune Anno 29. Henrici 8.* but at this day dispersed into strange hands. Neuerthelesse I wish vertue her due reward; then shall not this *Bearer*, (a true louer of *Armes*) depart empty handed.

As these last mentioned *Coats* are framed of strait lines of partition, so shall you finde others composed of sundry lines before spoken of, in the beginning of the second *Section* of this booke, aswell of those sorts that I call *Cornered lines*, as of those that are *Bunched*. And as these last handled doe vterly exclude all mixture of the *Tinctures* whereof they are formed, by reason of the *straitnesse* of the *lines* wherewith they be diuided: so contrariwise those *Armes* that doe consist of those other sorts of *lines*, doe admit *participation* and *intermixture*, of one colour with another, for which cause they are of *Leigh* termed *Miscils*, à *miscendo* of mingling; to whom I will referre you touching *Coats* of that kinde, for that he hath exemplified them at large in his *Accidence of Armory*.

## SECT.V. CHAP.II.

**I**N the former *Chapter* are comprehended such *Coats-Armours* as consist of *single* and *manifold lines*, aswell *Charged* as *Simple*. Now shall be handled such other kinds of *Bearing*, which albeit they consist of *lines of Partition* as the last spoken of doe, yet (by reason of the variable apposition of some *one* or *more lines of partition*) they doe constitute another *forme* of *bearing*, and receiue also a diuerse denomination, being called *coats counter-changed* or *Transmuted*. All which shall briefly, yet plainly appeare by the few examples following.

*Counter-changing* or *Transmutation* is an intermixture of seuerall *Metals* or *Colours*, both in *Field* and *charge*, occasioned by the apposition of some *one* or *more lines of partition*. Such *Coats-Armours* may be fitly resembled to the *party coloured garments*, so much esteemed in ancient time, as they were held meet for the daughters of *Kings* during the time of their *virginity*. So we reade of *Thamar* the daughter of *King Dauid*: *Brat induta tunica versicolore, sic enim vestiebantur filia Regis virgines pallis*: and so we reade that *Joseph*, the speciall beloued sonne of *Israel*, was by his father clad in a *Coat of diuers colours*. Touching the high estimation of which kinde of garments, we finde, where the mother of *Sisera*, discoursing with her *Ladies* touching her sonnes ouerlong stay after his battell against the *Israelites*, said, *Partiuntur pradam, puellam unam, imo duas, in personam quamcunque: prada versicolorum est Sisera, prada versicolorum Phrygionicum opus, &c.* *Bends* (saith *Sir Iohn Ferne*) or any other principall *charges*, *Ordinary*, may be parted of two colours or more.

Other kinds  
of bearing of  
partition.

Counterchan-  
ged what.  
Resemblance.

2 Sam. 13. 48.

Gen. 7. 3.

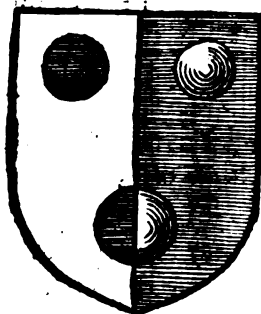
Iudg. 5. 30.

And

And such bearing is no novelty in *Armes*, but are as ancient as the *Norman conquest*, and before, so as they are both honourable and Ancient. Of which sort of bearing you shall in part see in these next ensuing *Escutcheons*.

Three Roundels counter-changed.

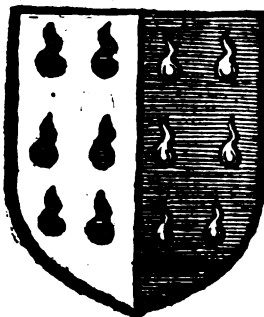
Fine pag. 203.



*preferre'voluisse.*

The Field is parted per pale, Topaz and Ruby, three Roundels Counterchanged. This was the *Coate-Armour* of *Abbot Earle of Worcester*, that lived in the time of *King William Rufus*. Such Bearing doth signifie a stout resolution of the Bearer to vndergoe with patience and manly courage the bitterness of all times, and the sharpenesse of all darts, be they neuer so punitive, or full of change: as hee saith; *Diversorum in Scuto colorum transmutatio, designat latorem omnium telorum ac temporum amaritudinem cum magnanimitate*

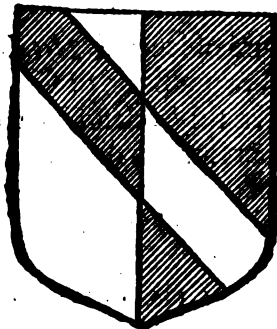
12 Gutes counter-changed.



Note.

The Field is parted per pale, Or and Vert, 12 Gutes or Drops in Pale, counter-changed, by the name of *Grindoure*. Whose Family hath beene of ancient continuance within the Forrest of *Deane*, and Countrey of *Gloucester*, and were men of great possessions in the same Forrest. Their *Patrimony* is now transferred into the generous Family of *Baynam of Clorewall*, who now quartereth this *coate* by the match of the heire generall. As touching the *Blazon* of this *Coat-Armour* it is in your election, whether you will give it the *Blazon* aboue mentioned, or attribute vnto them their proper termes (according to that which hath beene formerly deliuered touching this sort of charge) saying, The Field is parted per pale, Or and Vert, six Gutes de Olive, and as many de Or, Palewaies.

A Bend counter-changed.

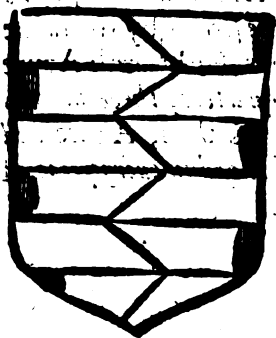


Hee beareth parted per pale, Argent and Gules, a Bend counter-changed. This *Coate* pertaineth to the famous and learned Poet *Geffrey Chancer Esquire*, whom *Leiland* and others suppose to haue beene borne at *Woodstocke*, in *Oxfordshire*: but some gather by his words in the *Testament of loue*, that he was borne in the City of *London*, though his education and aboad were in *Oxford* and *Woodstocke*, in the eighth yeere of *King Richard the second*. This prince of *English Poets* was *Comptroler* of the *Customs* house in *London*, as *Thomas Speght* in his *Additions* to the works of *Chaucer*, noteth: and to this most learned of *Poets*, the most learned of *Antiquaries* applyeth those verses:

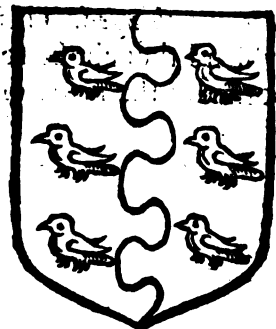
*Hic*

---*Hic ille est, cuius de gurgite Sacro, &c.*  
*Lo this is he, from whose abundant streame diuine,*  
*Our Poets drinke their fits, and draw their fancies fine.*  
*And being now to high Parnassus top aspired,*  
*He laughs to see the Rout below with clyming tired.*

Sometimes you shall finde *Coate-Armours parted per pale, Indented and counterchanged* as in this next *Escocheon*.

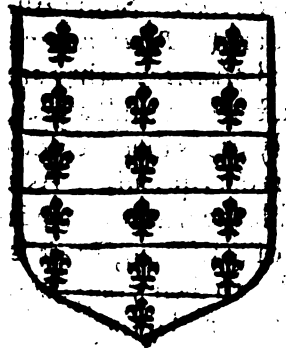


He beareth *Barry of six, Parted per pale, indented, Argent and Gules, counter-changed*, by the name of *Peyto of Warwickshire*. And as these are borne *parted per pale plaine* and *indented* as in these Examples, so shall you by obseruation see this partition *per pale* of sundry other formes of lines before mentioned, *Se. 2. Chapter 3*. As in part may bee scene in this next example.



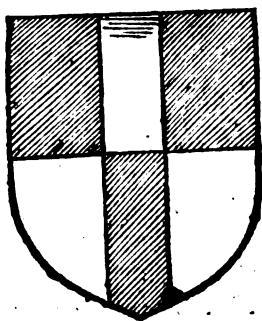
He beareth *parted per pale, Nebule, Azure and Or, Six Martlets counter-changed*. This *Coate* is borne by *Sir Miles Fleet-wood Knight, Receiuer of his late Maiesties Court of Wards and Lineries*.

As there is *counterchanging*, as in these precedent Examples, so also may you obserue the like bearing *Barrenais*, as in this next *Escocheon*.

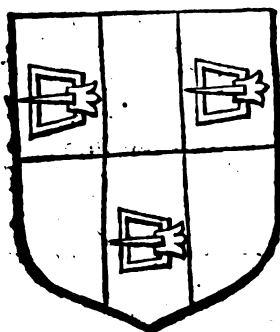


He beareth *Barry of six, Argent and Gules, on each three flowers de lis (saue one in the last) all counter-changed*, by the name of *Swetington*.

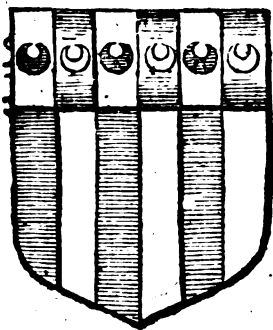
Bbb



He beareth *parted per fesse*, Gules and Argent, a pale counterchanged by the name of *Lauder*. Sometime this kinde of bearing hath another Charge added vnto it, as in this next *Escocheon*.



He beareth *parted per fesse*, Azure and Or, a pale Counterchanged, three buckles of the second, by the name of *Spalding*. Some *Blazon* this thus, He beareth Azure and Or, countercoloured in six quarters, three buckles of the second, in the first: others thus, Azure and Or, party per fesse, a pale counterchanged in every peece, of the first, a Buckle of the second.



He beareth *Paly of six*, Argent and Gules, on a chiefe, as the *Field*, as many *cressants* all counterchanged. This is an *Italian* Coate of rare vse; which I thought fit to adde to these former; it is borne by the name of *Sileto*.

Three pan-  
thers heads  
counter-changed.



He beareth *parted per chevron unde*, Sable and Or, three *Panthers* heads erased counterchanged, by the name of *Smith*, of old *Buckenham* in *Norfolke*. Some Authors are of opinion that there are no *Panthers* bred in *Europe*, but in *Africa*, *Libya* and *Mauritania* they are plentifull. The *Panther* is a beast of beautifull aspect, by reason of the manifold variety of his diuers coloured spots wherewith his body is ouerspread. As a *Lion* doth in most things resemble the nature of a man so after a sort doth the *Panther* of a woman, for it is a beautifull beast, and fierce, yet very naturall and louing to their yong ones, and will defend them with the hazard of their owne liues, and if they misse them, they bewaile their losse with loud and miserable howling.

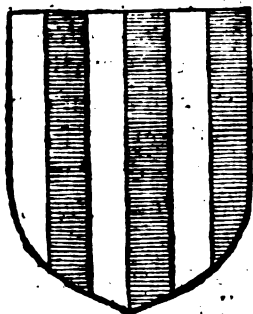
S a c r :

## SECT. V. CHAP. III.



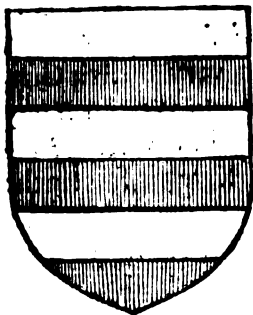
Here are certaine other kinds of *Bearing of Armes*, hauing no colour predominating, and are named of the seuerall things from whence they are *deriued*; for such are abstracted either from *charges ordinary or common*. Of the first sort are such, as being deriued from some of the *Ordinaries* intreated of formerly, haue their deriuation either manifest, and doe keepe their name, or else *Obscure*, and doe lose their name.

Those are said to haue a manifest deriuation, whose *Originall* is apparently discerned to be abstracted from some of the said *Ordinaries*, as from *Pale, Bend, Fesse, Barre, &c.* Such are these that follow and their like.



He beareth *Paly of six peeces*, Or and Azure, by the name of *Gurnay*. Were it that some of the lines of *Partition* before mentioned were added vnto *Coate-Armours* of these kindes; you shall see a strange *Metamorphosis* ensue thereupon, if withall you doe varie the colours counterly. For so much will they differ from themselves, as that they may be thought fitter to bee ranged with those last handled, than with these. Hereof I will giue you one example for all, *viz. paly of six parted per fesse*, all counterchanged

by the name of *Symbarbe*: but this *Esccheon* is not cut.



He beareth *Barry of six peeces*, Or and Azure, by the name of *Constable*. These were anciently the *Armes* of one *Fulco de Ory* a noble *Baron* of this realme, whose daughter and heire, the *Ancestor* of these *Constables* had married, and bore the *Armes* of the said *Fulk*, according to the vsuall custome of that age.

Sometimes you shall finde a *Coate-Armour* composed of more than of six of these peeces as in this next example.



He beareth *Barry of twelve peeces*, Argent and Gules. This is the *Coate-Armour* of *Sir Randolph Manwaring* of *Pewer* in the County of *Chester* Knight: In the *Blazon* of an *Esccheon* of this kinde of *Bearing* the *peeces* of which it is composed are alwaies of an euen number, for if they consist of an odde number then such a *Coate* must be *Blazoned* otherwise; as where the *field* is *Argent*, three *barres*, *Gules*, which consist of seven *peeces*, and the like is to be obserued in *Coates* of the like composition, alwaies well remembering the true quantity

B b 2

to be cut

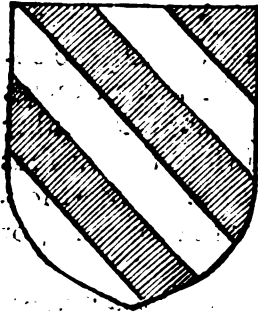
Armes abstracted from Ordinaries.

Paly of six peeces.

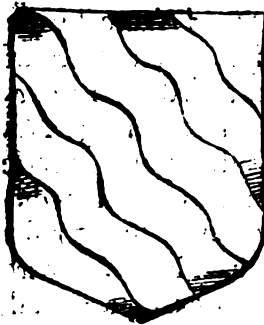
Barry of six peeces.

quantity of euery such *Ordinary* or its deriuatiue wherewith the *Field* is charged: concerning which quantities you may receiue sufficient satisfaction by the reading of the 3, 4, 5 and 6. chapters of the second *Section*.

Bendy of six peeces.



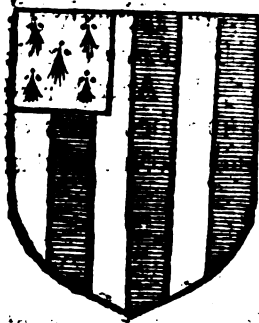
He beareth *Bendy of six*, Azure and Argent, by the of *Iohn de Saint Philibert*; hee was a noble Knight, and liued in the time of *King Edward the third*. This is an ancient family in the county of *Norfolke*, and haue matched with diuers houses of good note, as well in the same county as elsewhere.



He beareth *Bendy Wauey of six*, Argent and Azure. This is the Ancient *Coate-Armour* of *Playters* of *Sotterley* in the county of *Suffolke*, as appeareth by diuers scales of old Deeds, and many Ancient monuments of that Family yet to be seene in the Parish Church of *Sotterley* aforesaid. The Chiefe of which Family is *Sir Thomas Playters*, Knight and *Baronet*, now *Lord proprietary* of the said *Towne*.

Note, that these and such others are no lesse subject to charging both in part and all ouer, than those last exemplified, as by the ensuing examples is apparant.

Paly on a Canton.



He beareth *Paly of six*, Or and Azure, a *Canton*, Ermyne, by the name of *Shirley*, a very ancient Gentleman of this kingdome, and descended from *Henry sonne of Semallus*, that liued in the time of *King Henry the first*, and held of him five Knights fees in the County of *Darby*.

Barrey on a bend.



Hee beareth *Barrey of six peeces*, Or and Azure, a *Bend*, Gules, by the name of *Gaunt*. These were the *Armes* of *Gilbert de Gaunt* Earle of *Lincolne*, a very noble and worthy Family which came in with *William the Conqueror* to aide him being his wiues kinsman, and descended from the ancient Earles of *Flanders*.

He



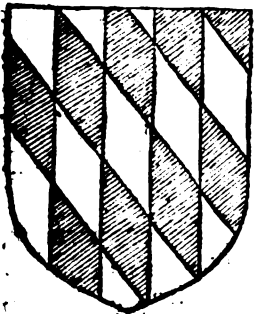
He beareth *Paly of six peeces*, Argent and Azure, on a *Bend*, Sable, a *Sword* of the first, by the name of *Sanderson*, of *Biddick* within the *Bishopricke* of *Durham*, which is as much to say as *filius Alexandri*. A like *Coate-Armour* I doe finde borne by the same name, which is thus blazoned, *Palewaies of six*, Argent and Azure, a *Bend*, Gules, charged with three *Mulletts*, of the first.

## SECT.V. CHAP. IIII.



Having giuen examples of *Coats* abstracted from *Ordinaries* by a manifest deriuation: Now followeth in order to speake of such as haue their deriuation from them after a more obscure manner, as in example.

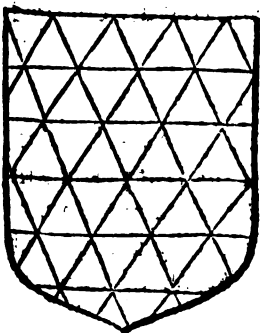
Of such as are  
deriued after  
an obscure  
manner.



The *Field* is *Paly-bendy*, Topaz and Diamond. Here you see that this *Coat-Armour* is composed of a kinde of mixture of two *Ordinaries* of severall kinds, to wit, of *Pales* and of *Bends* borne one ouerthwart the other, for which cause the same is termed *Paly-Bendy*, a name not vnfitly appropriated to such bearing, in respect that the participation thereof is no lesse significantly expressed thereby, than by the selfe demonstration of the *Coat*.

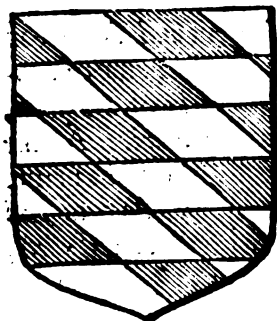
*Paly Bendy.*

Now I will shew you a *Coate-Armour* which although it be of this kind, yet doth it much differ from the former.

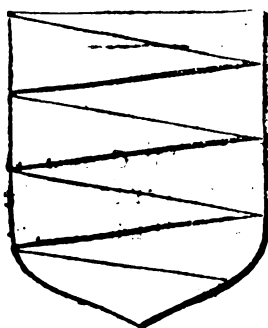


The *Field* is *Barrey of six*, Argent and Sable, indented the one in the other. This *Coate-Armour* is borne by the name of *Gife*. Some others blazon this barrey bendy losangy, Argent and Sable, Counter-changed; Sir *John Ferne* giues this same *Coate* the same blazon that I doe: but there is no doubt but that one and the selfelame *Coate-Armour* may receiue two manner of blazons, yet both good.





He beareth *Barry bendy*, Argent and Sable. This *Coate-Armour* as you may obserue, consists of a mixture of *Barres* and *Bends*, even as the first *Escoccheon* in this fourth *Chapter* doth of *Pales* and *Bends*; and therefore I giue it this *blazon*, for *similium similis est ratio*. I confesse *Leigh* in his *Accidens of Armory*, page 156. demonstrateth this next *Escoccheon*, and *Blazons* it *Barry Bendy*: and faith, it consisteth continually of *Eight peeces*, and is properly so called without any other name, but it is by other *Blazoners* thought to be better *blazoned Barry Pily* of so many *peeces*. And so I shall vnder correction of *Master Leigh* now *blazon* it.

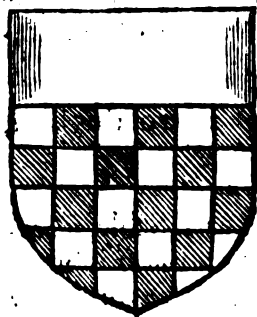


He beareth *Barry pily* of eight *peeces*, Gules and Or. I doubt not if the courteous Reader well consider the forme of the *Pyle* vsed in *Armorie*, and the manner of the position of the *Charge* of this *Escoccheon*, that hee will not much condemne this new *Blazon* given to this *Coate-Armour*. As for the *Blazon* of *Hoyland* or *Hollands* *coate* of *Lincolnshire*, I take it to be *parted per pale indented*, Gules and Or.

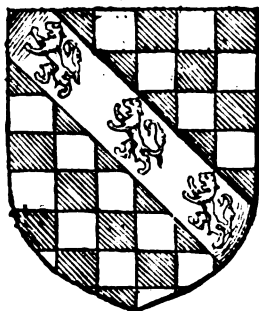
This shall suffice for *coat-armours*, having an obscure deriuation from some of the *Ordinaries*, and doe keepe their name. Of such as doe lose the name of their *Ordinaries* whereof they are composed, I finde onely one sort, which is *checky*. And this forme of bearing is also chargeable both in part and all ouer, as shall appeare by these next examples, wherein I doe omit to exemplifie the single sort of *Bearing*, because the same is manifestly and vniuersally knowne, but will explaine the compound only as followeth.

Acciden. Arm.  
156.

Checkie with  
a Chiefe.



Checkie charged  
all ouer.

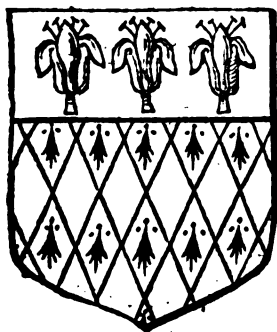


Hee beareth *Checkie*, Argent and Azure, a *chiefe*, Gules, by the name of *Palmer*. This sort of composition (if you doe well obserue it) is abstracted from *Pallets* and *Barrulets* commixt, yet doth it not participate either of the one name or the other, but is termed in *Blazon* *checkie*. As this *Coat* is charged in part, so are there others also of the same kind that are charged all ouer, as in this next example.

He beareth *checkie*, Or and Azure, on a *bend*, Gules, 3 *Lioncels Rampant* of the first. This *coat* pertaineth to the worthy Family of *Clifford* of *Frampton* vpon *Seuerne* in the County of *Gloucester*, being a branch of the right Noble Stemme of the *Earles* of *Cumberland*.

Concerning *coat-armours* having no colour predominating, and are deriued from *Ordinaries*, that which hath beene spoken is sufficient: I will now conclude with

with one example of such as are abstracted for *common charges*, viz. from *Fusils*, *Masles* and *Losenges*, which being borne all ouer the *Field*, are termed in blazon, *Fusely*, *Losengy*, *Masculy*, that is *Fusil-waies*, *Losenge-waies*, *Masle-waies*. These also are found *charged*, and that *all ouer*, as in this next example.



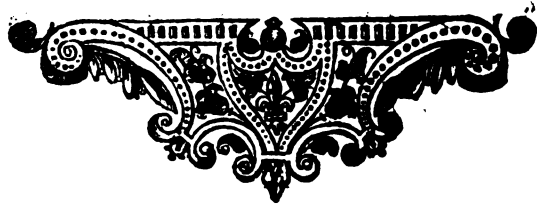
The *Field* is *Fusill*, *Ermyne* and *Sable*, on a *chiefe* of the second, three *Lilies*, *Argent*. These *Armes* are belonging to *Magdalene Colledge* in *Oxford*, which was founded by *William Wainflete*, *Anno 1456*. sometimes *Bishop of Winchester*.

*Io. Buddenus* (in *Wainflets* life) affirmeth his name to bee *Patren*, of which Family this is the paternall *coate*. And that he honoured the same with this *chiefe* to acknowledge his education in the *Colledge* of *Eaton*, to which the *Lilies* doe belong. His words are these,

*A parentibus* (saith he) *accepit huius vitæ usuram, a collegio decus & dignitatem, utrique pro eo ac debuit respondendum fuit. Gressit idcirco in eodem clypeo utriusque insignia, Rombos cum Lilijs.*

And thus briefly concluding this fifth *Section*, comprehending examples of coat-armours hauing no *Tincture* predominating in them, and wirhall shewing their sundry formes of *Partition*, *Transmutation*, and counter-changing. I will addresse my selfe to the sixth and last *Section*.

The end of the fifth Section.

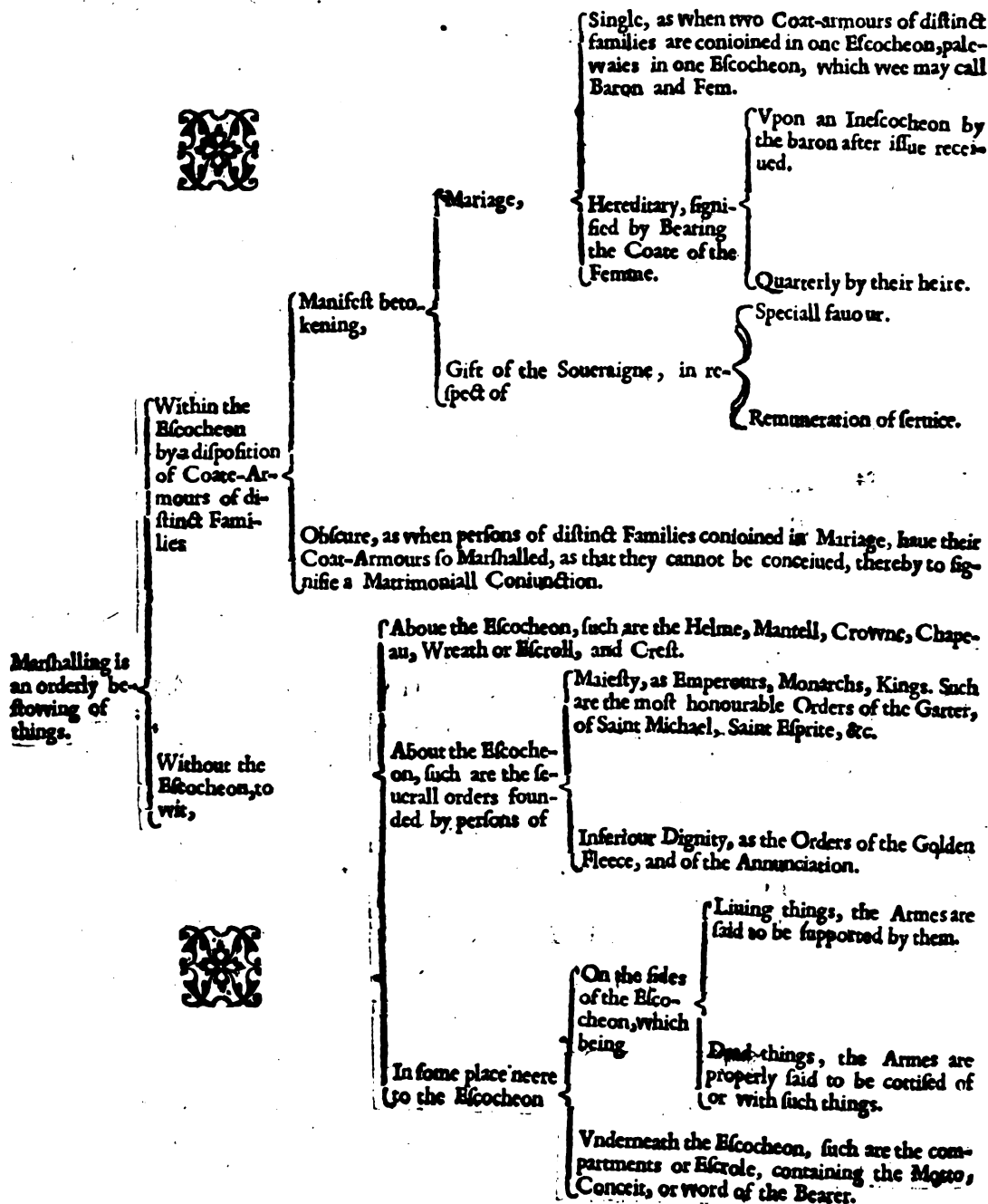


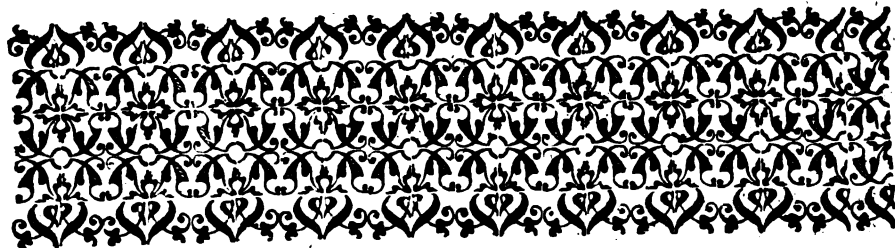


*Artis progressio velocius clauditur  
quam inchoatur.*

**T**His Sixth and last *Section* doth demonstrate the manner of *Marshalling* diuers *Coate-Armours* (pertaining to distinct *Families*) in one *Escutcheon*, as well of those that by occasion of some aduentitious *Accident*, are annexed to the *Paternall Coate* of any *Gentleman*, as of those that by reason of *entermariage* of persons descended of seuerall *Families*, are therein to be conioined.

Ccc





## SECTION VI.

### CHAP. I.



From our first ingresse in this booke, hitherto hath beene handled at large the *first part of the Division of this whole worke*, vnder the generall Head of *Blazoning*; wherein haue beene confined and illustrated *Examples of the diuerse and variable kinds of bearing of all manner of Coate-Armours*, of whatsoeuer substance, forme or quality consisting, together with the generall and particular rules in their proper places, for the better instruction of the regardfull Reader. It now succeedeth in order to explaine that other generall Head (being the second part of the first diuision) termed *Marshalling*. Which terme I am not ignorant of how far extent it is, not only in ordering the parts of an *Armie*, but also for disposing of all persons and things in all solemnities and celebrations, as *Coronations, Intoruiues, Mariages, Funerals, Triumphs*, and the like, in which the office of an *Herald* is of principall vse for direction of others, and therefore his learning, iudgement and experience ought to be able to direct himselfe in so weighty affaires. But that noble part of *Marshalling* is so absolutely already performed by the industrious pen of the iudicious *Sir William Segar, Knight, now Garter and principall King at Armes*, in his booke of *Honor Military and Ciuill*, as that it were but arrogancy ioynd with ignorance for me to intermeddle in an argument so exactly handled: neither is here my purpose other, than to confine my selfe to *Armory* only, and so far only to speake of *Marshalling*; as it concernes *Coate-Armours*. This *marshalling* therefore is an orderly disposing of sundry *Coate-Armours* pertaining to distinct families; and of their contingent ornaments, with their parts and appurtenances in their proper places. Of these things, some haue their place within the *Escucheon*, some without: and of those within the *Escucheon*, some haue their occasions obscure; other some manifest, as are those whose *Marshalling* (according to ancient and prescript formes) do apparently either betoken marriage, or some gift of the *Soueraigne*. Such as betoken *Mariage* doe represent either a *match single* or *Hereditary*: By a single match I meane the coaitaining of the *Coate-Armours* of a man and a Woman, descended of distinct families, in one *Escucheon Pale-waies*; as by examples following shall appeare. And this forme of *impaling* is diuers according to the seuerall functions of persons, whether *Ecclesiasticall* or *Temporall*. Such as haue a function *Ecclesiasticall*

What hath beene hitherto handled.

What now to be handled.

The large signification of the word *Marshalling*.

Honor Military and Ciuill

The scope of the Author.

*Marshalling* what.

*Impaling* diuers.

asticall, and are preferred to the high honour of *Pastorall Iurisdiction*, are reckoned to be knit in nuptiall bands of loue and tender care to the *Cathedrall Churches*, whereof they are superintendents, insomuch as when a *Bishop* deceaseth, *eius Ecclesia dicitur viduata*. And therefore their *paternall Coate* is euermore *Marshaled* on the *left side* of the *Escutcheon*, giuing the preheminence of the *right side* to the *Armes* of their *See*, *ob reuerentiam dignitatis Ecclesiasticae*, for the honor due to *Ecclesiastick* dignity: as also in respect that the *Armes* of such feuerall *Sees* haue in them a kinde of *perpetuity*, for that they belong to a *Politick* body, which neuer dieth. An example of such *impaling* is this which followeth, and this manner of *Bearing* wee may apply call *Baron* and *Femme*.

Baron and  
Femme ecclesi-  
asticall.

Rule.



The reuerend father in God *James Mountague*, deceased, when he was *Lord Bishop* of *Bath* and *Wells*, and *Deane* of his *Maiesties Chapell* royall bore two *Coats impaled*, viz. *Azure*, a *Saltire* quarterly quartered, *Or* and *Argent*, for the *Armes* appropriated to his then *Episcopall See*, conioined with his *Paternall Coat*, viz. *Argent*, *three fesses* in *Fesse*, *Gules*, within a *bordure*, *Sable*. Which worthy and learned *Prelate*, was afterwards translated to the *See* of *Winchester*, and consequently made *Prelate* of the most noble order of the *Garter*. This forme of bearing with some others before expressed, doth serue fitly to exemplifie the rule formerly deliuered touching *bar- dures*, viz. that a *bordure* must giue place to *impaled Coats*, *Quarters*, *Cantons*, *Chiefs*, &c. I will to this former adde one other example of this kinde of *impaling*.

The right Reuerend Father in God *William Laud*, *Lord Bishop* of *London*, *Chancellor* of the *Vniuersitie* of *Oxford*, *Deane* of the *Chapell* *Royall*, and one of his *maiesties* most *Honorable* *Prinie* *Councell*,



Beareth these two *Coates impaled*, viz. *Gules*, two *swords* in *Saltire*, *Argent*, their *Hilts* and *pommels* extending towards the *Base* of the *Escutcheon*, *Or*, being the *Armes* of his *Episcopall See*, conioined with his *Lordships* owne *Armes*, viz. *Sable*, on a *Cheneuron*, *Or*, betweene three *Starres*, as many *crosses patee fitchee*, *Gules*. Here by the way you may obserue that in this *blazon*, I neither tell the number of the points of the *Starres*, they being six, nor their colour, it being *Proper*, which is, *Or*, lest I should breake the two *Rules* giuen, pag. 115, 116.

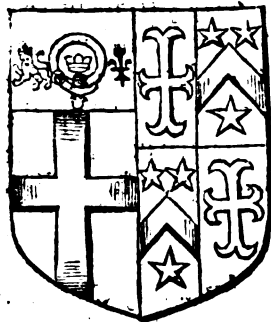
To

To these with the Readers patience shall be added one other example; which in regard it is inuironed with the *Garter* of the *Order* merits Observation.



The right Reuerend father in God *Lancelot Andrenes* deceased, when he was Lord Bishop of *Winchester*, and *Prelate* of the most Noble Order of the *Garter* (which office alwaies pertaineth to the said See) bore two *Coats impaled*, viz. *Gules*, two *Keyes endorsed*, the bowes interlaced in *Bend*, the uppermost, *Argent*, the other *Or*, a sword interposed betweene them in *Bend Sinister* of the second, *Pomell* and *Hilts* of the third, being the *Armes* belonging to the said See, conioyned with his paternall Coat, viz. *Argent*, on a *Bend engrailed* between two cotizes, *Sable*, three *mullets*, *Or*: both *Coats* within the *Garter* (for so doth the *Prelate* of the said Order alwaies beare his *Armes*.) The workes of this right Reuerend Bishop lately published doe giue sufficient testimonie of his worth and learning.

Now because the *Kings of Armes* doe sometimes in like manner (as *Bishops* vse) impale the *Armes* peculiar to their seuerall offices together with their owne paternall *Coats*, as *Baron* and *Femme*, but alwaies in such case marshalling the paternall on the left side, I will insert one of their impalements, as in example.



That worthy Knight, *Sir William Segar*, *Garter principall King of Armes*, thus impaleth the *Armes* pertaining to his office of *Garter* with his owne: the *Coate* that is peculiar to his Office is thus blazoned, *Argent*, a *Crosse*, *Gules*, on a *Chiefe*, *Azure*, a *crowne enuironed* with a *Garter*, buckled and nowed betweene a *Lion passant* gardant, crowned, and a *flower de Lis* all *Or*; conioined in pale with his owne proper *Coats* which are two quarterly; the first is *Azure*, a *crosse moline*, *Argent*, by the name of *Segar*, the second, *Or*, a *Cheueron* betweene 3 *Mullets*, *Azure*, by the name of *Cakenthorpe*: the third as the second, the fourth as the first. In like manner doe *Master Clarenceaux* and *Mr. Norroy* the other two *Kings of Armes* marshall their *Coat-Armours* belonging to their seuerall offices with their owne paternall *Armoriall ensignes*, which for breuitie sake I here omit.

To the end it may be the better conceiued what is meant by the *right* and *left sides* of an *Esccheon* or *Coat-Armour* borne impaled after this manner, you may imagine a man to be standing before you, inuested in a *Coat* decorated with the *Armes* of two seuerall families thus conioined in pale: and then that part that doth couer his *right side* will answer to your *left*: So then accounting the *Coat* to be his that weareth it, you cannot erre in your



iudgement touching the true distinction of the *dexter side* of the *Escoccheon*, that is due to the *Man* as to the more worthy, from the *sinister part* that is allotted to the *woman*, or the *inferior*.

The manner of such *impaling* of *Coat-Armours* of distinct families (as *Baron* and *Femme*) by persons *Temporall*, is diuerse from this before mentioned, for they doe euermore giue the preheminance (of the *dexter side*) to the *man* leauing the *sinister* to the *woman*, as in example.

Baron and  
Femme secular



This *Shield* is parted *per pale* *Baron* and *Femme*, the first, *Argent*, a *Lion Rampant*. *Ermynes*, gorged with a collar, *Or*, *Langued* and *Armed*, *Gules*, and is borne by the name of *Guillim*. The second is *Palewaies* of six, *Argent* and *Sable*, on a *Bend*, *Or*, three *Pheons* heads of the second, by the name of *Hatheway*.

If these were not *hereditary Coat-Armours*, yet should they haue this forme of *Marshalling* and none other, because the same is common aswell to *single marriages* hauing no *hereditary* possessions, as

Prerogative of  
hereditary  
Coats.

to those that be *hereditary*. Onely in this these haue a *prerogative*, which the other haue not, that the *Baron* hauing receiued issue by his *Femme*, it is in his choice whether he will still beare her *Coate* in this sort, or else in an *in-escoccheon* vpon his owne, because he pretendeth (God giueth life to such his issue) to beare the same *coat* of his *Wife* to him and to his *heires*: for which cause this *Escoccheon* thus borne is called an *Escoccheon of pretence*. Moreover, the *heire* of these two *inheritors*, shall beare these two *hereditary coats* of his *Father* and *Mother*, to himselfe and his *heires* quarterly; to shew, that the *inheritance* aswell of the *possessions*, as of the *Coate-Armours*, are inuested in them and their *posterity*; whereas, if the *Wife* be no *heire*, neither her *husband* nor *childe* shall haue further to doe with her *coat*, than to set vp the same in their house, *Palewaies*, after the foresaid manner, so to continue the memoriall of the *fathers* match with such a *Family*. Example whereof behold in this *Escoccheon* following.

Example of  
hereditary  
Coat-Armour.

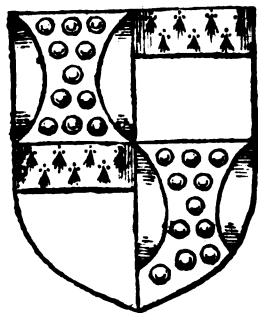


Heere you see the bearing of *hereditary Coat-Armours* (both of the *Father* and *Mother*) by the son; and this *Coate-Armour* must bee *blazoned* after this manner.

He beareth two *Coats* quarterly as followeth. The first is *Argent*, a *Lion Rampant*, *Ermynes*, gorged with a collar, *Or*, *langued* and *armed*, *Gules*, by the name of *Guillim*. The second is *Palewaies* of six, *Argent* and *Sable*, on a *Bend*, *Or*, three *Pheons* of the second, the third as the second, the fourth as the

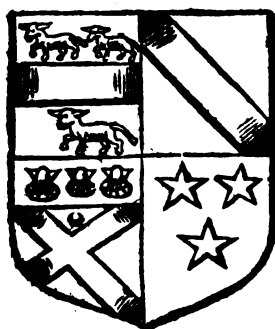
first, by the name of *Hatheway*. And in this manner shall you *blazon* all *Coats* of like bearing, as in example.

He



He beareth two *Coats* quarterly; whereof the first is *Sable*, *Plasee*, two *Flaunches*, *Argent*, the second is, *Gules*, a *chiefe*, *Ermyne*, the third as the second, the fourth as the first. These *Coat-Armours* thus marshalled are borne by *Sir Henry Spelman* Knight, a man very studious, a fauourer of learning, and a carefull preseruer of antiquities. And sometimes you shall finde fower seuerall *Coats* borne quarterly, for the reason aforesaid, as in example.

Another example of like bearing.



He beareth foure *Coats* quarterly; whereof the first is, *Sable*, a *Fesse*, *Or*, betweene three *Asses* passant, *Argent*, by the name of *Ascough*. The second is, *Or*, a *Bend*, *Azure*, by the name of *Cathrope*: The third is *Argent*, a *Saltire*, *Gules*, on a *Chiefe* of the second, three *escalops* of the first, a *Cressant* for a difference by the name of *Talboys*: The fourth is, *Gules*, three *Mullets*, *Argent*, by the name of *Hansard*. These *Coat-Armours* thus marshalled belong vnto *Sir Edward Ascough* of the Countie of *Lincolne*, Knight.

This forme of bearing of diuers *Coats* marshalled together in one *escoccheon* impaled, as aforesaid, was in vse neere hand within a thousand yeeres sithence within the realme of *France*, as appeareth by *Frances de Rosiers*, lib. *Stemma-tum Lotharingia*: where amongst many transcripts of Kings Charters made to religious houses, vnder their Seales of *Armes*, he mentioneth one made by *Dagobert* King of *France*, to *Modoaldus* Archbishop of *Treuers* for the *Cell* of *Saint Maurice* of *Toledo* in *Spaine*; which Charter was sealed with three Seales. His words are these; *Hoc diploma tribus sigillis firmatum est, primo aureo Dagoberti*, which was (as he had formerly described it) *habens insculptum scutum lilijs plenam, secundo cereo Cuniberti, tertio etiam cereo Clodulphi; in quo est scutum partitum impressum, prior pars decorata cruce, ac Escarboele, seu Carbunculo; altera fascia: Dat. Kal. May, Anno dominica Incarnationis, 622.*

*Fran. Rosiers in Exmpl. diplomat. diuers. Caesar. Reg. & Princ. fo. 2.*

Anno Dom. 622.

Bearing of many Coat-Armours.

Concerning the orderly bearing of such *Coat-Armours* *Palemaies* in one *escoccheon*; note that *Gerard Leigh*, making mention of the marshalling of diuers *femmes* with one *Baron*, saith, if a man doe marrie two *wiues*, they shall be both placed on the left side in the same *escoccheon* with him, as parted per pale. The first *wiues* *Coat* shall stand on the *Chiefe* part, and the second on the *Base*. Or, he may set them both in pale with his owne, the first *wiue*, *Coat* next to himselfe, and his second vntermost. And if he haue three *wiues* then the two first *matches* shall stand on the *chiefe* part, and the third shall haue the whole *Base*. And if he haue a fourth *wife*, she must participate the one halfe of the *Base* with the third *wife*; and so will they seeme to be so many *Coats* quartered. But here you must obserue, that those formes of *impalings* are meant of hereditary coats, whereby the husband stood in expectancy of aduancing his Family, through the possibility of receiuing issue, that so those hereditary possessions of his wife might be vnited to his owne patrimony.

It

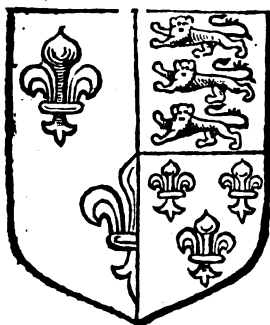
It was an ancient way of *impaling* to take halfe the husbands *Coate* and with that to ioine as much of the *wines*, as appeareth in an old *Roll*, wherein the *three Lions* being the *Armes* of *England* are dimidiated and impaled with halfe the *Pales* of *Arragon*. The like hath also beene practised with quartered *Coates* by leauing out halfe of them, as in example.



*Dering* hauing married the *Daughter* and heire of *Haute* their Grandchild, leauing out the left halfe of his *Shield*, did in that place impale his *Wines Armes* whereof are many examples. This being of the age of *Henry* the *Seuenths* time is both carued on *Monuments* and coloured in glasse; and is in this manner *blazoned*. He beareth *per pale*, *Baron* and *Femme*: The first of two *Coates per fesse*, Or, a *Saltire*, Sable, by the name of *Dering*: The second, Or, a *Crosse engrailed*, Gules, differenced with a *Cressant*, Argent, by the name of *Haute*, matched with Azure a *Lion Rampand*, Or, crowned, Argent, by the name of *Darell*. This was thus borne by *Iohn Dering* of *Surenden Dering* in the County of *Kent* *Esquire*, whose Grandmother was the coheire of *Haute*, and his wife the Sister of *Sir Iohn Darell* of *Calehill* in the said County Knight, from the other coheire of the said *Haute* is descended by *Goldwell* *Sir Thomas Roe* Knight, mentioned before pag. 297. whose deserts in publike seruice haue made him famous: of the same nature is this next ensuing *impalement*; as it hath beene obserued out of an old *Roll* which receiueth the like *Blazon*.



He beareth *per pale*, *Baron* and *Femme*; the first of the two *Coats*, Luna, a *Lion Rampand*, Saturne, as King of *Leons*: The second, Mars, a *Castle*, Sol, as King of *Castile*, impaled with Luna, three *Barres*, Iupiter, a *Bordure*, Mars, being the *Armes* of the *Earle* of *Pontife*, whose Daughter the king of *Leons* and *Castile* married.



Thus also the *Armes* of *France* and *England* are impaled for the French King *Lewis* the 12 and *Mary* his Wife sister to our King *Henry* the eight; as is apparent by *Escocheons* in *Colours* of the same age whilst they liued.

He

And for the antiquity of bearing diuers *Coats quartered* in one *Escoccheon*, the same Author reciteth a Charter of *Renate King of Angiers, Sicilie, and Ierusalem, &c.* Concerning his receiuing of the brethren of the Monastery named *Belprey*, into his protection, *Actum Nanceij, Anno 1435.* adding in the end thereof these words, *Arma Arragonia, Sicilia, Hierusalem, Andes.* Whereby (if I mistake him not) he giueth vs to vnderstand that his seale of *Armes* did comprehend all these *Coats* borne together *quarterly* in one *Escoccheon*: because he holdeth the same forme of description of seales of that kinde throughout all his collection of Charters.

Antiquity of quartering.

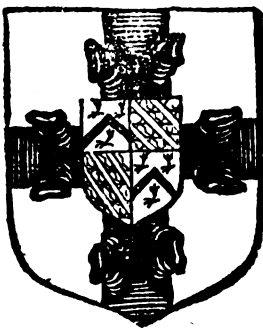
As touching this *quarterly bearing* of many *coats* pertaining to sundry *families* together in one *escoccheon*, *William Wicley* doth vterly mislike it, holding the same to be better fitting a *pedegree* to be locked vp in a chest, as an euidence seruing for approbation of the alliances of *families* or inducements to title of lands; rather than multitudes of them should be heaped together in or vpon any thing ordained for *military* vse. For *Banners, Standards*, and other like martiall ensignes were ordained to no other vse, but for a commander to lead or be known by in the field: to which purpose these marks should bee made apparant and easie to be discerned, which cannot be where many *coats* are thronged together, and so become vnfit to the *field*, and therefore to be abolished of *commanders*.

Quarterly bearing misliked.

Only he holdeth it expedient, that a Prince, or noble man, hauing title to some country, for the obtaining whereof he is inforced to make warre, should shew forth his *Standard* of the *Armes* of that Country *quartered* with his owne, amongst those people, which in right and conscience doe owe him obedience; that they may be thereby induced the sooner to submit themselves to him as to their true and lawfull *Soueraigne*, or *Lord*. So did *Edward the third, King of England*, when he set on foot his title to the kingdome of *France*, shewing forth the *Armes* of *France* *quartered* in his *royall banner* with the *Armes* of *England*. But for such persons as are but commanders vnder them, it is very absurd, sith thereof ensue oftentimes many dangerous errors: *Et irrecuperabilis est error qui violentiâ Martis committitur.* Hauing before made mention of an *Inescoccheon*, and of the *bearing* of the *Armes* of the *Femme* by the *Baron* after issue receiued by her, she being an *inheritrix*; I will now here giue you an *example*, as well to shew the occasion of such *bearing*, as also the manner and situation thereof.

In what case the same is admitted.

An Inescoccheon.

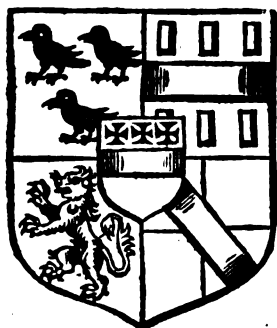


The *Field* is *Pearle*, a *trousse raguled and trunked*, *Diamond*, the *paternall Coat* of the *Lord Sands*, thereon an *Inescoccheon* of two *Coats* borne *quarterly*; the first is *Pearle*, a *cheuerson* betweene three *eagles legs erased* a *laquisse*, *Diamond*. The second, *Verrey*, three *Bendlets*, *Ruby*, both which are borne by the name of *Bray*. This *coate-armour* thus marshalled was borne by *William Lord Sands* that was *Lord Chamberlaine* to *King Hen. the eight*, (by whom he was aduanced to that dignity) and tooke to Wife *Margaret Bray*, daughter and heire of *Io. Bray*, and also neece and heire to *Reginald Bray* a famous banneret.

Ddd

This

This *William Lord Sands*, was father to *Thomas Lord Sands*, and Grandfather to *William Baron Sands*: and hauing issue by the said *Margaret*, did thereupon assume the bearing of her *Armes* vpon his owne in an *Inescoccheon* on this manner, which he could not haue done vnlesse she had beene an heire, for otherwise hee must haue borne the same still impaled, and not otherwise, notwithstanding the issue received by her. One other example of which kinde of bearing is demonstrated vnto you in this next *Escoccheon*.



He beareth *four* coats quarterly with an *Inescoccheon* of pretence, viz. The first is *Argent*, three *Cornish Choughs*, Proper, by the name of *Penneston*: The second is, *Gules*, a fesse betweene six *Billets*, Or, by the name of *Beauchampe* of *Holt*: The third is *Gules*, a *Lion Rampant*, *Argent*, differenced with a *Cressant*, by the name of *Mowbray*: The fourth is quarterly, Or and *Gules*, a *Bend* of the second, by the name of *Beauchampe* Baron of *Bedford*. The *Inescoccheon* is *Argent*, a *Fesse*, *Gules*, in Chiefe three *Crosses botoney*

of the second, by the name of *Watson*, all which amongst many other quarterings doe appertaine to Sir *Thomas Penneston* of *Halstead* in *Kent*, Knight and Baronet, whose wife *Elizabeth* was Daughter and soleheire of Sir *Thomas Watson* Knight (relict of Sir *William Pope* Knight, eldest sonne to the Earle of *Downe*, by whom he the said Sr. *Thomas Penneston* hath issue, by reason whereof he beareth her Coat-Armour in the *Inescoccheon*: I haue omitted to blazon his *Baronets* marke because it is not cut in the *Escoccheon*.

Antiquity of  
Inescoccheons.

As for the antiquity of bearing of *Inescoccheons*; I find them very anciently vsed a long time by the Emperours of *Germany*; for they alwaies placed an *Inescoccheon* of their paternall Coat on the breast of the *Imperiall Eagle*. And also diuers noble and worthy families of this Land, vsed the like bearing in the seuerall raignes of sundry of our Kings, viz. In the time of *Richard* the second, *Simon Burley* bare in an *Inescoccheon* the *Armes* of *Husly*. In the time of *Henry* the fifth *Richard Beauchamp* the great Earle of *Warwicke*, bare the *Armes* of *Spenfer* and *Clare* quarterly in an *Inescoccheon* ouer his owne paternall Coate-Armour, and many other in like sort.

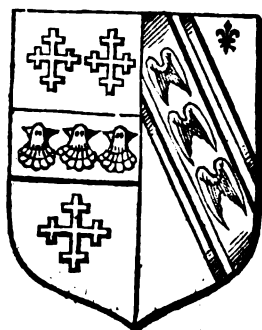
Of the wiues  
Coat-Armour  
borne by the  
husband.

Toleration  
through cus-  
tome.

Concerning the bearing of the wiues Coat-Armour by the husband Impaled, or otherwise; there are some that doe boldly affirme, that it is not permitted by *Law*, but onely tolerated through *custome*: and doe (with *Chassaneus*) alleage for prooffe thereof, *Quod Arma non transeunt ad cognatos & affines, quia cognati descendentes ex femina non sunt de familia*: because by reason of her mariage she renounceth the name of the *Family*, whereof she is descended, and assumeth the name of her *Husbands* *Family*, as we formerly shewed, where we intreated of differences which are not permitted to the *Females*. And an especiall reason thereof may be this, *Quia Agnationis dignitas semper debet esse salua*: the *Agnation* (which is of the *Fathers* side) must be preferred entire, and therefore the *Honour* or *Armes* of it, not to be caried into an other *Family*.

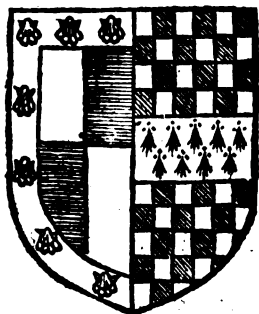
Now

Now because some misunderstanding the Rule giuen in the sixth Chap. of the first Section, where it is said, *that to Daughters neuer were any differences allowed*, doe hold, that the husband in the *impaling* of his Wives Coat-Armour with his owne, may omit such *difference* as her father (admitting him to be a younger brother, or descended of a younger Brother) bore to distinguish him from the elder brother; I thinke it not amisse here to obserue vnto the yong Student in *Armory*, that euery Gentleman of *coat-armour* which *marrieth* a Gentlewoman, whose Father did beare any difference in his *Coate*, ought in the *Impalement* of his Wives *Armes* to retaine the same difference which her father bore, as in example.



This *Escoccheon* is parted *per pale* *Baron* and *Femme*. The first is Or, on a fesse betweene three *cross-crosets*, Sable, as many *Escallop shells* of the first, by the name of *Huggen*: The second is Argent, on a *Bend*, Gules, betweene two cotizes, Sable, three paire of wings ioyned in lever as the first, in chiefe a *flower de lis*, for a difference, by the name of *Wingfield*. The *Husbands* name whose *Armes* are here demonstrated was *Alexander Huggen* who tooke to wife *Elizabeth* Daughter of *Humphry Wingfield* of *Brantham* in *Suffolke* Esquire, and of *Elizabeth* his Wife, Daughter and coheire of *Sir Thomas Neuill* Knight, yonger sonne of *Richard Neuill* Lord *Latimer*; which *Humphry Wingfield* being descended of *Sir Humphrey Wingfield* Knight, a younger brother of the ancient Family of the *Wingfields* of *Letheringham* in the said County, bore his *Coat-Armour* so differenced with the *flower de lis*.

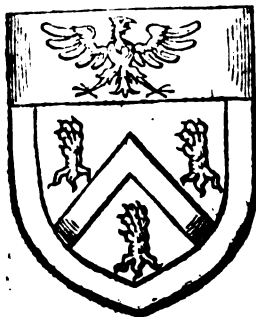
But now to returne to *Marshalling*: If a *coat-armour* that is *bordured* be borne sole of it selfe, then shall the *Bordure* inuiron the *coate* round; but if such a *coat* be *Marshalled* *Palewaies*, with another, as a *Mariage*, then must that part of the *Bordure*, which respecteth the *coat annexed*, giue place thereunto, whether the *coat* be *bordured* be *Marshalled* on the dexter part of the *Escoccheon*, or the Sinister, as in Example.



This *escoccheon* is parted *per pale*, *Baron* and *Femme*. The first is quarterly, Or and Gules, a *bordure*, Sable, charged with *Escallop shells*, Argent, by the name of *Henningham*. The second, *Checkie*, Or and Azure, a *Fesse Ermyne*, by the name of *Calthrop*. Here you see that part of the *Bordure* exempted, that is next to the *Impaled coat*: so should it also haue beene if the same had beene *Marshalled* on the sinister side. By occasion of this *Bordure*, I will shew you in like manner, how if a *coat-armour* *bordured* be honoured with a *chief*

Parted per Pale, Baron and Femme.

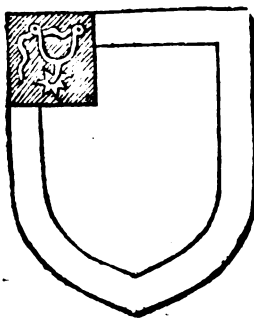
*canton*, *quarter*, &c. the *Bordure* must in like manner giue place vnto them, as in these next examples may be seene.



*bassage to the Emperour.*

He beareth, Gules, a *cheuron* betweene three *Lions paws, erected and crased within a bordure*, Argent, on a *chiefe* of the second, an *Eagle displaid*, Sable, by the name of *Browne*. Here you see the *Bordure* giueth place vnto the *Chiefe*. Though this *coate* may seeme to be ouermuch charged (to be good) yet the occasion of the addition of the *chiefe* and *eagle* thereupon being duely weighed, it is both good and commendable *Bearing*, for that it was giuen for some speciall seruice performed by the first bearer hereof in *Am-*

Gilt spurs fit for Knights



He beareth Argent, on a *canton*, Gules, a *Spur* with the *Rowell* downwards, *Leathered*, Or, a *Bordure*, Sable, by the name of *Knight*. As the *Bordure* doth here giue place to the *canton*, so must it also to a *Quarter*, &c. *Tilliet*, making mention of a *Spurre*, saith, that gilt *Spurres* were fit for the dignity of a *Knight*, and white *Spurres*, for an *Esquire*; both *Spurres* and *Bridles* are necessary for men of command; yet with that *caution* wherewith *Phæbus* admonished young *Phaeton* in guiding the *Horses* of the *Sunne*.

*Parce puer stimulus, & fortius utere loris.*  
Be sparing of thy spurres, but bridle strongly use.

Note, that if a *Bordured* coat be to be *Marshallled* amongst other coats quarterly, then shall no part of the *Bordure* be omitted, but the *Bordure* shall enuiron the same round (except it be honoured with a *chiefe*, *canton*, *quarter*, &c. as aforesaid) even as it were borne alone of it selfe.

## SECT. VI. CHAP. II.

Of marshallings betokening the gift of the Soueraigne

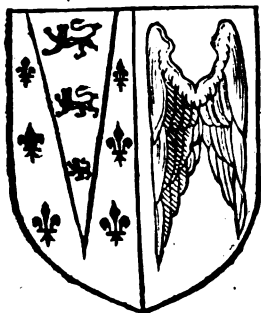


From such *Marshallings* as doe betoken *Marriage*, I come to such as betoken a gift of the *Soueraigne* by way of augmentation. These are bestowed, either for *fauour* or *merit*; though the very winning of *Fauour* with *Soueraigne Princes* must be also reputed *merit*; because, *Principibus placuisse viris non ultima laus est*: To winne great *Princes* loue great praise is *merit*.

Of the first sort are all those *Armoriall signes* which the *Soueraigne* (to honour the bearer, and to dignifie his *coate-armour*) doth annexe to the paternall coat of some especiall fauourites, imparting vnto them some parcell of his *Royall ensignes* or *Badges*, that so he may transferre to posterities some monument of his gracious fauour; and of those some are *Marshallled palewaies*, and others otherwaies.

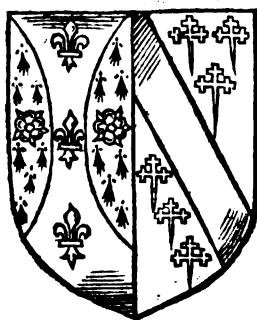
Of

Of the first sort are the next *Escucheons*, and their like, wherein the priority of place is due to those of free gift; which must be *Marshallled* on the *Dexter side* of the *escucheon*, before the *Paternall coat*, *Ob reuerentiam munificentia Regalis*. As in Example.



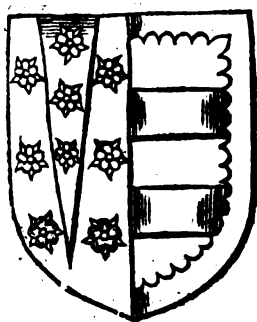
The Lady *Jane Seymour*, afterward wife to King *Henry* the eighth, and Mother to the most noble Prince, King *Edward* the sixth, receiued as an augmentation of honour to her family by the gift of the said King her husband, these *Armes* borne on the *dexter side* of the *Escucheon*, viz. Sol, on a *Pile*, Mars, betweene sixe *Flowres de lis*, Iupiter, three *Lions Passant gardant* of the first: impaled with her paternall Coat, viz. Mars, two *Angels wings*, palewaies inuerterd, Sol.

Lady Jane Seymour.



Vpon like consideration the said King *Henry* the eighth gaue vnto the Lady *Katharine Howard* his fourth Wife, in token of speciall fauour, and as an augmentation of honour, these *Armes* on the *Dexter part* of this *Escucheon*, which for like respect were preferred before her *Paternall Coate*, viz. Iupiter, three *Flowers de lis* in pale, Sol, betweene two *Flanches*, *Ermyn*, each charged with a *Rose*, Mars, conioined with her *Paternall Coat*, viz. Mars, a *Bend* betweene six *Crosse Crostles Fitchee*, Luna.

Lady Katharine Howard.



Moreouer, the said King *Henry* the eighth for the respect aforesaid, gaue vnto his sixth and last Wife the Lady *Katharine Parr*, as an increase of honour to her and to her Family, these *Armes* on the *dexter side* of the *escucheon*, viz. Sol, on a *pile* betweene six *roses*, Mars, three others, Luna; annexed to her paternall Coat, scil. Luna, two *Bars*, Iupiter, a *Bordure Ingrailed*, Saturne.

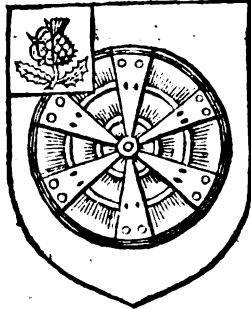
Lady Katharine Parr.

These may serue sufficiently to exemplifie the *bearing* of augmentations or additions of honour annexed to paternall Coat-Armours Palewaies. Now shall follow such as are *Marshallled* with them after some other manner: for in some of them there is annexed, a *part in a part*; in other some, the whole in a *part*. By a *part in a part*, I meane the annexing of a parcell of the *Roiall ensignes* or badges of the *Soueraigne*, in or vpon some one portion of the *escucheon*, as in or vpon a *Canton*, *Chiefe*, *Quarter*, &c. As followeth in these next examples.

Other sorts of bearing.

A part in a part, what.



Nicolas de  
Moline.

He beareth, Azure, the *Wheele* of a *Watermill*, Or. This was the *Coat-Armour* of that worthy Gentleman *Nicolas de Moline*, a noble *Senator* of the *Magnificent State of Venice*, who being imployed by the most noble *Duke* and the *State* in *Ambassage* to the *sacred Maieſtie* of our late dread *Soueraigne*, King *James*, vpon acceptable seruice by him performed both to his then *Maieſtie* and to the said *State*, it pleased his *Highnes* not onely graciously to remunerate him with the dignity of *Knighthood* in an honourable assembly of many no-

ble *Peeres, Ladies, Knights* and *Gentlemen*; but also for a further honour by his *Highnesſe* Letters patents vnder his great *Seale of England*, to ennoblifh the *Coat-Armour* of the said *Nicolas de Moline*, by way of augmentation, with a *Canton, Argent*, the charge whereof doth participate of the *Royall badges* of the feuerall Kingdomes of *England* and *Scotland*, viz. of the *Rea rose* of *England*, and *Thistle* of *Scotland*, conioined *palewaies*; as by the said Letters Patents appeareth in these words: *Eundem Dominum Nicholaum de Moline in frequenti Procerum nostrorum praesentia, Equitem auratum merito creauimus. Et insuper equestri huic dignitati in honoris accessionem adiecimus, ut in armo Clypeo gentilitio Cantonem gestet argenteum, cum Anglia Rosa rubente partita, & Scotia Carduo virente coniunctum: Quae ex Insignibus nostris Regijs speciali nostra gratia discerpsimus, ut virtuti bene merenti suus constaret honor: Et nostra in tantum virum beneuolentia testimonium in perpetuum extaret.*

An.R. Iacob. 3.



He beareth, *Argent*, a *Chiefe*, Azure, ouer all a *Lion rampant*, Gules, *Crowned*, Or. This is the *Coat-Armour* of *Sir Henry St. George*, Knight, *Richmond Herald*, who being imployed by the *Sacred Maieſty* of our dread *Soueraigne* King *Charles*, to *Gustavus Adolphus* King of *Swethland*, *Anno Dom. 1627*. When the order of the *Gar*ter was sent to that King, was not onely remunerated by the said King of *Swethland* with the dignity of *Knighthood*, but also by Letters Patents vnder the said Kings great *Seale* had his *coat-*

*armour* by way of *augmentation*, adorned with a *Canton, Or*, charged with the *Armes* of the Kingdom of *Swethland*, viz. In an *escoccheon* Azure, three *Crownes*, as by the said Letters Patents bearing date the 26 day of *Septem-ber* in the yeere of our Lord God 1627. appeareth. This kinde of *Augmen-tation* agreeing in nature with the former, I thought not amisse to insert here. These *Armes* thus marshalled, as in the *escoccheon* is demonstrated may receiue this blazon, He beareth, *Argent*, a *chiefe*, Azure, ouer all a *Lion Rampant*, Gules, *crowned*, Or, On a *canton* of the fourth, an *escoccheon* as the second, charged with three *crownes*. Here in this *Blazon* I tell not the colour of the *crownes*, it being Or, for the reason giuen pag. 274. And here I thinke it not impertinent to the matter here handled, to treat of such *augmentations* as our late *Soueraigne* King *James* of happy memory granted to *Baronets* of this

this kingdome, who for certaine disbursements towards the plantation in *Ulster* in the kingdome of Ireland created diuers into this dignity and madeit hereditary. To which *Baronets* his said Maiefty by decree granted, that they & their descendants shal and may beare either in a *canton* in their *coat of armes* or in an *Inesccheon* at their election, in a *Field*, *Argent*, a *hand*, *Gueules*, examples of which bearing by *Baronets*, you may finde in diuers places of this present booke. But here I cannot but giue a *Caueat* to those worthy personages who haue beene created into this dignitie, that they should bee more carefull than many of them haue formerly beene, in bearing of this worthy *augmentation*, for there are some of these who being misinstructed by some pretenders to the knowledge of *Armorie*, haue very incongruously and contrary to the Rules of *Heraldry*, without consultation had with any *Officer of Armes* marshalled this *augmentation* with their owne *Armes* in places improper.

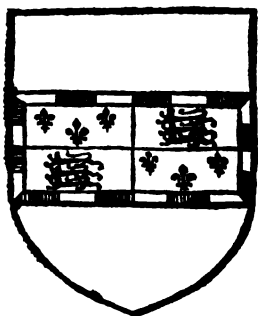
Sometimes these *Augmentations* are found to be borne vpon the *Chiefe* of the *Esccheon*, about the *Paternal Coat*, as in this next example.



The *Field* is *Topaze*, *two barres*, *Saphire*, a *Chiefe* The Earle of Rutland.  
quarterly, *Iupiter* and *Mars*, on the first two *flowers de lis*, *Sol*; the second *charged* with one *Lion passants guardant* of the last, the third as the second, the fourth as the first. This *Coat* belongeth to the right *Honorable* the Earle of Rutland, Lord *Rose* of *Hamlake*, *Trusbut* and *Beluoire*, which was giuen in *augmentation* to this family, they being descended of the blood *Royall* from King *Edward* the fourth. This also is a forme of bearing of a part in a part: for here is abated one

*Flower de lis* of the *Armes* of *France* and two *Lions* of the *Armes* of *England*, and borne on the *chiefe* part of the *esccheon*.

Now in the next place, by the *Whole in a part*, I meane the bearing of Whole in a the *Roiall ensignes* of the *Soueraigne* wholly in some part of the *esccheon*, as part what. in example.



The *field* is *Topaze*, a *fesse* of the *Soueraigne ensignes* The Earle of Worcester.  
within a *Bordure Gobonated*, *Pearle* and *Saphire*. This *Coat-Armour* appertained to the most Noble and truly honorable *Edward Somerset* late Earle of *Worcester*, &c. deceased, a noble *Peere*, whose great vertue were euery way correspondent to the greatnesse of his place and honour.

Thus much for tokens of the *Soueraignes* fauour: which kinde of gifts though they proceed also from high *merit* (for the most part) in the receivers, yet we rather entitle them *faucurs* than *merits*, because their gratitude is the greater, by whom such Princely regards are rather imputed to their *Soueraignes* meere bounty, than to their owne desert.

S E C T.

## SECT. VI. CHAP. III.

Of augmentations of merit.



IN the precedent Chapter, enough hath beene said of augmentations or additions of honour, bestowed by the *Soueraigne* in token of Princely fauour: Now of such as he giueth in remuneration of merit, either immediately by himselfe, or mediately by his *Generall* or *vicegerent*, either in requitall of acceptable seruice performed, or for encouragement to future honourable attempts, which is then chiefly effected when vertue is duely rewarded. Such remunerations are conferred vpon men imployed either in *warfare* (be it *secular* or *spirituall*) or in *affaires ciuill*.

Spirituall Knighthoods.

Of the first sort were those that were professed in the seuerall orders of *spirituall knighthood* of late vse in this *land*, but now abolished, *viz.* the *Knights* of *Saint Iohn* at *Ierusalem*, and *Knights Templers*; of which the first is the chiefeft, whose beginning, saith *Sir Iohn Ferne*, was in the time of *Godfrey* first *Christian King* of *Ierusalem*.

Knights Templers.

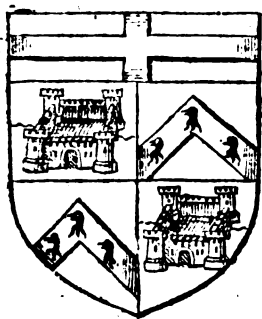
Their ensigne.

The profession of this order was to fight for Gods honour against the *Infidels*, and (as they were taught by the *Romish synagoge*) for holy *S. Iohn*. This order was begun in the yeere of grace 1120. Their habit was a long gowne or robe of *blacke*, with a white crosse vpon the breast. The ensigne armoriall of their order was on an *Escoccheon*, *Gules*, a *plaine crosse*, *Argent*. And this is now known for the *Armes* of *Sauoy*, by reason that the first *Amadeus*, or *Amy*, Earle of *Sauoy*, being in *Armes* with the brethren of this *spirituall knighthood* at the siege of *Acres*, after that their *Grand-master* was slaine by the *Saracens*, lest the *Infidels* should thereupon take a greater confidence of victory by knowledge of his death, at their request he did put on the Armour of their slaine *Generall*, and the long robe of *blacke cloth*, with the *Armes* of the said order, and then demeaned himselfe with such valour in battell, that after he had slaine the *Admirall* of the *Saracens* with his owne hand, hee sunke and put to flight the most part of their *Foists*, *Ships* and *Gallies*, and in fine redeemed the Citie of *Acres* from a perillous Nauall siege.

The occasion of assumption of this Coat.

For which benefit done to *Religion*, the *Knights* of the said *Order* requested the said Earle of *Sauoy* to aduance for his *Coate-Armour* this ensigne here mentioned. Sithence which time all those that entred the said *Order*, haue also had their *paternall Coate-Armour* insigned with this *Crosse* on the *Chiefe* of their *paternall Coat*, as followeth.

He



He beareth two coats quarterly, the first is parted *per fesse vnder*, Sable and Azure, a Castle with four Towers, Argent. The second is Or, on a *Cheneon*, Vert, three *Rauens* heads erased, Argent, the third as the second, the fourth as the first, ensigned all ouer with a *Chiefe*, Gules, and thereon a *Crosse* of the third. This Coat-Armour thus marshalled was borne by the name of *Rawson* Knight of this Order, and sometime Lord Prior of the late dissolued *Priory of Kylmaneham*, situated neere to the Citie of *Dublin* within the Realme

The Earle of Saults Coat.

of Ireland. Such remunerations as are bestowed vpon military persons secular, are these that follow and their like.

Of secular remunerations.



He beareth, Argent, on a bend, Gules, betweene three Pellets, as many Swans, Proper, rewarded with a Canton sinister, Azure, thereupon a Demy ramme mounting, Argent, armed, Or, betweene two flowers de lis of the last, ouer all a Batune dexterwaies, as the second in the Canton. Here you may note by the way that it is no fault to repeate any word in the blazon of this Canton which was vsed in the blazon of the paternall Coate, this Canton being vpon the occasion here declared added to the paternall Coate. This Coate-Armour

Sir William Clarke's Coat.

thus marshalled pertained to *Sir William Clarke*, Knight, deceased, by hereditary descent from *Sir Iohn Clarke* his Grandfather, who tooke in lawfull warres *Lewis de Orleans* Duke of *Longeuille* and *Marquesse* of *Rotueline* prisoner, at the iourney of *Bomy* by *Terouane*, the sixteenth day of *August*, Anno *Henr. 8. 5.* In memory of which seruice the Coat-Armour of the Duke was giuen him, marshalled on a Canton sinister in this manner, by speciall commandement from the King, who sent his warrant to the *Heralds*, willing and requiring them to publish the same authentically vnder their hands and seales, for continuance of the memory thereof to posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this Coate, is expressed vpon the monument of the said *Sir Iohn Clarke* in the Church of *Tame* in the County of *Oxford*. In this Coat is confirmed my Assertion formerly set downe, touching aswell the vse, as the dignity, of the Canton sinister, which in worth is equall to the dexter canton, though not so vsually borne.

Canton sinister.

To these donatiue augmentations of Armes I will adde certaine Armes Assumptiue, which are such as a man of his proper right may assume as the guerdon of his valorous seruice, with the approbation of his Soueraigne, and of the Herald. As if a man being no Gentleman of blood or Coat-Armour, or else being a Gentleman of blood and Coate-Armour, shall captivate or take prisoner in any lawfull wars any Gentleman, great Lord or Prince (as saith *Sir Iohn Ferne*) he may beare the shield of that prisoner and enioy it to him and his heires for euer. If the same be not by like infortune regained, he be *Christian* or *Pagan*, for that is but a vaine and triuolous distinction.

Of Armes Assumptiue.

Sir Iohn Ferne

E e e

These

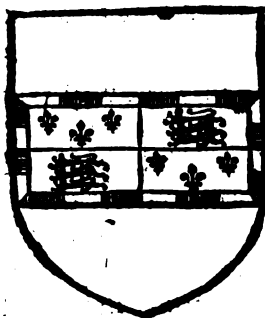
Forced from  
the enemy.

Cessa. Catot.  
conclus. 28.  
part.

Arist. Metaph.  
12.

These are such as the bearers or some of their Ancestors haue forced from the enemy, either in compelling him to flight, and so to forsake his *Armes* or *ensignes*, or by strong hand surprise him prisoner, *in iusto bello*, or hauing slaine him, so gained to himselfe (*iure gentium*) an absolute interest in the *ensignes* of his conquered foe. And in this sence may that assertion of *Bertolus* be verified, where he saith, *Et iam populares propria auctoritate, arma sibi assumere possunt*; but not otherwise, because the base sort of men hauing no generous blood in them, are not capable of *Armoriall ensignes*, which are the badges of noble disposition or generous birth, and therefore they ought not to be bestowed vpon such persons, *Quia entia nolunt malè disponi: Arist. Met.* But in this sence it may be vnderstood that he that is not descended of gentle blood, is holden worthy to beare the *Coate-Armour* that he hath gained, for the apparant tokens of vertue and valour that are found in him. That the vanquisher may beare the *Armes* of the vanquished, I shall make apparant by this next example.

Pet. Balhazar.



Ayala de iure  
belli, lib. 2.

Law-makers.

Balhazar A.  
yala de iure  
belli.

The field is Topaz, a Lion Rampant, Diamond, langued and armed, Rubie. *Peter Balhazar* in his booke of the descents of the Forresters and Earles of *Flanders*, saith, that the *Armes* now borne by the Earles of that Country were won by *Philip of Alsace* the sixth Earle thereof, about the yeere of redemption, 192. (what time he made his voiage into the holy land) from *Nobilion* King of *Albania*, a *Turke*, whom he had put to flight and slaine with his owne hands in a battle. And this is the iustice of the law *Military*; *Quia dominum rerum iusto bello captarum in victorem transfertur*, as *Ayala* obserueth. Yet this is of many men holden a thing very iniurious, for that oftentimes the more valourous man by meere casualty falleth into the hands of the lesse valiant, and the most worthy is often surprised by him that in comparison is of no worth at all. Neuerthelesse the law whereupon this Custome is grounded, is equall and iust, albeit the euent thereof falleth out oftentimes very hardly, as noteth *Cassius*, saying, *Meliores in bello victi quandoque deterioribus parere compelli videntur*. For the lawmakers did prouidently ordaine for encouragement of men of action, that the *victor* shall be rewarded on this manner: For albeit the faculties and inward indowments of the mind can by no meanes be discountred, whereby each man ought to receiue remuneration answerable to the true measure of his worth and valour, yet did they prouidently provide for the rewarding of them: *In quibus vestigia quadam & quasi expressa imagines vera fortitudinis & magnanimitatis apparent*. And *Balhazar Ayala* saith, *Quod dicunt iusto bello capta fieri capientium, non solum in rebus sed etiam personis liberis iure gentium & ciuili receptum fuit, ut mancipia fierent capientium*. If then the persons of the vanquished be subiect to this law, it were an absurd thing to thinke that the *possessarie* things of the vanquished should be more priuiledged than their owners that are interested in them.

Sect.

## SECT. VI. CHAP. IV.



Concerning Coat-Armours marshalled within the *Escutcheon*, whereof the occasions are manifest, we haue hitherto intreated: now of such as haue their occasions lesse manifest. Those are such as being *hereditary Coat-Armours* are so obscurely marshalled in one *Escutcheon*, as that thereby the beholder can yeeld no reason, or yet coniecturall probability of such their vnion, nor may well discern them to be distinct *Coats*: So as it often falleth out that they are mistaken for some new coined *Coat*, rather than two *Coats* of distinct families; and so reckoned to be a *Coat* too bad to be borne. And such marshalling is either one above another, or one vpon another. Of the first sort may we reckon the *Coat-Armour* of Browne before exemplified, as also this next following and their like.

Marshalling  
lesse manifest.



He beareth, Sable, an Eagle displayed, Or, on a chiefe, Azure, bordured, Argent, a Cheuron betweene two *Cressants* above and a *Rose* below, Or, by the name of *Mynors*. This forme of marshalling of diuers *Coats* doth vpon approue, in case where a man hath large possessions by his mother and small patrimony from his father, then he may beare his mothers armes wholly on the nether part of the shield, and his fathers on a chiefe, in this manner: And for the better approbation hereof he setteth downe an exemplary *Coat*, which he bla-

Mynors of  
Triago.

Approbation  
by vpon.

zoneth after this manner: *Portat unum signum capitale de nigro, & tres Rosas rubreas in campo aureo, cum vno capite rubeo, & tribus talentis in eodem.* Vpon some such like consideration it may seeme that these, being formerly the *Coat-Armours* of two distinct families, were conioined as in this *Escutcheon* appeareth, but now being both thus vnited, and withall inuested in the bloud of the bearer, through custome and tract of time concurring, reckoned but one *Coat* and borne by one name.

Another forme of bearing of diuers *Coats* (vpon like occasion) much different from this, doth the same Author commend, that is to say, the bearing of the mothers armes vpon the fathers (by the heire) in a bend: And this doth he reckon to be the best manner of bearing such Armes, saying, *Optimus certe modus portandi diuersa arma in vno scuto habetur in istis Bendis, quia habens patrimonium a suo patre dimissum, & alias certas terras per matrem sibi prouenientes, quibus quidem terris maternis certa appropriantur Arma ab antiquo, ut forte quia ipsa arma materna sortiuntur nomen progeniei suae; Tunc ipse haeres, si voluerit, potest portare Arma integra sui patris in scuto plano & in tali Benda potest portare Arma materna.* Of this forme of bearing you may see a demonstration in this next *Escutcheon*.

The mothers  
Coat vpon the  
fathers.

Ecc 2

He

Distinct Coat-  
Armour Mar-  
shalled in one  
Escucheon.



He beareth, Gules, a *croffe flurte*, Or, on a *Bend*, Azure, *three flowers de lis*, of the second, by the name of *Latimer*. The first and vndermost of these was of it selfe a perfect *Coat*, and borne by the name of *Latimer*, before the *bend* thus charged was annexed. And that this *Coat* borne on the *bend* is also a perfect *Coat*, you shall perceiue, if by *Vptions* direction you reduce the *Bend* into the forme of an *Escucheon*, and place the three *flowers de lis* in the corners of the same. I see not, but a man may as well say, that the *bearing*

Conceited  
formes of mar-  
shalling.

of *Armes* of the Husband or of the wife one vpon another on a *Fesse*, were as good and lawfull, as vpon a *Bend*, *Quia similiarum similis est ratio*. But these may seeme rather to be conceited formes, than receiued grounds of *Marshalling*; otherwise their vse would haue beene more frequent. But the most approued sorts of *Marshalling* with vs are those before mentioned, *viz.* *Impaling*, *Quartering* and *bearing* in an *Inescucheon*.

Obscurely  
marshalled.

Not vnaptly may these *Coats* be said to be obscurely *Marshalled* when the occasion thereof cannot bee either certainly discerned, or yet probably coniectured, neither can it be with reason conceiued, whether the *Superior* be borne for the Fathers *Coat* or for the Mothers. And thus much shall suffice concerning *Coat-Armours Marshalled* within the *Escucheon*.

## SECT. VI, CHAP. V.

Marshalling  
without the  
Escucheon.

Externall Or-  
naments.



IN the former Chapters hath beene treated of such *Coat-Armours* as are marshalled within the *Escucheon*; In order it now succeedeth to speake of *Marshallings* without the *Escucheon*.

These are certaine *Ornaments* externally annexed to the *Coat-Armour* of any *Gentlemen*, by reason of his advancement to some *honour* or place of eminency by the gracious fauour of the *Soueraigne*, as an *Honourable* addition to his generous birth. Of these there are diuers particulars, which being conioined and annexed to a *Coat-Armour* doe constitute an *Atchieuement*.

Atchieuement  
what.

Heaume and  
Timbre what.

An *Atchieuement*, according to *Leigh*, is the *Armes* of euery *Gentleman* well *Marshalled* with the *Supporters*, *Helmet*, *Wreath* and *Crests* with *Mantles* and *Words*, which of *Heralds* is properly called in *Blazon*, *Heaume* and *Timbre*. The *French* word *Heaulme*, which we call in *English* an *Helmet*, seemeth to haue given deriuation to that word *Heaume*. And the word *Timmer*, to our *Timbre*; for that in the *Almaine* tongue, is the same that we in *Latine* call *Apex*, or *Summis acuminata*, and betokeneth the *Crest*, that is vsually borne vpon the *Helmet*. For so doth *Kilianus Dufflene* expound it, calling it, *Timber of Timber van Den Helme*, which is as much to say, as *Crista galea*, *Conus galea*, *Summus Apex*.

Note

Note, that the generall words vsed by Leigh, in his said description of an *Achieuement*, must be restrained only to those particular persons to whom *Supporters* (either by *Law* or by *Custom*) are properly due: for that none vnder the degree of a Knight Banneret, may beare his *Armes* supported. And in some Countries (as by name in *Burgundie*, saith *Chassanens*) it is not permitted to persons inferior to the degree of a Knight, to *Timber* their *Armes*, that is to say, to adorne them with *Helmet*, *Mantle*, *Crest*, &c. as *Chassan.* *Chassa-conclus.* 49 part 1. noteth, saying, *Nulli licitum est, nec solet quis Timbrare Arma sua, nisi sit saltem Eques militaris, Vulgò Cheualier.* But with vs the custome is otherwise; for in bearing of *Armes* each particular Country hath something peculiar to it selfe, and hath her proper customes which haue the vigour of a *Law*, *Quia consuetudo, ubi Lex scripta non est, valet quantum Lex ubi scripta est.* *Iustin. Iustit. Lib. 1.* Therefore herein the custome of each Country is to be respected: *Specialis enim consuetudo vincit legem in eo loco ubi est consuetudo, dummodo post legem fuerit inducta, aliàs vincitur a lege superueniente.* But it may seeme that such bearing is rather tolerated through custome, than allowed in the strict construction of the *Law of Armes*.

Now that the things so externally annexed to *Coat-Armour*, and also the *Order* of their placing may the better be conceiued, I will handle each part by it selfe, wherein I will ensue that course of *Naturps Method*, which *Zanchius* saith, was by *Moses* obserued in the History of the Creation, which is, a *principijs componentibus ad res compositas*. The parts *Compounding* are those before mentioned, viz. the *Helmet*, *Mantle*, *Crest*, &c. Of which some haue place *aboue* the *Escoccheon*; some *vnder* it; some *round about* it; some on *each side* of it.

Of the first sort, are the *Helmet*, *Mantle*, *Escroule*, *Wreath*, *Crowne*, *Cap*, &c. And forasmuch, as with vs the *Nobles* are diuided into *Nobiles maiores*, as *Dukes*, *Marquesses*, *Earles*, *Vicounts*, *Barons* and *Bannerets*: and into *Nobiles minores*, as *Knights*, *Esquires*, and *ordinary Gentlemen*: and that to these particular degrees, there are allotted sundry formes of *Helmets*, whereby their seuerall states are discerned: I will exemplifie their diuers fashions, beginning with the *Inferiour* sort, (for that is the progresse proper to *degrees* or *steps*) and so ascend to the highest; as in example.



This forme of *Helmet*, placed *sidelong* and *close*, doth *Ger. Leigh* at tribute to the dignity of a *Knight*, but in mine vnderstanding, it fitteth better the calling of an *Esquire*, whom we doe call in Latine *Scutifer*, and *Homo ad arma*. Of these, each *Knight* (in time past) had two to attend him in the *Warres*, whither soeuer he went, who bare his *Helmet* and *Shield* before him; forasmuch as they did hold certaine Lands of him in *Scutage*, as the *Knight* did hold of the King by *Military seruice*. And they were called, *Scutiferi*

(saith the learned *Clarenceux*) à *Scuto ferendo*; vt olim *scutarij Romanis dicti*, qui vel à *Clypeis gentilitijs*, quos in nobilitatis *Insignia* gestabant, vel quia *Principibus & Maioribus illis Nobilibus ab Armis erant*, nomen traxerunt.

Eee 3

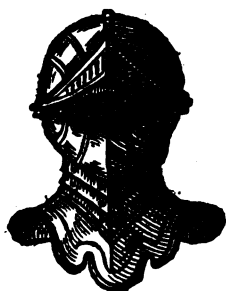
This



Iudge 9.

1 Sam. 17. 7.

Scutage ancient.

Signification  
of the fidelong  
helmet.Helme due to  
a Knight.

1 Reg. 10. 11.

This kinde of *service* is exceeding *ancient*, as we may see of *Abimelech*, of whom it is said, *Quare inclamans celeriter puerum Armigerum edixit ei; Stringe gladium tuum & morti trade me, ne dicant de me, mulier interfecit me.* Also 1 Sam. 17. it is said, *Et qui Scutum ferebat, antecedeat eum*: And a little after, *verse 41. Viro illo, qui ferebat scutum precedente eo.* Sithence then the office of these *Esquires* or *Pages*, as some doe name them, was to precede their Commander vpon whom they attended, bearing those his *Military* habiliments, it fitteth well the respectiue care that they ought to haue for the execution of his directions, oftentimes with a regardfull *Eie*, and attentive *Eare*, to obserue and listen what he will prescribe them: and therefore the *Helmet*, borne thus *fidelong*, (if I erre not in my vnderstanding) doth denote vnto vs attention and obedience, and therefore is properly attributed to the dignity of a *Knight*, to whom (amongst those that we call *Nobiles minores*) it pertaineth in *Martiall* affaires, to *giue* and not *attend* directions.

This forme of *Helmet* (in my conceit) doth best quadrate with the dignity of a *Knight*, though *Leigh* improperly vseth the same; *the same*, (I say) in regard of the *direct standing* thereof, but diuerse in this, that the *Beauer* of that is *close*, and this *open*. For he assigneth this to the degree of an *Esquire*: wherein I altogether dissent, aswell for that the full-faced *Helmet* doth signifie *direction* or *command*, like as the former presenteth *attention* and *obedience*, as also for that it is a greater honor to beare the *Beauer open* than *close*;

the *close* bearing signifying a *buckling* on of it, as a preparation to the *Battell*, and the *open Beauer* betokeneth a returne from battell with glory of *Victorie*. So said *Abab* King of *Israel* to the messenger that he sent to *Benhadad*, King of *Syria*; *Tell him, Let not him that girdeth his harnesse boast himselfe, as hee that putteth it off*: which *Tremelius* thus interpreteth; *Qui induit arma pug-naturus, ne ita gloriator ac si victoriâ partâ illa deponeret*; that is, according to the vulgar saying, We must not triumph before the victory. And for a further prooffe, that this forme is more agreeable to the dignity of a *Knight* than the former; you must obserue, that if among *Nobiles maiores*, or their *Superiors* (hauing *Soueraigne Iurisdiction*) it be reckoned a chiefe token of honour, to beare their peculiar *Helmets full-faced and open*; then doubtlesse, amongst *Nobiles minores*, it is no lesse honour for *Knights* (who amongst them haue a kinde of *superiority*) to beare their *Helmets* after the same maner: *Illud enim est melius, quod optimo est propinquius; & in eodem casu idem Ius statuendum est.*

This



This fashion of *sidelong Helmet* and *open faced* with *gardeinsure* over the *sight*, is common to all persons of *Nobility* vnder the degree of a *Duke*, whereof a *Baron* (saith *Leigh*) is the lowest, that may beare the same on this manner. And of these each one is subordinate vnto other, aswell in *Iurisdiction*, as in ranke of *Nobility*; as *Chassaneus* noteth, saying, *Sicut Rex debet habere sub se decem Duces, ita Dux debet habere decem Comites, seu Marchiones; & Comes seu Marchio decem Barones, & Baro decem Feudatores.* And, for

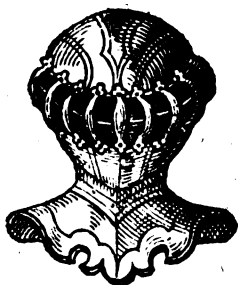
Sidelong helmet.

Subordinate ranks of Nobility.

these respects, if I be not deceiued, doe they all beare their *Helmets sidelong*, for that each one of them attendeth the *directions* of the other, to whose *Iurisdiction* they are subiected.

The word *Gardeninsure*, corruptly imprinted *Gardeinsure*, is a *French* terme, deuised for the more apert expressing of the vse thereof, forasmuch as they doe serue for the safeguard and defence of the face; for so may wee lawfully inuent words in case we want apt termes to expresse the nature and vse of things, as *Lipsius* well noteth, saying, *Datur venia nouitati verborum rerum obscuritatibus inservienti.*

Moreouer there are many more things in the world, than there are names for them; according to the saying of the Philosopher, *Nomina sunt finita, res autem infinita, ideo unum nomen plura significat*; which saying is by a certaine, (or rather vncertaine) Author approued. *Multis speciebus non sunt nomina: Idcirco necessarium est nomina fingere, si nullum ante erit nomen impositum.*



This kinde of *Helmet* is *Proper* to persons exercising *Soueraigne* power over their *Subiects*, and *Inferiours*, as *Emperours*, *Monarchs*, *Kings*, *Princes* and *Dukes* and such as doe by an absolute *Iurisdiction*, manage the gouernement of *free states* or *Countries*. And a *Duke* (according to *Leigh*) is the lowest that may beare his *Helmet* on this fashion. As the first and third sort of *Helmets* before expressed doe signifie *attention* and *obseruance* (for the reasons formerly deliuered) in their seuerall degrees: so contrariwise the

This Helmet is for Soueraignes and free States.

*second* and this *fourth* sort in theirs, doe betoken *authority*, *direction* and *command*; for so doe all *Soueraignes*, as also all *Generals*, *Captaines* and *Commanders*, in *Martiall affaires*, and *Magistrates* and *Gouernours* in the managing of *Ciuill Gouernement*, in prescribing of *Orders* and *directions* to the *Multitude*, vse a *steady* and *set countenance*, fixing their *Eies* directly on those to whom they addresse their *Connells* or *Commands*; and such a gesture becometh men of such place, for that it representeth a kinde of *Majesty*. This property is obserued to bee naturally in the *Frogge*, whereof *Spenser* the *Poet* making mention, termeth it the *Lording of Frogs*, because in their fitting they hold their *heads steady*; looking directly in a kinde of *gravity of state*, without any motion at all.

Ed. Spenser in his Eglogues.

Now

Atchieue-  
ments borne  
single.

Now, the bearing of the *Helmet* in *Atchieuement*, is sometimes *single*, sometimes *manifold*. It is said to be borne single, when the *Atchieuement* is adorned with one onely *Helmet*, as in those hereafter ensuing shall bee seene.

Atchieue-  
ments borne  
manifold.

I call that a *manifold Bearing*, when for the garnishing and setting forth of an *Atchieuement*, *two Helmets* or more are placed vpon the *Shield* or *Escutcheon*, because sometimes for *beautifying* the *Atchieuement* of some great *Personage* of *Noble birth*, or *eminent place*, three *Helmets* are placed *iointly* vpon the *Shield*.

Rules for pla-  
cing diuers  
Helmets on  
one Shield.

Touching the manner of placing diuers *Helmets* vpon one *Shield*, these Rules following are to be obserued; *viz.* If you will place *two* for the respects aforesaid, then must they be so set, as the *Beauer* of the one may bee opposite to the other, as if they were worne by two persons aspecting or beholding each other. But if you place *three Helmets*, for any of these respects aboue remembred, then must you place the *middle* standing directly *forwards*, and the other *two* vpon the *sides*, after a *sidelong* manner, with their *Beauers* turned toward the *middlemost*, in representation of *two* persons aspecting the *third*.

Rule.

Mantle.

The next in order of these *Exteriour* parts of an *Atchieuement*, is the *Mantle*, so named of the *French* word *Manteau*, which with vs is taken for a *long Robe*. This was a *Military Habit* vsed in ancient time of great *Commanders* in the *Field*, aswell to manifest their high place, as also (being cast ouer their *Armour*) to repell the extremity of wet, cold and heate, and withall to preferue their *Armour* from rust, so to continue thereby the glittering lustre thereof.

Sir Geoffrey  
Chaucer.

Of this kinde of *Habit* the famous *Sir Geoffrey Chaucer* maketh mention in the *Knights Tale*; wheretreating of the aduentures of *Palemon* and *Arcite* for the loue of *Emely* the *Dukes* daughter of *Athens*, he describeth the *habits* and *ornaments* of the *Kings* that accompanied them to the lists of the *Combat*: whereof *Demetrius* King of *India*, he saith, that he

*Came riding like the god of Armes Mars,  
His Coat-Armour was of cloth of Thrace,  
Couched with Pearle white round and great,  
His Saddle was of burnisht gold newly beate.  
A mantle on his shoulders hanging,  
Beatefull of Rubies red as fire sparkling.*

Where I collect, that this *Mantle* here mentioned was worne for the purposes formerly spoken, and that in the hanging thereof from the shoulders of *Demetrius* it did cast it selfe into may plaits (as naturally all garments of large size doe) which forme of *plaiting* in the Art of *painting* is termed *Drapery*. *Wolfgang. Lazius* speaking of this kind of *habit* calleth the same *chlamys mantuelis*, laying, *Chlamys mantuelis recensetur itidem a Tribellio interdona militaria a Galieno Claudio, qui post fuit Augustus, data. Zanchius ait, De nostris Parthicus paria tria singilones Dalmatenses decem, Chlamydem Dardani- am Mantuelem unam.* This sort of *habit* haue some Authors called *Toga Militaris*, and other *Lacerna*: *Ego vero* (saith *Lazius*) *togam militarem ean-*  
*dem*

Wol. Lazius  
lib.comet. Re-  
pub. Rom. 8.

*dem cum Lacerna extitisse autumo.* As we shewed a difference of *Helmets* vfed in the garnishing of *atchievements* of persons of different estate and dignity, so it may seeme there hath beene in ancient time a diuerse forme of *manteling* vfed for the difference betwixt *Nobiles maiores* and *minores*. For *Franc. de Rosiers* mentioning the Charter of *Charles* the second Duke of *Lorraine* to the *Abby* of *Belprey*, Anno 1420. he saith concerning the Seale thereof, *Portat in Tymbre Aquilam cum paludamento Ducali*; whereby we may probably gather that *Dukes* in those daies, and in that place, had a different forme of *manteling* from persons of inferior degrees: But in these things, each nation for the most part, hath some custome peculiar to it selfe.

*Franc. de Rosiers*  
cr. lib. stem. Lo-  
tharing. fol. 17.

*Rodolph Duke* of *Lorraine*, sonne of *Fredericke* the third, was the first that bare his *Armes* Tymbered, as the same Author affirmeth, saying, *Hic Princeps fuit Primus qui portauit Arma cum Galea Tymbrata, ut patet in literis eius & aliorum ducum*: But I suppose the generality of these words must be restrained to that particular place. For *Wolf. Lazius* seemeth to affirme that such a forme of bearing hath beene anciently vfed amongst the *Romans*; where he saith, *Atque hactenus de Cristis quas in maiorum nostrorum insignibus magis ad Romanam similitudinem accedere arbitror, sic ea cum pictura nostra in frontispicio operis contuleris*.

*Wolf. Lazius*  
lib. 9.

Neither hath this habit escaped *Transformation*, but hath passed through the forge of *phanaticall* conceit, (aswell as those *Helmets* before handled) insoniuch as (besides the bare name) their remaineth neither shape nor shadow of a *Mantle*: For how can it be imagined that a peece of cloth or of what-focuer other stuffe, that is iagged and frowned after the manner of our now common-receiued *Mantelings* vfed for the adorning of *atchievements*, being imposed vpon the shoulders of a man, should serue him to any of the purposes for which *Mantels* were ordained: So that these being compared with those, may be more fitly termed, *flourishings* than *Mantelings*.

But as they are vfed in *atchievements*, whether you call them *mantles* or *flourishings*, they are euermore said in *Blazon* to be *doubled*, that is, lined throughout with some one of the *Furres* before handled in the first Section of this worke, aswell of those *Furres* that doe consist of more colours than one, as of those that bee single and *unmixt*. For so the *Romans* vfed to weare their *Cloakes* or *mantles* lined throughout, sometimes with one coloured *furre*, and otherwhiles with *furres* of variable colours, whereof they were called *Depicta penula*: of which later sort *Alex. ab Alex.* speaketh, saying, *Tametsi legamus Caligulam depictas penulas saepe induisse*; and *Lazius*, *Penula picta lasciuioris vite imperatoribus in usu fuit*: whereof he giueth an instance out of *Tranquillus*, who saith of *Caligula*, that he was *saepe depictas gemmatasque penulas indutus*.

Habits in blazon called  
doublings.

Robes furred with diuers colours.  
*Alex. ab Alex.*  
lib. 5. Gen. dier.  
*Wolf. Lazius*  
lib. 8. in comment. Reip. Rom.  
Why called  
*penula picta*.

These were called *depicta penula*, because of the variety of the coloured skins wherewith they were furred or lined, which made a shew as if those doublings or linings had beene painted. Some of those *doublings* are of rare vse at these daies, which haue beene more frequent in former times; as I finde in the Church of *Grauenest* in the County of *Bedford* in a window, a *mantle Sable doubled Varrey*.

Next to the *Mantle* the *Cognisance* doth arrogate the highest place, and is seated vpon the most eminent part of the *helmet*, but yet so as that it ad-

Cognisance how placed,

fff

mitteth

Whereof cal-  
led *crista*.

mitteth an interposition of some *Escroll, Wreath, Chapeau, Crown, &c.* And it is called a *Cognisance à cognoscendo*, because by them such persons as doe weare them are manifestly knowne whole seruants they are. They are also called *crests* of the Latine word *Crista*, which signifieth a *Combe* or *Tuft*, such as many birds haue vpon their heads, as the *Peacock, Lapwing, Lark, Heathcock, Pheasant, Rust-cock, &c.* And as those doe occupie the highest part of the heads of these fowles, so doe these *Cognisances* or *Crests* hold the most perspicuous place of the *helmet*, as by examples following shall appeare in their due place.

Wolfgangus La-  
zarus Comment.  
Reipub. Rom.  
lib. 9. pag. 35.

Concerning the vse of these *cognisances* or *crests* amongst the *Romans*, *Lazius* (having spoken of *shields* and the garnishing of them with portraictures of *liuing things*) hath these words: *Hactenus de clypeorum pictura, sine sculptura Romana Reipub. celebrata, unde nimirum & nostras celaturas in his clypeis, quas Wappas dicunt, profectas credendum est. Iam enim Galeas illa quoque atque coronas supra positas cum cristis atque animum alis representabat.*

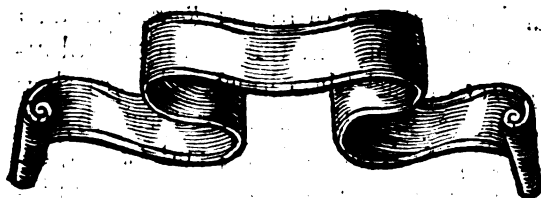
Variety of  
crests.

But that the wearing of such *Crests*, was common to other Nations as well as the *Romans*, *Alex. ab Alex.* sheweth, affirming that the *Almaines* and the *Cymbrians* vsed *helmets* wrought about with the shapes of hideous gaping Animals. The *Carians* had *Rust-Cocks* for their *crests*. *Alexander Magnus* did inuiron his *helmet* with a gallant plume of purest white.

The Galatians  
Troians, My-  
sians, Thraci-  
ans.

The *Galatians* bare sometimes *horses*, and otherwhiles the shapes of *liuing things*. The *Troians*, *Mysians* and *Thracians* bare vpon their brazen *helmets* the eares and hornes of an *Oxe*. Amongst the rest (saith he) that of *Conidius* the *Centurion* which he vsed in the battell that he had against the *Mysians*, was holden to be admirable; that he bare vpon his *helmet* a *cup*, that one while did flash out flames of fire, and otherwhiles would suck them in. Many more examples could I giue to proue aswell the antiquity as the generall vse of *crests*; but holding this to be sufficient, I will now proceed to giue examples of things that are interposed betweene the *mantle* and the *crest*, beginning with those of inferior reckoning, and so to those of better worth and estimation.

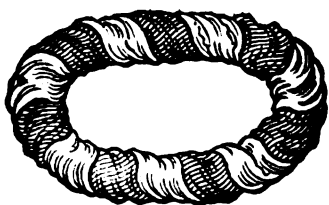
Crest vpon an  
*Escroll*.



It may seeme an inueterate and ouerworne fashion in this age to beare a *Crest* vpon an *Escroll* made of this or some other like manner; but how obsolete soeuer the same may bee

thought, *Ger. Leigh* doth confidently affirme, that both in the time of King *Henry* the fifth and long after, no man had his *Badge* set on a *Wreath* vnder the degree of a Knight: But how soeuer time and *usurpation* concurring with *prescription*, hath so much preuailed, as that it will be a matter of great difficulty to reduce men to that forme of *bearing* so long neglected, yet may you obserue that our most noble Prince of *Wales* himselfe to this day thus beareth his *badge*.

This



This is an ancient ornament of the *head*, and much in vse with the *Turks* and *Saracens*. Amongst all the interpositions before mentioned that are placed betweene the *Mantle* and the *crest*, there is none of so frequent vse as this; which sometimes is called in *Blazon* a *Wreath*, because it is made of two coloured *Silks*, or moe wreathed together; sometimes also a *Torce*, for the same cause: *Nempe quia torquetur*, because it is woond or twisted. The mixture of the colours of this *Wreath*, is most vsually taken from the *Metall* or *Colours* contained in the paternall coate of the bearer. For the orderly making of this *Wreath*, *Leigh* ascribeth this *Rule*, *viz.* That you must euermore begin with the *Metall* and end with the colour.

Rule.



This kinde of *Head-tire* is called a *Cap of dignity*; which *cap* (saith *Chassaneus*) *Dukes* accustomed to weare in token of excellency, because they had a more worthy gouernement than other *Subiects*. Also they vsed to weare the same in token of *Freedom*: *Quia debent esse magis liberi apud Principem supremum quam alij.*

Cap of dignity.

This *cappe* must be of *Scarlet* colour, and the lining or doubling thereof *Ermynne*. Some doe boldly affirme (saith *Sir Iohn Ferne*) that aswell the *Earle* and *Marquesse* as a *Duke* may adorne his head with this *Chapeau* or *Cappe*, euen by the same reason and custome that they doe challenge to weare their *Coronets*, because this *cappe* as also their *crownes* are allowed them, not onely for a declaration of their Princely dignities and degrees, but withall for tokens and testimonies of triumph and victory. For the wearing of the *cappe* had a beginning from the *Duke* or *Generall* of an *Army*, who hauing gotten victory caused the chiefeft of the subdued enemies who he lead *Captiue* to follow him in his triumph, bearing his *Cappe* or *Hat* after him in token of subiection and captiuitie.



Albeit there are diuers others sorts of *crownes* more vsually borne interposed betweene the *Mantle* and the *crest*, yet because this is sometimes put to like vse, and that it is of all the rest the chiefeft, I

Other sorts of Crownes.

haue selected this as an example of *Crownes* put to such vse; the rather because I willingly comprehend all those of lesse esteeme vnder it. That the *Romans* did beare *crownes* vpon their *Helmets* after this manner, it is cleere by the testimony of *Wolfgang. Lazius*, alwell in that I haue formerly alleaged where I haue spoken of the vse of *crests*: as also by his confirmation thereof, where he saith, *Cetera Cordnarum genera in vniuersum, qua vel Galeis in Armis suspensis ob virtutem donata militibus, vel capitibus hominum vel Sacerdotum aut Emeritorum imponebantur octodecim inuenio. Quarum, exceptis Aurea & Argentea, reliqua omnes ex plantis passim & herbis conficiebantur.* The prerogatiue or preheminance of wearing of *crownes*, belongeth not only to

Fff 2

such

such as haue receiued the same for a remuneration of vertue, but also to persons, to whom the exercise of *Soueraigne Iurisdiction* doth appertain, as the same *Author* witnesseth, saying, *Prærogatiuum vero Coronas ferendi non hi solum habebant, quibus hoc erat minus ex virtute concessum, verumetiam quibus ex officio licebat, Imperatoribus, Regibus, Sacerdotibus, &c.* Touching sundry other formes of *Crownes*, I refer you to the iudicious writings of *Sir William Segar* now *Garter*, principall *King of Armes*.

# SECT. VI. CHAP. VI.

Peculiar Ornaments.



Hus farre haue I touched things placed about the *Escutcheon*: now will I proceed to such as are placed elsewhere; of which some are *Peculiar*, some more *General*.

By such as are peculiar, I meane those that are appropriate to persons hauing *Soueraigne Iurisdiction*, and to such as we called *Nobiles maiores*, of which *Ranke a Banneret*, or (as some call them) a *Baronet* is the lowest. These haue their name of a *Banner*: for vnto them it was granted in remuneration of their approued valour in *Military* seruices to beare a square *Banner*, after the custome of *Barons*; and therefore are called *Knights Bannerets*: As *Master Camden* hath noted, saying, *Baneretti, qui alijs Baronetti cum valuasorum nomen iam deserat, a Baronibus secundi erant, quibus inditum nomen a vexillo, concessum enim erat illis militaris virtutis ergo quadrato vexillo perinde ac Barones uti, unde & Equites vexillarij a nonnullis vocantur, &c.* This order of *Knighthood*, was much esteemed for the honour receiued in the *Field* for *Military* seruice, with great solemnity vnder the *Banner Royall* displayed in the presence of the *Soueraigne*: and this hath beene reputed a middle degree betwixt *Nobiles maiores & minores*: but of this dignity none hath beene knowne aliue in *England*, since *Sir Ralph Sadler, &c.* But amongst the particular *Ornaments* belonging to the *Coat-Armours* of persons hauing either *Supreme* or *Inferior* dignity, there are some that doe enuiron the *Coate-Armour* round about, and doe chiefly belong to persons exercising *Soueraigne Iurisdiction*, and to such others as they out of their speciall fauour shall communicate the same vnto, by associating them into the fellowship of their *Orders*. Such are the most honourable *Order* of the *Garter*, the *Orders* of the *Golden fleece*, of *Saint Michael*, of the *Annuntiation*: of all which *Sir William Segar* now *Garter*, *King at Armes*, hath written so learnedly, that to his works I must againe referre the *Reader* for satisfaction therein; the discourse thereof being altogether impertinent to my intended purpose in this present work.

Yet here you must obserue, that a man being admitted into the *Society* and *Fraternity* of any two of the *Honourable Orders* before mentioned, hee may in setting forth his *Atchieuement* adorne the same with the chiefe *Ornaments* or *Collars* of both these *Orders* whereof he is elected and admitted a fellow

*fellow* and *companion*, by placing one of the *Ornaments* next to his *Shield*, and the other without the same. In such manner did the most high and mighty Lord *Thomas Duke of Norfolk* and Earle *Marshall of England*, beare the chiefe *Ornaments* of the *Orders* of the *Garter* and of *Saint Michael*.

Thomas Duke  
of Norfolk.

But leauing those peculiar *Ornaments* of *Soueraignes* or others, I returne to those that are *communicable* (by a certaine right) aswell to those called *Nobiles maiores*, as to *Soueraignes*. Such are those which are said to be placed on the *sides* of the *Atchieuements* representing sometimes things *liuing* and sometimes *dead*.

But these of some *Blazoners* are termed *Supporters*, whose conceipt therein I can hardly approue, *Quia diuersorum diuersa est ratio*: and therefore the *Blazon* that I would giue vnto things so different in *Nature* is; that if the things be *liuing* and seaze vpon the *Shield*, then shal they be called properly *Supporters*; but if they are *Inanimate* and touch not the *Escoccheon*, then shall such *Armes*, be said to be (not *supported*, but) *Cotised* of such and such things: For, how can those be properly said to support that touch not the thing said to be supported by them? Therefore, *Nomina sunt aptanda rebus secundum rationis normam*.

Supporters.  
Blazon of Sup-  
porters.

Cotised.

To persons vnder the degree of a *Knight Banneret*, it is not permitted to beare their *Armes supported*, that *honour* being peculiar to those that are called *Nobiles maiores*.

Who may  
beare their  
Armes suppor-  
ted.

And these *Cotises* haue their name agreeable to the thing whose *quality* they represent, and are so called (as we elsewhere shewed) of *Costa*, the *Rib*, either of *Man* or *Beast*: for it is proper to the *Rib* to inclose the *Entrailes* of things *Animall*, and to adde forme and fashion to the body; in like manner doe these inclose the *Coat-Armour* whereunto they are annexed, and doe giue a comely grace and ornament to the same.

Cotises  
whence deri-  
ued.

An other ornament there is externally annexed to *Coat-Armour*, and that is the *Motto*, or *Word* which is the *Inuention* or *Conceit* of the *Bearer*, succinctly and significantly contriued (for the most part) in three or foure *Words*, which are set in some *Scrole* or *Compartement*, placed vsually at the foot of the *Escoccheon*: and as it holdeth the lowest place, so is it the last in *blazoning*. Of this word *Abra. Franc.* writeth in this manner, *Quod a recentioribus verba quadam ipsis Armis subiiciantur, videtur id nuper inuentum ad imitationem eorum qua Symbola a nobis appellantur*. And indeed, the *Motto* should expresse something intended in the *Atchieuement*, though vse hath now receiued whatsoever fancy of the deuiser: and this *Motto*, is of vniuersall vse to all *Gentry* and *Nobility*, of what ranke soeuer.

Motto.

Abra. Franc.  
lib. 2. pag. 57.

Now as touching the *Blazoning* of these *Ornaments* exteriorly annexed to any *Coate-Armour*, it is to be considered that we are not tied to that strict obseruation in them as in the *blazoning* of things borne *within* the *Escoccheon*; for these are the *Essentiall* parts of *Coats*, and those meereley *Accidental*. For the *Crest* or *Timber*, *Wreath*, *Mantle*, *Helme*, &c. (saith *Ferne*) are no part of the *coate-armour*, but *Additions* to *Atchieuements* added not many hundred yeeres agoe to the *Coats* of *Gentry*. And therefore when you haue aptly set forth all the *Fields* and *Charges* and their *colours* contained within

Blazon of Ac-  
chieuements.

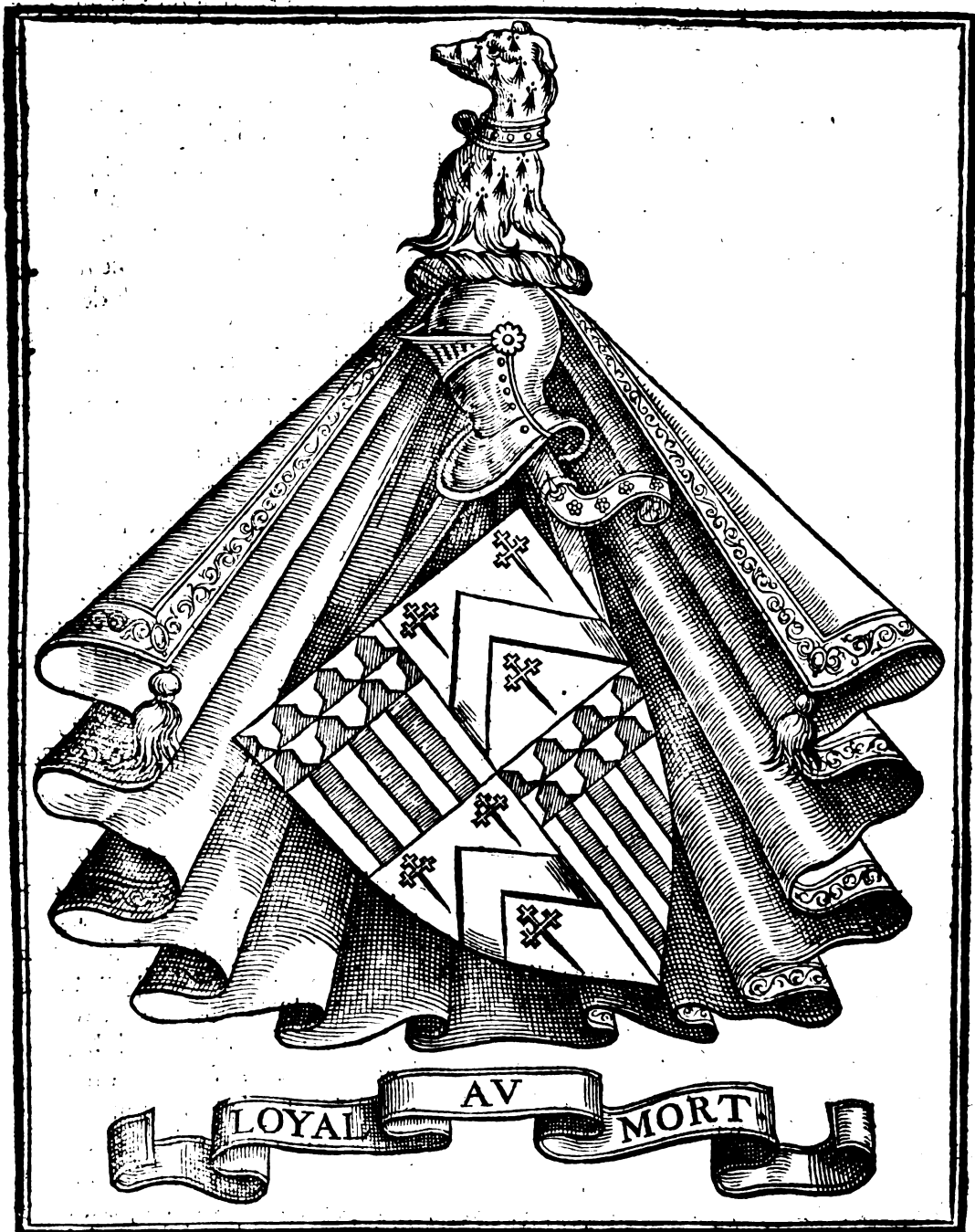


the *Escocheon*, your *Blazon* is done: so that when we shall describe any of those *exteriour Ornaments*, wee stand at liberty, for naming of our *colours*, and in those it is held no fault to name one *colour* twice.

Order in setting forth Atchievements.

Having thus set downe all the parts of *Atchievements*, I will now represent them *conioined* to your view: and for the order prescribed to my selfe, in setting forth of the same according to the severall sorts before spoken of; I will beginne with those that are accounted *Nobiles minores*, (of which a *Gentleman* is the lowest) and so proceed in order to the highest: *Quasi à riuulis ad fontem*: As in examples following shall appeare.





**T**His is the *Atchieuement* of that industrious Gentleman *Belchier* late of *Gilsborough* in the County of *Northampton*, a man very compleat in all Gentlemanlike qualiries; a louer of *Arts*, and a diligent searcher after matters pertaining to *Honour* and *Antiquity*: It is thus blazoned; He beareth in a *Shield* quarterly of foure, as followeth. The first is *Or*, three *Pallets*, *Gules*, a chiefe, *Varrey*, which he beareth as his *Paternall Coat*, by the name of *Belchier*. The second is *Sable*, a *Cheueron* between three *crosses croslets fitché*, *Argent*

The temple of  
honour.

Four parts of  
Nobility.

Threefold ho-  
nour accor-  
ding to Barthe.

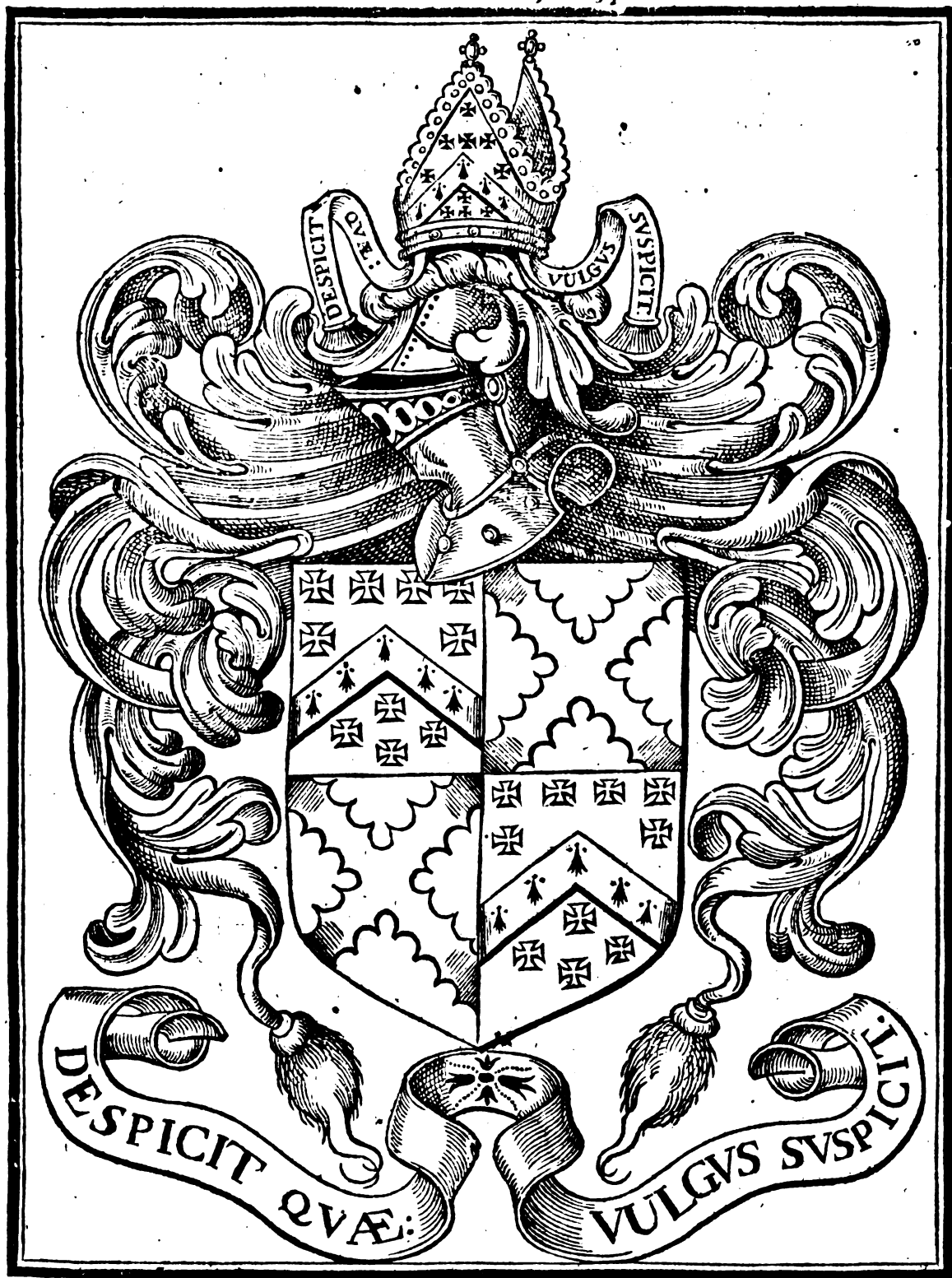
Different  
phrase of Na-  
tions.

Distinct orders  
of Gentry.

gent, and is borne by the name of *Rand*. The *third* as the *second*, the *fourth* as the *first*, *Insigned* with an *helmet* fitting his degree, and thereupon a *Mantle* of *Antique* forme, *Gules*, doubled, *Argent*, about the same a *Torce*, *Or* and *Gules*, therein a *Greyhounds head*, collared, *Gules*, garnished, *Or*, his eares, *Azure*, in an *escrole* vnderneath his *Motto*, or *Deuise*, viz. *L O Y A L L A V M O R T*, that is, *Faithfull to the death*. A word well fitting his honest minde and his assured constancy to thole whom he professed loue vnto; in regard of which his vertuous disposition, I haue thought good to honour him after his death with this poore remembrance, for many particular respects. In this you may obserue the forme of the *helmet*, befitting the degree of a *Gentleman*. The temple of honor (amongst the *Ancient Romans*) had before it a stately *Porch* dedicated to *virtue*: to notifie, that in that *common-wealth* there was no hope to attaine to place of *dignity*, but by treading the path of *desert*. Doubtlesse this was the best policy that could be to vphold a *State*: for so, places of importance were best discharged, and persons well affected were most encouraged to deserue well: and out of question, such was the reason of the aduancing of *noble families* in most *States*: whose first raisers were honored for their good seruices, with *titles* of *dignity*, as *badges* of their *worth*, and therefore if their *offspring* vaunt of their *Linage* or *titular dignity*, and want their *vertues*, they are but like base seruicingmen, who carry on their fleeces the *badge* of some *Noble Family*, yet are they themselves but *ignoble persons*. In which respect *Aristotle* discourfing of *nobility*, makes foure parts thereof; the 1 of *Riches*, the 2 of *Bloud*, the 3 of *Learning*, the 4 of *Virtue*: and to the two last he ascribeth the first place of true *Gentry*; becaule *Boores* may be rich, and *Rake-hels* may be of ancient bloud, but *vertue* and *knowledge* cannot harbour but where *God* and *nature* hath left their noble endowments. Which made *Bartholus* to say that *good men* and *wise men* were *nobles* in *Gods* sight, as *rich men* and *great men* were *nobles* in mens cies. Yet the same *Bartholus* ascribeth the due honour vnto each kind of *Nobility*, which he maketh to be *threefold*, *Theologicall*, *Naturall*, *Politick*: the first and chiefe consisteth in *Piety* and *vertues* of *grace*, the second in the noble qualities of *Nature*, the third in the degrees of *estimation* in the *Common-wealth*. This last is it we here chiefly meddle with; not that we reiect the two former, but that we suppose we liue in such a *State* where the two first kindes of *Nobility* are rewarded with the last kinde, and thereby made more *illustrious*. The common phrase of *forraine Nations* is different from ours, concerning the *Titles* of men of *reputation*: they esteeming euery man *Noble*, which hath any excellency remarkable, about others; (so saith *Iodocus Clithonius*, *Nobilitas est generis, vel alterius rei excellentia ac dignitas*;) whereas we *English*, repute none noble vnder the degree of a *Baron*, and with them *Generosus* is a greater title than *Nobilis*, whereas with vs it is much inferior. The truth is, that the two *titles* of *Nobility* and *Gentry* are of equall esteeme in the vse of *Heraldry*, though custome hath equally diuided them, and applied the first to *Gentry* of the highest degree, and the latter to *Nobles* of the lowest ranke. And amongst these *Gentlemen* of low note there are also sundry *Orders*, as some by *bloud*, some by *office*, some by *possessions*, some by sacred *Academicall dignity*; all which come not within the verge of this our purpose, till the *State* hath honored them with the bearing of *Coate-Armours*, as the *Ensignes* of their worth.

This

## The Atchieuement of an Esquire.

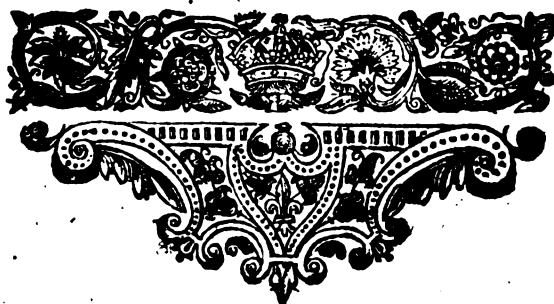


This *Atchieuement* pertaineth to *Richard Berkley of Rancombe* in the County of *Gloucester*, Esquire, and is thus *Blazoned*. He beareth two *Coats* quarterly, whereof the first is *Gules*, a *Cheueron*, Ermyne, betweene  
*tenne*

*tenne crosses patee*, Argent, *four*, two, one, two and one, by the name of *Berkley*: The second is, Or, a *Saltire engrailed*, Sable, by the name of *Botetourt*: The third as the second, the fourth as the first; Insigned with an *Helmet* answerable to his degree, *Manteled*, Gules, *Doubled*, Argent, on a *Torce* or *Wreath*, Argent and Gules, a *Miter*, Gules, charged with a *Chevron*, Ermyne, *betweene tenne crosses patee* placed, one, three, two, one, two and one: the pendant *Labels* of the *Miter* inscribed with these words *DESPICERE QVÆ NVLGVS SVSPICIT*; which is also the *Motto* belonging to this *Atchievement*.

Here you may obserue the before mentioned difference betwixt the *Helmet* of an *Ordinarie Gentleman*, and an *Esquire*, as this worthy *bearer* is, being the eldest sonne and heire of *Henry Berkley* of *Stoke Gifford*, in the County of *Gloucester* *Esquire*, which *Henry* was eldest sonne and heire of *Sir Richard Berkley*, Knight.

The dignity of an *Esquire* is the second degree of *Gentrie*, the reason of whose denomination we gaue elsewhere, and as in the first ranke of *Gentrie* so in this there are sundry kinds according to the custome of this kingdome, concerning which point you may reade learned *Master Camden*, in his *Britannia*, pag. 176. where he mentioneth five sorts of *Esquires*, one of which are *Knights*, eldest sonnes and their eldest sons likewise successiuelly. And such a one you see is this *Richard Berkley* whose *Atchievement* is here demonstrated.



## The Atchieuement of a Knight.



This *Atchieuement* belongeth to the Right worshipfull *Sir Richard St. George*, Knight, now *Clarenceux*, King of *Armes*; of the South, East and West parts of *England*, from the riuer of *Trent* southward, and is thus blazoned.

Ggg 2

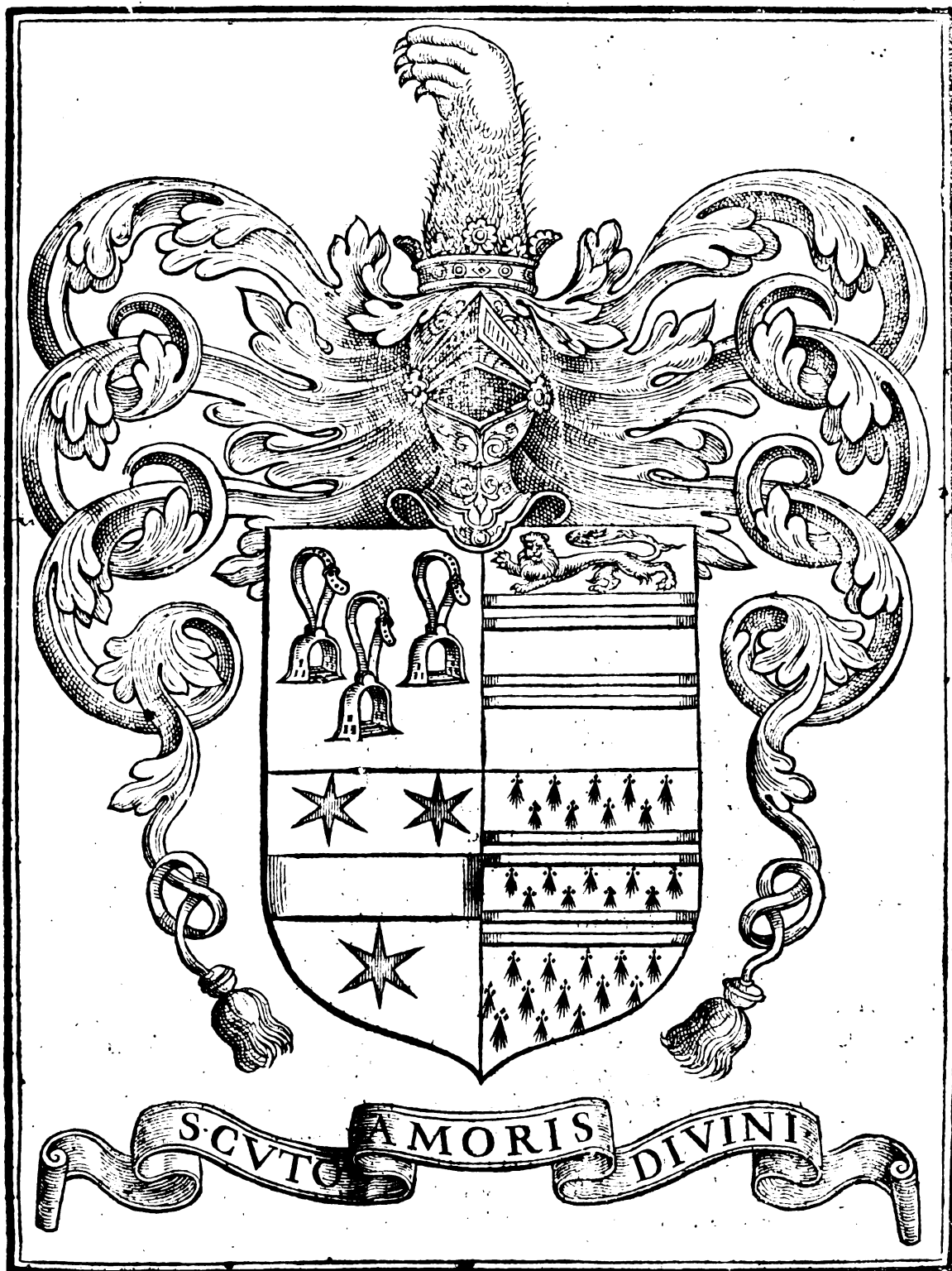
ned, He beareth quarterly six Coats, as followeth. The first is Argent, a Chiefe, Azure, ouer all a Lion Rampant, Gules, Crowned, Or, by the name of St. George: The second is Argent, a Crosse flory, Sable, and is also borne by the same name: The third is Gules, three Cups covered, Argent, by the name of Argentine: The fourth is Argent, a fesse betweene six Annulets, Gules, by the name of Auenell: The fifth is Azure, a fesse dauncette between six Escallops, Or, by the name of Engaine: The sixth Argent, a Star of sixteene points, Gules, by the name of Delahay, Insigned with an helmet answerable to his degree, Mantled, Gules, doubled, Argent, on a Torce, Argent and Azure, a Demy Lion rampant, Gules, Crowned, Or, Langued and Armed, Azure, his word, *Firmitas in Cælo*; shewing thereby that his confidence is reposed in heauen, where true ioyes are to be found.

Here you may obserue the forementioned difference betwixt the Helmet of an Esquire and a Knight, as this worthy bearer is, being so dubbed by our late Soueraigne King Iames, the 28. day of September in the 14. yeare of his Raigne, *Annoque Dom. 1616.*

As in this *Atchieuement* you may obserue a *Wreath* or *Torce* interposed betweene the *mantle* and the *Crest*, so in this next ensuing example you shall finde the like interposition of a *Crowne*.



Another Atchieuement of a Knight.



This Atchieuement belongeth to the right worshipfull Sir Iohn Scudamore, of Homlacy in the County of Hereford Knight, sometime Standerd Bearer to her late Maiesties honourable Band of Gentlemen Pensioners, and is thus bla-

Ggg 2

zoned



Sir He. Tregoz.  
a Baron 27. Ed.  
6. 8. Ed. 2. pag.  
130. Walter  
Huntercombe,  
was at the  
Siege of Cal-  
verock with E.  
the first.

Camden in  
Britia Ordin-  
Anglia.

Knight Bache-  
lor.

Forme of ma-  
king a knight  
Camden Ib.

zoned. He beareth foure coats quarterly, as followeth, viz. The first is Gules, three Stirrups Leathered and Buckled, Or, for his paternall Coat, by the name of Scudamore. The second is Azure, two Barres Gemews and a Lion passant gardant, in Chiefe, Or, by the name of Tregos. The third is Argent, a Fesse, Gules, betweene three Rowels, Sable, by the name of Ewyas. The fourth and last is Ermyne, two Barres Gemewes, Gules, by the name of Huntercombe. Insigned with an Helmet fitting the degree of a Knight, as hath beene formerly shewed, Mantled, Gules, Doubled, Argent, and for his Crest, within a Crowne, Or, a Beares foote, Sable, Armed, Gules. And to make his Atchieuement in all points complete, he hath annexed this Motto or Deuice placed in an Escrole vnderneath his Shield, *SCVTO AMORIS DIVINI*. Manifesting thereby his confident affiance in the most puissant protection and neuer failing helpe of the Almighty, against all aduerse euen's and occurrents: grounding his assurance vpon the saying of the king-ly Prophet Dauid, Psal. 5. 13. *For thou Lord wilt giue thy blessing to the righteous, and with thy fauourable kindnesse wilt defend him as with a shield.* This noble knight hath so honourably deserued, both of his Country in generall by procuring (together with his worthy Lady) the Building of the goodly Bridge neere vnto Rosse, ouer the Riuer Wye; and likewise of my selfe in particular; as I held my selfe obliged in a double band of louing respect to yeeld him in this place, this due acknowledgement of his worthy vertues.

The Title of a Knight, is amongst most Nations borrowed from Horseman-ship, whereof the Italians cal them *Cauallier*, the Frenchmen *Cheualier*, the Germans, *Reiter*, the Welshmen, *Marchog*, of Riding, but the Saxon word *Cnyght*, whence ours seemeth to be taken, signifieth an Attendant or Seruitor; whence (in likely-hood) the terme of *Seruitium Militare*; Knights seruente, hath since beene appropriate to their tenures. No man is borne to this dignity (as to other degrees they are) but receiveth the same by Creation, either from the King himselte, or from the Generall of his Army, either for a Remuneration of Martiall prowesse, or for prudent administration of Ciuill gouernement, or for encouragement vnto either imploiment.

Wherefoeuer you shall find this word Knight, without any adiunct, you must take the same to be meant of a Knight Bachelour (which is a Knight of ordinary creation,) otherwise it should be said, a Knight of the Garter, of the Bath, of St. Michael, du Sanct Esprit, of the Toyson, of the Annunciation, &c.

The manner of making a Knight, or dubbing, (as it hath beene anciently termed) Master Camden sheweth you, saying, *Nostis temporibus qui eque- stre dignitatem suscipit, flexis genibus educto gladio leuiter in humero percuti- tar, Princepsque his verbis Gallicè affatur: Sois Cheualier, au nom de Dieu,* which is as much to say, as Be a Knight, in the name of God: Afterwards he saith, *Anances Cheualier*, that is to say, Arise up Knight. But Knights of o- ther Orders, as the Garter, Bath, &c. haue other solemne Ceremonies of Crea- tion, as is at large set forth in the booke of Honour Military and Ciuill.

This



**T**His was the *Atchievement* of the right Honourable *Sir Robert Spenser* Knight, *Baron Spenser of Wormeleiton* in the County of *Warwicke* deceased, father of *William* now *Baron Spenser*, which *Robert Lord Spenser* was most worthily advanced to that degree by our late *Soueraigne Lord King James*, *Anno regni sui primo*, in regard of his Lordships many Noble vertues befitting that Dignity, who bare eight coats marshalled in one *Shield*

as followeth, *viz.* First quarterly *Pearle* and *Ruby*, the second and third charged with a *Fret Topaz*, ouer all on a *Bend Diamond*, three *Escalops*, of the first, being the ancient coat belonging to this noble Family, as a branch descended from the *Spenfers*, Earles of *Gloucester* and *Winchester*. The second is *Saphire*, a *Fesse Ermyne*, betweene six *Seamewes heads erased*, *Pearle*, borne also by the name *Spenfer*. The third is *Ruby*, three *Stirrops* leathered in *Pale Topaz*, by the name of *Deuerell*. The fourth is *Topaz*, on a *Crêsse Ruby*, five *Stars Pearle*, by the name of *Lincolne*. The fifth is *Pearle*, a *Cheueron* betweene three *Cinquetoiles* pierced *Ruby*, by the name of *Warsteede*. The sixth is *Ermyne*, on a *cheueron*, *Ruby*, five *Beisants*, a *Creffant* in chiefe of t'ie second, by the name of *Graunt*. The seventh is *Pearle*, on a *bend betweene two Lions Rampant*, *Diamond*, a *Wiuerne* with the wings ouert of the first, by the name of *Rudings*. The eighth and last is *party per cheueron*, *Saphire* and *Topaz*, three *Lioncels passant gardant*, counterchanged, a chiefe, *Pearle*, by the name of *Catlyn*, all within the *Escoccheon*. And aboue the same, vpon a *Helmet* fitting the degree of a *Baron* a *Mantle Ruby*, doubled, *Pearle*, thereupon within a *crowne Topaz*, a *Griffons* head with wings displaied, *Pearle*, gorged with a *Gemew Ruby*. And for his *Supporters* on the *Dexter* side a *Griffon* parted *per fesse*, *Pearle* and *Topaz*, gorged with a *Collar Diamond*, charged with three *Escalops*, *Pearle*, whereunto is affixed a *Chaine* reflexed ouer his loines *Diamond*, armed, *Ruby*. And on the *Sinister* side a *Wiuerne*, *Pearle*, gorged also with a *Collar*, whereunto is affixed a *chaine* reflexed ouer the hinderparts *Diamond*. His *Motto*, *DIEU DEFENDE LE DROIT*, *God defend the right*; being a worthy testimony both of his owne honourable affection to right and equity, and also of his Lordships repose and confidence, not in the assistance of earthly honour and wealth, but in the only prouidence of the al-righteous and al-righting God. This noble Lord was a president and paterne of all honourable vertues, munificence, and affection to *Heroicke* profession and knowledge; I (out of the obligation of my deuoted minde) thought it best to produce his *Coat-Armour*, as the paterne of all other *Atchieuements* of that degree.

Of Barons.

**T**He reason of the name of *Barons* is not so well known in *England*, as is their greatnes. Some deriue it from a Greeke word, *Baru*, signifying, *Gravity*, as being men whose presence should represent that which their Title doth imply. The *French* *Heralds* take *Barons* to be *Par-homines*, *Peeres*, or men of equall dignity; the *Germans*, *Banner-hires*, as being *Commanders*, displaying *Banners* of their owne in the *Field*. These the *Saxons* called *Laford*, (whence our word *Lord*) and the *Danes* call them *Thanes*.

In ancient times the name of *Barons* was very large, *Citizens* of chiefe *Cities*, and *Gentlemen* of certaine possessions enioying that Title; and about those times euery *Earle* had a certaine number of *Barons* vnder them, as euery *Baron* had *Capitaneos* vnder him. But times haue altered the limits of this Honour, *Barons* being now reputed no lesse absolute *Lords*, though lower than *Earles*: and as a *Gentleman* is the first and lowest degree of *Nobilitas minor*; so now with vs a *Baron* is reputed the first step of *Nobilitas Maior*.

In which respect some haue thought that in *Atchieuements*, none vnder a *Baron*, may vse *Supporters*; but by ancient examples, you shall finde that *Knights Bannerets* also had that Ornament allowed them, and therefore though a *Banneret* hath a middle place betwixt *Ordinary Knights* and *Barons*; yet I haue omitted his *Atchieuement*, the difference being so little betwixt it and the *Barons*. *Banneret* (or *Baronet* as some will haue it) by some is deriued from *Banner-rent*, because in their *Creation*, after certaine *Ceremonies*, the top of their *Pennons* is rent or cut off, and so reduced into the forme of a little *Banner*, which they may display as *Barons* doe. But it is more probable that the *Germane* word, *Banner-hires*, was the originall both of *Barons* and *Bannerets*; which matter skilleth not much, sith this order (as before we touched) is now quite ceased in this land. This



This *Atchievement* belongeth to the Right Honorable Sir *Adam Loftus* Knight  
*Viscount* Loftus of *Ely* within the Kingdome of *Ireland*, Lord *Chancellor* of the said  
Realme, and one of his Maiesties *Iustices* of that Kingdome : who beareth, Diamond,

*A Cheveron engrailed, Ermyne, betweene three Treefoiles slipped, Pearle; and about the same vpon an Helme fitting the degree of a Viscount, a Mantle, Ruby; doubled, Ermyne: next about which is placed on a Torse, Pearle and Diamond, a Boares head erased and erected, Pearle, Armed, Topaz: supported with two Raine Deere, Ermyne, Attired, Or, and for his Motto in a Scrole, LOYALL AV MORT, expressing his Lordships loyall obedience to his Soueraigne.*

This Noble Lord was for his many vertues befitting such a dignity worthily aduanced to this degree of *Viscount*, by our late Soueraigne King James in the Twentieth yeere of his Raigne.

#### Of a Viscount.

A *Viscount* is a degree of dignity betweene a *Baron* and an *Earle*; and began first to be *honorary* here in *England*, in the time of our King Henry the sixth who by *Patent in Parliament* made John of Beaumont *Viscount of Beaumont*.

Here in this *Atchieuement* you may obserue that the *Viscounts Coate-Armour* is adorned with a *Chaplet* of sleighter making than the *Coronet* which beautifieth the *Earles Escutcheon*.





This *Atchievement* thus Marshall'd is here set forth for the peculiar *Ensignes* of the Right Noble and truly Honorable *Thomas Howard*, Earle of *Arundell* and *Surrey*, *Primier* Earle of *England*, Earle *Marshall* of the same Kingdome,

Place this sheet between folio 420 and 421.

Kingdome, Lord Howard, Mowbray, Segraue, Brus of Gower, Fitz-Alan, Clun, Oswaldstre and Mauntrauers, Knight of the most Noble order of the Garter, and one of the Lords of his Maiesties most honourable Priuy Councell; which noble Lord beareth *Quarterly eight Coats*: The first wherof is Ruby, on a Bend betweene six crosse crosets fitchee, Pearle, an Escoccheon, Topaz, thereon a Demy Lion peirced through the mouth with an Arrow within a double Tressure, counterflowred of the first, and is the paternall Coate of the noble flourishing Family of the Howards. The second is Ruby, Three Lions passant guardant, Topaz, in chiefe a File of three points, Pearle, which was the Coat-Armour of the Lord Thomas of Brotherton fifth sonne of King Edward the first, and Earle of Norfolk and Suffolke. The third is Checkey, Topaz and Saphire, which was the peculiar Armoriall Ensignes of the Earles of Warren. The fourth is Ruby, a Lion Rampant, Pearle, Armed and Langued, Saphire, by the name of Mowbray. The fifth is Ruby, a Lion Rampant, Or, Armed and Langued of the first, by the name of Albaney. The sixth is Pearle, a Chiefe, Saphire, by the name of Clun. The seventh is Diamond, a Fret, Topaz, by the name of Mauntrauers. The eighth is Pearle, a Fesse and Canton, Ruby, by the name of Wooduile; all within the Garter: And aboue the same vpon an Helme a mantle, Ruby, doubled, Ermyne, next vpon which is placed on a mount Emerald, within a Torce, Topaz and Ruby, a Horse passant, Pearle, holding in his mouth a slip of an Oake fructed, Proper, supported on the dexter side with a Lion, and on the sinister with an Horse, both Pearle, the last holding in his mouth an Oaken slip fructed, Proper. And for his Motto to make the same Atchieuement absolute, these words in a Scrole, VIRTUS LAVS ACTIO.

This Atchieuement is here proposed as *Instar Omnium*, for a paterne of the Coat-Armours of Earles, of which this Noble Lord is the *Primier of England*, and therefore is his Lordships Atchieuement the fittest to be here demonstrated: besides, whose coat-armour could more properly challenge a due place in a work of this nature than his who is not only by his office of Earle Marshall proper Iudge of Honour and Armes, but also in his affection the most Honored Macenas and Noble Patron as of all learning ingeneral, so more particularly of this of Armory.

#### Of Earles.

The Title of an Earle is very ancient, the dignity very honorable, their calling being in signe of their greatnesse adorned with the lustre of a Coronet, and themselues enobled with the stile of Princes. Comites among the Ancient Romans were Counsellors and deere Adherents to their highest commanders which honour and Title being then but temporary and for life, is since by tract of time made perpetuall and hereditary. The Saxons called them Ealdermen; the Danes, Earles; they being (as may seeme) at first selected out of the rest of the Nobility for commendation of their Grauity, wisdom and experience.

The next degree aboue an Earle is a Marquesse whose Atchieuement I have omitted in respect that the same is chiefly differenced from that of an Earle in this, that the Marquesse his Coronet is Mésée, that is, part flowred and pyramidall pearled, the flowers and points of equall hight: and the Earles is pyramidall, pointed and pearled, hauing flowers intermixt but much shorter than the pearled points.

This

The flowers and points of a Marquesse his Coronet are of euen height. The pearled points of the Earles Coronet are much longer than the intermixt flowers thereof.





**T**His *Atchicement* pertained to our *Soueraigne* Lord King Charles when he was Duke of *Yorke* and *Albany*, *Marquesse* of *Ormonnt*, Earle of *Ros*, and Lord of *Ardmanoch*, his elder brother *Prince Henry* being then living. And is thus *blazoned*. Quarterly quar-  
tered



tered as followeth : The first, *Iupiter, three flowers de lis*, Sol, quartered with Mars, three *Lions passant gardant in Pale*, Sol. The second, Sol, within a double *Tressure Counterflowred a Lion Rampant*, Mars. The third, *Iupiter, an Irish harpe*, Sol, *Stringed*, Luna. The fourth and last quarter, in all points as the first. Ouer all on the chiefe part of the *Escutcheon, a File with three Lambeaux*, Luna, each charged with as many *Torteauxes*. Aboue the *Shield a Dukcale Crowne*, aboue the same an *Helmet* fitting his high *Estate* : and thereupon a *Mantle*, Mars, *doubled*, Ermyne. And for his *crest*, vpon a *Chapeau* or *Cap* of *Estate*, Mars, turned vp, Ermyne, a *Lion passant gardant*, Insigned with a *crowne*, Sol, *Armed*, Iupiter, and gorged with a *Lable*, charged as aforefaid : *Supported* by a *Lion gardant*, furnished in all respects as his *crest*, the *chapeau* excepted. As also by an *Vnicorne*, Luna, *Armed* and *Vnguled*, Sol, gorged with a *crowne*, whereunto is affixed a chaine passing betweene his forelegs and reflexed ouer his backe of the last. And vnderneath this last mentioned *crowne* a *File* in all respects as the former, the same being the speciall difference belonging to his *Graces Dukedome of Yorke*. Both which *Supporters* doe stand vpon a *compartement*, placed vnderneath ; in the middest whereof, to make his *Graces Atchieuement* perfect and compleat is placed his *Motto*.

#### Of a Duke.

That the Titles of Dignity, were primitiue (for the most part) taken from Military imploiments, may appeare from the lowest steppe of Gentry, to this which is neere vnto the highest amongst vs, and in some Countreies is the highest of all ; For as the *Esquire*, the *Knight*, the *Banneret*, haue their Denominations for some place, and seruice in the Campe, so hath the *Duke* also, which in his originall, signifieth nothing but a General or grand Chiefetaine ; till the Dignity became Hereditary to their issue. At which times, when many enioyed the same Hereditarie honor, occasion was giuen, of erecting euen amongst *Dukes* also another supereminent Title, of *Arch-Duke*, a name well known in forraine parts, but neuer entertained in this *British Island*.

The high dignity of *Duke of Yorke*, hath bene a long time borne by the second sons of the Kings of this Land, though of elder times *Yorke* was but an *Earledome*, and yet then also it was an honour of so high esteeme, as that it was annexed to the *Crowne* ; as appeareth by *K. Richard* the first, who hauing conferred the title of that County on his Nephew *Otho, Duke of Brunswike*, the *Yorke*shire men much repined thereat, saying, *They would yeeld no homage to any but to the King, untill such time as they might speake with the King and see him face to face*. With which testimonie of their great zeale and affection their Soueraigne tooke so great contentment, that he bestowed on his Nephew the *Earledome of Poictou* in exchange, and reserued the title of the *Earledome of Yorke* to himselfe. Since which time, it became a *Dukedome*, and hath bene reputed of long time the prime Title of this Kingdome, next to the Principallitie of *Wales*.

Here might be expected, that the *Atchieuement* of the most Noble and excellent Prince Henry, Prince of *Wales*, &c. should be inserted, to exemplifie in that most vertuous, religious and peerelesse Prince, the bearing and blazoning of such Princes as are in heighth of dignity next to Soueraigne Kings ; but because the difference thereof, and this next ensuing *Atchieuement* of Soueraigne Ensignes is in effect so little (being only a *Labell* of three *Points*) I thought fittest to comprehend it vnder the *Ensignes* of his Majesty, in whom is comprized the happinesse and welfare of all true hearted and religious Subjects.

The



## The Blazon of our Soueraignes Atchieuement.



THE most high and mighty Monarch CHARLES by the grace of God King of great Britaine, France and Ireland, Defender of the onely true Apostolicall faith, &c. beareth for his Highnesse Soueraigne Ensignes Armoriall; these most Roiall Coat-Armours, quarterly quartered as followeth, viz. Principally in the first, Iupiter, three *Flowers de lis*, Sol, for the Regall Armes of France, quartered with the Imperiall Ensignes of England, that is to say, Mars, three *Lions passant gardant* in Pale, Sol. Secondly, Sol, within a double *Tressure Counter-flowered* a *Lion Rampant*, Mars, for the Royall Armes of Scotland. Thirdly, Iupiter, an *Irish Harpe*, Sol, Stringed, Luna, for the Ensigne of his Maiesties kingdome of Ireland. The fourth and last quarter in all points as the first. All within the Garter, the chiefe Ensigne of that most Honourable Order that was instituted by the most famous King, Edward the third: aboue the same an *Helmet* answerable to his Maiesties Soueraigne Iurisdiction: vpon the same a rich mantle of cloth of Gold, doubled, Ermyne, adorned with an Imperiall Crowne and surmounted by a *Lion passant gardant*, Crowned with the like: Supported by a *Lion rampant*, gardant, Sol, crowned as the former: and an *Vnicorne*, Luna, gorged with a crowne thereto a *chaine* affixed, passing betweene his forelegs, and reflexed ouer his backe, Sol. Both standing vpon a compartment placed vnderneath, from the midst whereof issue the Roiall Badges of his Maiesties chiefe kingdomes of England and Scotland, to wit, the *Rose* for England, and the *Thistle* for Scotland. And in the Table of the Compartment his Highnesse Roiall Motto, DIEV ET MON DROIT. Thus haue I finished the Blazon of these his Maiesties most Roiall and Monarchal Ensignes, and therewithall the scope of my intended poore Trauels.

It hath beene questioned, sith these Armes are peculiar to the English Soueraigne, wherefore the Armes of France should haue the preheminence in *Marshalling*. But the reasons thereof are diuers: as first, because the Kingdome of France is the greater: secondly, because these *Flowers de lis* from their first bearing haue beene the Ensignes of a King; and those of England deduced only from *Dukedomes*. For the Conqueror (as Duke of Normandy) brought in for his Coat-Armour, two *Leopards*: I say deduced, because the Kings of England after the Conquest did beare two *Leopards*, (the Ensignes of the Dukedome of Normandy) till the time of King Henry the second, who according to the receiued opinion by mariage of Eleanor daughter and heire of the Duke of Aquitaine and Guyan, annexed the *Lion*, her paternall Coat, being of the same Field, Metall and Forme with the *Leopards*, and so from thence forward they were iointly marshalled in one *Shield* and Blazoned three *Lions*. A third reason may be giuen, for that at the first quartering of these Coats by Edward the third, question being moued of his title to France, the King had good cause to put that Coat in the first rancke, to shew his most vndoubted Title to that kingdome, and therefore would haue it the most perspicuous place of his *Escutcheon*.

These

These *Soueraigne* Ensignes haue I thought fittest to produce in this last, but highest place, because all the smaller streames of *Nobility* (with which I began according to the vsuall order of precedence in all solemnities of state; by degrees from the least ascending still to the greatest) doe both take beginning and ending in this full *Ocean* of *Maiefty*, *Generosity*, *Nobility*, and all worldly *eminency* and *honour* whatsoever.

Kings being vpon Earth Lieutenants of the All-powerfull God of *Heauen*, no vnderstanding man will doubt, but that, as God is the fountaine from which, and the end vnto which all *spirituall* graces doe flow, and tend; so also the *King* is the highest Spring and bestower of all *earthly* noblenesse, and his estate likewise is the principall thing, for vpholding whereof the *Powers*, *Honours* and *Endeuours* of all truly *Noble*, are to be imployed, and (if need be) also hazarded.

The chiefe attributes of God are, his *power*, *wisdome*, *goodnesse*; in all which the neerer any King commeth to the imitation of that prime *Idea*, the more truly doth he deserue that glorious name, and expresse the noble nature of a King. Which all *Countries* (in part) haue shewed by the seuerall Titles giuen to their *Soueraignes*: most Nations calling them, *Reges*, for gouernement, which cannot be as it should be, without the said three *Regall* properties; and the *Saxons* (our ancestors) call them Kings, of *Cynning*, a word signifying both *cunning* or *wisdome*, and also *power*, whereby all Kings can doe much more than good Kings will doe.

The beginning of Kingly power was from the first created man, who was made an absolute (but fatherly) *Soueraigne* ouer all; and the necessity of such a *Chiefe*, was so great euen in the eie of *Nature*, that as there are no flocks or heardes of beasts but haue one leader of their owne kinde, so there is no *Nation* so brutish or barbarous, but haue found the necessity and vse of hauing a King ouer them, to rule them and administer iustice to them, which is the prime office of a King: and that such hath alwaies beene the office of Kings of this our *Iland*, our owne ancient and learnedst *Lawyers* testifie: For *Rex* (saith *Bracton*) *non alius debet iudicare, si solus ad id sufficere possit, &c.* Whence a latter learned *Lawyer* gathereth most truly, that though the King substitute other to minister iustice vnder him, yet himselfe is not discharged of that authority, when himselfe please (as often our Kings haue done) in person to sit and take notice of causes; and likewise the Roiall Oath at his *Coronation* runneth, *Facies, fieri in omnibus iudicijs tuis equam & certam iustitiam, &c.* And that such was the Kings absolute *Iurisdiction* in this kingdom before the conquest also, the same *Author* so copiously proueth, that it is ignorance to deny it, and folly to enlarge the prooofe of it. And yet saith *Aeneas Siluius*, It is the manner of Kings in writing to vse the plurall number, as *Mandamus, Volumus, Facimus, &c.* As appeareth, *Epist.* 105. where he saith, *Reges cum scribunt, etsi dominatum habent ut quicquid placet, Legis vigorem habeat; ea tamen moderatione utuntur cum scribunt, ut aliquid precipientes non se solos videri velint fecisse, sed cum aliorum consilio.* They doe temper their *Soueraigne* *Iurisdiction* with such moderation, that it may appeare they prescribe and command not without counsell and aduice of others.

Touching the greatnesse of the Kings of this *Iland* and precedence before any other *Kings*, these are two maine reasons: First, that the *King* of this *Land Lucius*, was the first *Christian King* of the world, as also *Constantine* the first Emperour, publikely planting *Christianity*. Secondly, for that of all *Kings Christian* the *King of Britaine* is the most (and indeed onely) absolute *Monarch*, he being no way subordinate to any *Potentate*, *Spirituell* or *Temporall*, in causes either *Ecclesiasticall* or *Ciwill*, as other *Kings* are, through their owne default.

Moreouer, the *King of England* is both *Anointed*, as no other *King* is, but only the *French*, of *Sicilie*, and of *Ierusalem*: and hee is also crowned; which honour the *Kings of Spaine*, *Portugall*, *Arragon*, *Nauarre* and many other *Princes* haue not. God grant that as our Country hath beene blessed with prerogatiues aboue all other Kingdomes, and with the blessing both of all earthly *felicities* and heavenly *graces*, beyond any other, and with more

puissant, victorious, learned, religious *Kings*, than all the people whatsoever (as the world seeth at this day) so wee may goe beyond all

Nations in thankfulnessse to so mercifull a God, and in dutifullnesse to so gracious a *Soueraigne*; whose *Crowne* let it flourish on his *Roiall* head & on his *Posterities* til the *heavens* leaue to moue, and *Time* be no more.

*Amen.*

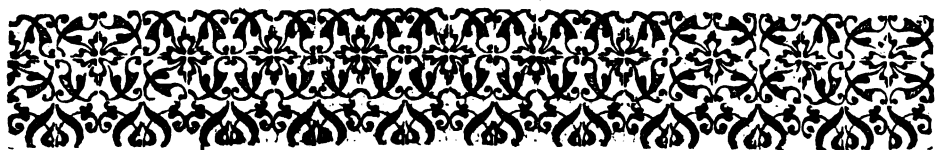
FINIS



To the Generous Reader.

*My Taske is past, my Care is but begunne;  
My paines must suffer censures for reward:  
Yet hope I haue, now my great paines are done,  
That gentle Spirits will quite them with regard.  
For when my loue to Gentry here they find,  
My loue with loue they must requite by kind.*

*But if th'ungentle Broode of Enuies Groomes,  
Misdooime my paines; no force, they doe their kinde,  
And I le doe mine which is to scorne their Doomes,  
That use unkindely a kind wel-willing mind.  
Thus I resolue: Looke now who will hereon,  
My taske is past, and all my care is gone.*



### A Conclusion.

**B**Vt *H P* alone, that's free from all defect,  
 And onely cannot erre (true *Wisedomes* Sire)  
 Can, without error, all in *All* effect:  
 But weake are men in acting their desire.  
 This *Work* is filde; but not without a flaw;  
 Yet filde with *Paine, Care, Cost*, and all in all:  
 But (as it were by force of *Natures* Law)  
 It hath some faults, which on the *Printers* fall.  
 No Booke so blest that euer scap't the *Presse*  
 (For ought I euer read, or heard) without.  
*Correctors* full of *Art*, and *Carefulnesse*,  
 Cannot preuent it; *Faults* will flee about.  
 But here's not many: so, the easier may  
 Each gentle Reader rub away their stains:  
 Then (when the verball Blots were done away)  
 I hope their *profit* will exceede their *paines*.  
 Besides it may be thought a *fault* in me,  
 To haue omitted some few *differences*  
 Of *Coronets* of high't and low't degree;  
 But this I may not well a *fault* confesse:  
 For, twix't a *Duke* and *Marquesse* *Coronets*  
 Is so small \* ods as it is scarce discern'd,  
 As here i'th *Earle* and *Vicounts* frontiers  
 May by iudicious *Artists* now be learn'd.  
 Then these are faults that Reason doth excuse;  
 And were committed wilfully, because  
 Where is no difference there is no abuse,  
 To *Grace, Armes, Nature, Order*, or their Lawes.  
 This breakes no rule of *Order*; though there be  
 An *Order* in Degrees concerning *This*:  
 If *Order* were infring'd; then should I flee  
 From my chiefe purpose; and my *Marke* should misse.  
*ORDER* is *Natures* beauty: and the way  
 To *Order* is by *Rules* that *Art* hath found:  
 Defect, and Excesse in those *Rules* bewray,  
*Order's* defectiue, *Nature's* much deform'd.

H h h 3

But

\* But in (now)  
*Mr. Garters*  
 Booke of Ho-  
 nor Military &  
 Ciuill the dif-  
 ference (such as  
 it is) doth ap-  
 peare; to which  
 I referre the  
 Reader.

But *ORDER* is the *Center* of that *GOOD*  
 That is vnbounded, and *All* circumscribes;  
 Then, if this *Worke* hath any likelihood  
 Of the least *good*, the *good* to it ascribes.  
 In *Truth*, *Grace*, *Order*, or in any wise  
 That tends to *Honour*, *Vertue*, *Goodnesse*, *Grace*;  
 I haue mine *ends* : and then it shall suffice,  
 If with my worke I end my vitall Race:  
 And, with the *Silk-worme*, worke me in my *Tombe*,  
 As hauing done my dury in my *Roome*.

*Finis Coronat Opus.*

IOH. GWILLIM.



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